

MĀYĀVĀDA

OR

THE NON-DUALISTIC PHILOSOPHY
(VEDĀNTA)

SĀDHU SĀNTINĀTHA

P O O N A

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P R E F A C E

This work embodies the result of my research on Vedānta Philosophy the study of which occupied my attention for a good many years. I received initiation in Vedāntic line of thinking from the renowned Sādhū Mangalānātha of Rikhhikesh (in 1913) whose Sanskrit works like विचारसिद्धि bear testimony to his deep penetration into this most important branch of Indian Philosophy. Afterwards I received instructions from and studied some authoritative works on this system with the distinguished scholar Swāmī Prakāśānanda Puri of Rikhhikesh whose erudite exposition of अद्वैतसिद्धि's commentary is well-known among the Sādhū-students of advanced Vedānta. I received much help from Rāmāśrama of Uttarkāśī in learning much about Vedānta-प्रकरण. The practical lessons on the highest Vedāntic Truth and the system of self-discipline for its realisation in life I obtained from the most revered saint Bābā Gambhīrnātha of Gorakhpur whose profound silence and habitual meditative mood in the midst of all circumstances set up a high spiritual ideal before my aspiring soul and roused in me strong desire for systematic Sādhanā and truth-realisation. I am deeply indebted to the famous Swāmī Lurīyānanda (a fellow-disciple of the celebrated Swāmī Vivekānanda) whose inspiring talks gave much impetus to my Sādhanā. I owe a debt of gratitude to the most remarkable Yogī Swāmī Siyārāma of Jambu-Kāshmir for some valuable suggestions on the actual practice of *Yoga*. I enjoyed the edifying company of Muni Nārāyan of Petlād (Guzrāt) and studied with him वेदान्तसिद्धान्तमुक्तावलि and भेदधिकार. I am grateful to Swāmī Siddhārudhra of Hubli (Karnatick) for giving me some instructions on several important topics on Vedānta. I am deeply obliged to Pandit Atmārāma Śāstri of Deccan, a good scholar of Neo-Nyāya and Neo-Vedānta, with whom I studied the three most difficult and important works of Neo-Vedānta, viz. वाचाञ्जाकृत

नत्वालोका (including many important ग्रन्थि of लघुचन्द्रिका and गुरुचन्द्रिका of अद्वैतासिद्धि), मधुसूदनस्वामीकृत अद्वैतरत्नरक्षण and नृसिंहाश्रमकृत अद्वैतदीपिका। After having gone through all the available printed works on the Non-dual School of Vedānta I gave my attention to the study of Vedānta-manuscripts and studied more than six hundred works (Vedāntic) from different libraries at Bombay, Poona, Baroda, Madras, Tanjore, Srirangam, Mysore, Sringeri, Broach, Nasik and Calcutta. (Quotations from 60 important manuscripts have been given at the end of this book) I am in deep debt of gratitude to Professor Akshaya Kumar Banerji for substantial help in the preparation of the main text. To this text which is purposely made non-technical, so that it may be intelligible to the general readers, I have added technical discussions which are printed in smaller types and in some places inserted as foot-notes and at the end as appendices (taken from my old manuscript copy). I earnestly request my readers to study, after the perusal of this book, our "Critical Examination of the Non-Dualistic Philosophy, which forms the fifth chapter of our work "The Critical Examination of the Philosophy of Religion"* and having known what can be said for and against the said doctrine to freely rethink about the momentous problems

AUTHOR

* "The Critical Examination of the Philosophy of Religion," is published in two volumes - (Page = 1110) a copy of which will be found in the library of any University or College in India

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MĀYĀVĀDA

OR

The Non-Dualistic Philosophy (Vedānta)

INTRODUCTION

I

According to this theory, one changeless differenceless attributeless self-luminous Being is the Absolute Reality. It is in Itself above time and space, above all cause-effect and subject-object relations. There is no second reality, within or outside Itself, from which It distinguishes Itself. It is pure Consciousness, without being conscious of any object, and without the will and effort to do or produce anything. Hence this Absolute Reality cannot be regarded as a self-determining and self-conscious Person, in the sense in which self-determination, self-consciousness and personality are understood by us. In it Being and Consciousness are identical. It does not create or produce this world of effects out of Itself through any kind of self-modification or modification of Its Power or Energy, nor does It create this world out of any other self-existent material by the exercise of will or effort. Therefore It is neither material cause nor the efficient cause of this diversified universe. Any connection with such creation or production would imply some sort of change and relativity in the nature of the Absolute Reality and would be inconsistent with the true character of this Reality, which is absolutely changeless and relationless.

It is obvious that this world of effects cannot be itself self-existent or the product of any other self-existent Reality

or Realities by the side of the Absolute Reality, for such a supposition would involve an evident self-contradiction. This theory reconciles the conception of the absolutely differenceless, changeless, attributeless self-luminous Being as the one non-dual Reality with the experience of the world of changing diversities, by asserting that this experienced world is not *real* in the sense in which that Absolute Self-luminous Being is *real*. Accordingly it is maintained that this world of experiences has no *real* existence, but that it has only *apparent* or *illusory* existence.

Now, every object of experience having only apparent or illusory existence must have as its *substratum* or *ground* some entity with *real* independent existence. Since the former is not *really* produced by nor *really* exists alongside with the latter, no *real* change or duality or relativity is created in the latter by the appearance of the former. In this way the changeless, differenceless, non-dual Absolute Reality is regarded as the *substratum* or *Ground* of this world of experience, which has only *apparent* or *illusory* existence and does not therefore affect the changeless differenceless non-duality of the Reality. But as this apparent or illusory world owes its existence or *appearance* to that Reality, and has in its nature nothing which comes from any other independent source, that Absolute Self-luminous Being must be conceived as its material as well as efficient Cause, though not in the sense in which a cause produces an effect of the same order of real existence with itself. Accordingly, the Absolute Reality is spoken of as the Illusory material and efficient cause of the universe. It is as such cause of the world and as apparently related to this world, that the Absolute Reality is conceived as God. The Godhood of the Absolute, being relative to this world, is as *apparent* as the world itself. Therefore when we think of the Absolute Reality as an omnipotent and omniscient Personality and the Creator, Preserver and Destroyer of the phenomenal realities of the world, the Absolute is not contemplated in

Its true essential character, but only in its apparent or illusory character in relation to the illusory world

To account for the *appearance* of this illusory world on the *substratum* of the Absolute Reality, the recognition of another Principle or Power is found necessary, which also cannot be regarded as *really* existent with the Substratum, but which becomes the source, and in one sense the modifying material cause, of the illusion. This Principle is called *Māyā* or *Āvidyā* or cosmic Ignorance. It is through the agency of this neither-real-nor-unreal inexplicable principle that the changeless differenceless Absolute or Brahman appears as a plurality of finite individual selves and diversities of finite objects related to them, and it is as the ground and sustainer of these selves and objects and as related to them that Brahman appears as God.

These are the fundamental elements in the theory we are going to represent here with the principal arguments by which they are supported by its illustrious exponents.

II

The advocates of this theory recognise mainly six sources of valid knowledge, viz Perception, Inference, Analogy, Implication, Non-perception (of a perceptible object), and Scripture. Of these, Analogy, Implication and Non-perception may be regarded as different forms of Inference, if the term Inference be taken in the wide sense, and they are all ultimately based upon Perception. Perception being necessarily related to particular objects or phenomena with which there may be sense-contact, all those forms of inferential knowledge must be confined within the bounds of those truths which are, somehow or other, positively or negatively, related to those data of perceptual knowledge. Hence the infinite and eternal, unrelated and absolute, transcendental and necessary Truth cannot be an

object of any of these forms of knowledge. Though all finite and temporal, related and conditional, phenomenal and contingent truths, attainable through perception and inference, may presuppose such an infinite, eternal unrelated, absolute, transcendental and necessary Truth, the precise nature of this Truth cannot be ascertained by any of these sources of knowledge. Consequently the only source of knowledge on which we have to rely for the attainment of the knowledge of this Truth is self-evident Scripture. As perception is the primary source of the knowledge of all sensuous phenomenal truths, so Scripture (*Vedānta*) is the primary source of the knowledge of the supersensuous noumenal Truth. Just as the course of our normal life and the advancement of popular and scientific knowledge would be impossible without an implicit faith in the validity of perception and the laws of drawing inferences from the data supplied by it, so the attainment of the knowledge of the Absolute Truth and the ascent to the higher planes of spiritual life would be impossible without a similar implicit faith in the authority of Scripture and the rational laws of interpreting it. It is through faith that we accept the laws of thought and all self-evident truths. We can acquire knowledge of the phenomena of the empirical world and the forces and laws operating within it by means of perception and inference, but if we want to expand the scope of our knowledge beyond the limits of this phenomenal world, if we yearn for knowing the ground and cause of this world, the principle of the origination of this world and the ultimate ideal of our cognitive, emotional and active life, we must have recourse to Scripture.

The scriptural texts are conceived, not as the products of human wisdom, thought and experience but as the verbal or linguistic embodiments of truths connected with the nature of the Absolute Reality as well as with the nature of duties and virtues and the forms of self-discipline enjoined upon men for emancipation from Ignorance and realisation of

the differenceless unity of that Reality. Thus Scripture is regarded as originating from God, almost in the same sense as the world of finite spirits and objects is regarded as originating from Him. Scripture alone can give us first-hand knowledge of the ultimate character of the self, the world and God and reveal to us that they are in their true character non-different from the Absolute Reality, Brahman. By pursuing the course of self-discipline as enjoined by Scripture and meditating on the nature of the Reality as revealed by it, the individual self can realise the absolute unity of itself with the Reality, and in this state of self-realisation the objective world vanishes as illusory.

The human intelligence, with the help of its inherent logical categories, cannot *independently* acquire knowledge of the Absolute Reality, and of the means of emancipation from the Ignorance which is the source of its individuality and finitude. But it can apply itself to the interpretation of the scriptural texts for the purpose of discovering their true significance and thereby forming an adequate conception of the Reality. Logical principles, being the necessary instruments of the human intelligence for the proper understanding of truth, must be applied, not as independent means of finding out the Absolute Truth, but as means of rationally interpreting and systematising the scriptural texts removing the doubts and difficulties that may arise to the finite mind in connection with their meaning and validity, and establishing the exclusive adequacy of the Truth revealed therein for furnishing the true rational explanation of all the facts of experience. Herein lies the efficacy of logical speculation, so far as the Absolute Reality is concerned.

This is the view of the advocates of the theory under discussion, with regard to the primary source of the knowledge of the Absolute Reality and the scope of logic in establishing the validity of this knowledge. We shall now proceed to represent the principal logical arguments by

which¹ they seek to establish rationally the fundamental concepts of their theory and attempt to place what they accept as scriptural truths on a rational basis. Our representation will be in the following order. First, we shall state the rational grounds for holding that pure Existence or Being is the absolutely real non-dual substratum of the world of experience. Secondly, we shall adduce arguments to demonstrate that one changeless consciousness is the witness or illuminer of all changing mental states, processes and experiences. Thirdly, we shall establish the self-luminosity of this consciousness. Fourthly, we shall demonstrate the absolute non-duality of Consciousness by showing that there cannot be any duality or difference within itself, that there cannot exist more than one self-luminous consciousness and that Consciousness and Existence are absolutely identical. Fifthly, we shall show how the phenomena constituting the world are illusorily identified with this Existence-Consciousness. Sixthly, we shall logically analyse the nature of the principle of causation and then having established its illusory character demonstrate the necessity of recognising the inexplicable cosmic Ignorance to account for the illusory appearance of the diversified universe upon the changeless substratum of that non-dual self-luminous Existence-Consciousness. Seventhly, it will be shown that it is by being illusorily conditioned by this Ignorance that the Existence-Consciousness appears as or is conceived as the self-conscious self-determining omnipotent and omniscient God and as the material and efficient cause of the universe.

CHAPTER I

Proof of Being or Existence as the non-dual substratum of the world.

It is a matter of universal experience that whatever object is perceived is perceived as existent. We perceive the pot as existent, the cloth as existent, fire as existent, water as existent etc. This is not only true of particular gross objects of sense-perception, it is also true of the general classes (सामान्य) of objects, of the subtle objects of mental experience, of the attributes and activities and modifications and relations of substances. All kinds of entities that are or can be known by means of perception or inference or implication or any other source of valid knowledge, must necessarily be conceived as existent. They convey to the knowing subject the universal notion of existence along with the ideas of their specific characteristics. We cannot know anything without at the same time knowing the existence of it. The knowing subject itself also must be existent in order to know the objects. Even when we think of the negation of anything, the idea of negation itself involves the idea of existence.

Thus, Existence is found to be the universal element involved in the conception of all subjects and objects of knowledge. All other characteristics are changing, all names and forms are changing, all the specific attributes and relations and actions, that pertain to the nature of things and make the things appear to be what they are, are subject to limitations and changes. They are present in some objects and not in others, and even in the same object some of them are found to be sometimes present and sometimes absent. The objects themselves are found to be produced and transformed and destroyed. In all of them

Existence is experienced as the only universal element, admitting of no change or modification or limitation. Existence cannot be limited in space, because space itself must be conceived as existent; limitation of Existence in space would imply the self-contradictory idea of the existence of non-existent space. Limitation of Existence in time also would involve a similar self-contradiction. As pure Existence cannot be conceived as possessed of any attributes or properties or any distinction of essence and the non-essential, pertaining to its nature, it cannot be supposed to have any modification or change of its character. Since Existence cannot be conceived as non-existent, its production or destruction is inconceivable. A particular object with its specific properties may appear to be existent at a certain time and in a certain place and non-existent at other times and places and can therefore have production and destruction and limitation; but this is not possible in the case of Existence itself. Since temporal and spatial characteristics and limitations cannot pertain to the nature of Existence, Existence cannot be conceived as consisting of or divisible into parts or differences within itself. Thus Existence must be conceived as the one and non-dual, partless and differenceless, infinite and eternal, attributeless and changeless Reality. If the changing particular features of objects are eliminated, if all specific names and forms, attributes and relations, activities and changes are eliminated, i.e. if all possible eliminable factors of the objects as well as the subjects of experience are eliminated then one pure undifferentiated unindividuated unlimited formless changeless attributeless Existence or Being alone remains as the *substratum* of all the finite and transitory, particularised and differentiated objects constituting the world. This Existence or Being, therefore, must be recognised as the non-dual Absolute Reality.*

* Having ascribed for unity in all these diversities (1) the Naiyāyika-Vaiśeṣika recognise that unity is due to the universal pervading genus inherent in individuals and the highest pervading

Here a controversy may arise. It may be objected that though Being or Existence is experienced as the most universal and inevitable element involved in the knowledge of all particular objects as well as all species of objects and is the ultimate residual element remaining in the conception of every object after the elimination of all particularisations and all possible eliminable factors, this can not be accepted as an adequate ground for asserting that genus is Existence (सत्ताजाति) The existence of an entity, say the pot, is due to its relation of *Inherence* with the genus of universal existence (unmodified and different from effects) (2) The Buddhists found unity as illusory The Existence is the intrinsic characteristic of an entity. According to this view, Existence is momentary and so capable of being interpreted in terms of efficiency (अर्थाक्रियाकारित्व) The Buddhists do not recognise the reality of a real independent eternal Universal as the Naiyāyika-Vaiśeṣikas do, nor do they regard the individual as consisting of a two-fold aspect viz the generic and the specific (सामान्यविशेषात्मक) as the Sāṅkhya-Pātañjalas and some other philosophers do The Sāṅkhya-Pātañjalas and many Vaiṣṇava and Śaiva sects accept that one non-dual Existence embraces diversities and manifests itself as various All existent effects are but the modifications of one universal self-existent entity (*Prakṛti* in Sāṅkhya-Pātañjala views and God in those Vaiṣṇava and Śaiva views) According to the Jains, Being is not the same in all things , nor is it of a persistent and unalterable nature , Being, they say, is subject to production, continuation and destruction (उत्पादव्ययघ्नोव्ययोगित्व) This theory they call the theory of the 'Indefiniteness of Being' (अनेकान्तवाद) (4) The protagonists of the view under discussion (the Non-dualistic School of *Vedānta*) assert that the existence of an entity is nothing but the appearance in it of the substratum Existence which is one, permanent, without beginning, change, or end Thus of the following four possible alternatives viz the universal and particulars are different entities, particulars are the only entity and the universal a cipher, the universal and particulars are two aspects of one and the same thing, or finally the universal is the only reality and particulars are merely illusory entities, the fourth is recognised by the Non-dualistic School of *Vedānta*, that is, it is concluded that there is one and only thing of the nature of mere Existence (non-dual) and differences are illusory

this pure Being is the Absolute independent Reality and the sole substratum of all pñomenal realities. As Being or Existence is nowhere experienced apart from relation to the concrete particular objects of external or internal experience, it is only by the process of abstraction that we can think of Existence separately, and to conceive it as an independent substance would be to regard an abstract feature of things as a thing by itself. Consistently with the general experience, the nature of Existence may be conceived in various other ways. It may be regarded as the most universal *attribute* of all realities of experience, or as the *summum genus* or the *most universal genus* of all objects and species of objects or as a kind of relation pertaining to all kinds of realities. If no one of these alternatives be acceptable, then only it can be regarded as the underlying substratum of these phenomenal realities.

Now, the advocates of this theory point out at great length the logical difficulties involved in all these alternative conceptions of the nature of Existence and establish their own conception as the most rational one. (See our *न्यायवाद* in *Hind*). It is pointed out that Existence cannot logically be regarded as an attribute. Whether an attribute be essential or accidental, it must itself be existent and must be related to an existent substance, a non-existent attribute cannot be related to a non-existent substance. If existence be regarded as an attribute, it must be either existent or non-existent. In the former case, this attribute 'existence' must have another attribute, viz existence, and so on *ad infinitum*. Thus it would lead to an absurdity. In the latter case, there is the absurdity of a non-existent existence being related to a substance. Further, since the attribute 'existence' is not identical with the substance, either this attribute 'existence' must be related to a non-existent substance, or the substance must be conceived as being a reality without having existence. Both these alternatives are inconceivable

and absurd. Therefore Existence can in no way be consistently conceived as an attribute.

It is also shown that Existence cannot be logically regarded as a genus. The existence of a genus is involved in the existence of the individuals. We may rise up to the conception of higher and higher, or more and more universal, genus, pervading a larger and larger number of individuals, but even the highest and most universal genus must be existent in order to pervade the individuals falling under it. If Existence itself be conceived as the genus, then this Existence also must be regarded as existent in order to serve the purpose of the genus. Should that existence of existence be again regarded as the genus of this existence and should we thus go on making suppositions *ad infinitum*? This is of course absurd. Further, the conception of Existence is involved in exactly the same manner in the conception of the individuals and the classes, the species and the genera, the substances and the attributes, the actions and the relations. This could not have been the case, if Existence had been merely the most universal genus underlying the substances.

Thirdly, it cannot be seriously contended that Existence is a kind of relation. Relation always implies at least two related terms, each of which must be existent, and the relation between which also must be existent. If existence were a kind of relation, then apart from this relation the so-called substances, attributes, etc. would be non-existent and there could be no such relation among them and they could not come into existence at all. It may however be said that the production of a substance or attribute or action consists in its coming into relation with existence. But in that case existence itself cannot be regarded as a relation, but it has to be conceived as some reality, in some sort of relation to which the existence of those objects consists. This means that everything owes

its existence to its relation to Existence. It cannot be said that the existence of a thing consists in its relation to space and time or to senses and the mind or to any other entity, because such relation presupposes the existence of the thing as well as of the space, time, senses, mind etc. to which it becomes related.

Thus it is found that Existence can neither be regarded as the universal attribute of realities nor as the universal genus of all particular realities, nor as a relation among realities. The only possible alternative is that Existence must be regarded as the Reality itself. It is evident that it cannot be thought of as one among a plurality of realities, because all the realities of actual and possible experience involve Existence and they are real only so far as they participate in the nature of Existence. Hence Existence must be conceived as the sole Reality—the one absolute unconditional Reality. It cannot be distinguished from anything, because whatever we may attempt to distinguish it from must either be conceived as existent or be denied as nothing. Therefore there cannot be anything either within or without Existence, from which Existence can distinguish itself. In it there can be no real distinction between 'is' and 'what is', between 'is' and 'is not', between 'subject' and 'predicate', between 'substance' and 'attribute', between 'particular' and 'general', between 'within' and 'without'. It must be conceived as the absolutely differenceless non-dual Reality.

If this be the true nature of Existence, without reference to which no object of direct or indirect knowledge—no phenomenal reality—no substance or attribute or action or relation—can be conceived, then how should we describe the nature of these phenomenal realities which constitute the world? They must of course be conceived as *nothing other than Existence*. All things must, in their ultimate essential nature, be regarded as Existence itself; but the

differences which are experienced among them consist only in their particular names and forms. Thus all objects of this universe must be conceived to be Existence Itself appearing as conditioned and particularised and differentiated by various names and forms. Accordingly, the pot is Existence itself appearing as a distinct entity only due to the form of 'potness' and the name of 'pot' attributed to it. In the same way, all actors and actions are Existence, all knowers and knowables and knowledges are Existence, you are Existence, I am Existence. We all differ from one another only in the diversities of names and forms.

These names and forms can not of course be real in the sense in which Existence itself is real. They are always changing, they appear at one time and place and disappear at another time and place. They have evidently no independent existence,—no existence except in relation to Existence itself. They do not even really pertain to the nature of Existence. If they had any real relation with Existence, each of them would be eternally present, and there would be no birth and death, no production and destruction, no modification and transformation. But as these particular names and forms, which constitute the particularities of the objects of the universe, are always appearing and disappearing, becomes sometimes existent and sometimes non-existent, they cannot be regarded as having any real relation with Existence. Moreover, the relation between Existence and these names and forms cannot be logically defined in any such way as to indicate their reality and the reality of the relation. Hence the necessary conclusion must be that all these names and forms, which particularise the objects and constitute the universe and thereby manifest Existence under various conditions and limitations and relativities, are only illusory appearances of Existence, and that Existence is the sole

real substratum of all these appearances. Thus the differences among all objects of the world are illusory; they are in reality one; there is no room for any real difference anywhere: this means that the world of diversities does not *really* exist. The differenceless non-dual Existence is thus proved to be the sole Absolute Reality.

The Theory of Being.

Let us consider whether Being or Existence is (1) the actual nature of the particular existent things (वस्तु-स्वरूप), or (2) an attribute (गुण) inherent in all existent things, or (3) an all-pervading modifying Substance which transforms itself into all kinds of existent things, or (4) finally the one non-dual Substratum (सर्वज्ञ). Illusorily manifesting itself into all forms of apparently existent things.

1. Existence cannot be regarded as constituting the actual nature of the particular existent things; because in that case, the actual natures of different things being different, the existences of different things would have to be conceived as different from one another. If the existences of particular existent things be conceived as different, then the universal (सर्वज्ञ) knowledge (knowledge of the pervasiveness) of existence,—i.e. the conception that the same existence pervades all existent things, involved in such knowledge as 'this thing is existent', 'that thing is existent', and so on,—cannot be explained. Existence has got no differentiating attribute (such as difference of measure in the case of a lump), and the said knowledge cannot be said to be contentless: hence existence should be recognised as all-pervading. Further, if existence were the very nature of any finite entity, then, since a thing cannot change its essentially identical nature, it would be impossible for any particular thing to be deprived of its existence. This would accordingly mean that the particular things cannot possibly have any production and destruction. But this is contradicted by our experience. If a thing were always existent it would have been experienced even before its production and after its destruction.

2. Some observe that Existence (being) is an attribute (guṇa) of things (and not the nature of things स्वभावः). With regard to the exact nature of this attribute there are different views, e.g. (a) Existence is an attribute opposed to non-existence (अस्तित्व-विरुद्धता). (b) It is an attribute of being the content of affirmative cognition (निश्चिन्ताविषयता). (c) It is an attribute of being the content of valid cognition (वैधर्म्यविषयता) or the capability of valid cognition or its relation. (d) It is the attribute of efficiency (कारणत्वविषयता). (e) It is the attribute of being (सत्त्वता). (f) It is the attribute of being present (वर्तमानता). (g) It is the attribute of universal generality (सर्वव्यापकता).

Let us examine these views, one by one — (a) Existence cannot be defined as consisting in the absence of non-existence. Since the conception of non-existence itself is dependent upon that of existence, how can existence be defined in terms of non-existence? It would involve the fallacy of interdependence, the apprehension and determination of each being dependent on those of the other. (b) Existence cannot be defined as the attribute of being the object of affirmative cognition. In that case, there would be the inversion of invalid illusion and valid perception. That is, there would be the reality of rope-snake also, because even the rope-snake is a content of affirmative cognition, and its negation would be false, because it is not the object of affirmative cognition, but becomes the object of the negative cognition 'this is no snake'. Moreover, there would be the existence of the sky-flower etc., because the cognitions, such as 'the sky-flower is', which are produced through words, are also affirmative in character. If it is objected that the knowledge of sky-flower etc., being produced through words are not direct affirmative cognitions, then those entities which are not directly perceived would become non-existent. Hence Existence cannot be regarded as the attribute of being the object of affirmative cognition. (c) Existence cannot be defined as the quality of being the object of valid cognition. In that case, before a thing becomes the object of valid cognition, it would have to be regarded as non-existent. Moreover, what is the meaning of 'valid cognition'? It would have to be

defined as the cognition of a thing as it really exists. Thus the conception of valid cognition itself involves the previous notion of existence. If now existence be defined in terms of valid cognition, then there would be the interdependence of the ideas of valid cognition and existence. Further, the support of the valid cognition as well as the valid cognition itself is and must be regarded as existent. If, now, the existence of a thing be defined as the quality of being the object of valid cognition, this valid cognition and its support, being existent, must be the object of another valid cognition, which again must for the same reason refer to another valid cognition and so on *ad infinitum*. In this way there would be the fallacy of infinite regression. The difficulties are not avoided by defining existence as the quality of (*not being the actual object*, but) being *capable of standing as the object of valid knowledge*. If to explain the capability of being the object of valid knowledge another capability has to be granted, then it would lead to infinite regression. If it is not granted, then the valid knowledge would be non-existent, and hence all objects would become non-existent. Also, existence would be beyond perception. Thereby, the alternative viz. 'existence is its relation' is also refuted. (d) Efficiency cannot be accepted as constituting the character of existence, because even when there is non-apprehension of it, there is the cognition of existence. If efficiency be the characteristic of existence, then the false snake-biting etc., also will have to be counted as an existent thing, because it has efficiency. If efficiency of efficiency is admitted, then there will be infinite regression, and if not admitted, then all will be non-existent. Besides, as efficiency presupposes existence, it cannot itself be regarded as existence. (e) It cannot be said that existence is the attribute of "Being". To hold that such perceptions, as "this is existent", and "that is existent," have for their content the Being, it should be admitted that Being consists in remaining in some relation. If it will remain by being particularised by the relation of *Inherence*, then there should not be the experience of Being in eternal substances. Eternal substances do never and nowhere remain by the relation of *Inherence*. So the Being cannot remain inherent in eternal substances. But they are also experienced as existent.

relation. But the qualified (सङ्ग) knowledge which is of the nature of perception takes place everywhere through direct relation with its content. If it could occur through even an indirect relation with the content, then through conjunction etc. of the support of silverness with the stone there would be the qualified perception of silverness in stone etc. But such a cognition never takes place. So through an indirect relation with its content, there cannot be a direct determinate knowledge of an entity. Besides, the universal knowledge of one uniform form should always be through one uniform relation otherwise it cannot be of one uniform form, as is the case with the cognition of the object and the cognition of the said cognition. In other words, the distinction of perception is observed through the difference of relation, direct or indirect, with the content. What is valid knowledge is directly related to its support — the self, and what is called the object of valid knowledge is indirectly related to the same, because the object of knowledge is related to the self not directly, but by becoming the content of knowledge whose support is the self. So there are two distinct knowledges with regard to them. Hence the self-same perception of existence cannot be possible in some cases through direct relation and in others through an indirect relation.

Perception of one uniform nature cannot be interpreted differently in different cases, and uniform perceptions must refer to an identical content. If by relation of a dissimilar kind there be a perception of the same kind, then dissimilarity of relation will cease to exist, because the oneness or manifoldness of the contents e. g. relation etc., should be determined through perception. In the present case, because the perception is of a uniform kind, its object namely relation will be one, that is, there will be no dissimilarity of relation.

Thus, in order to explain the apprehension of existence as a pervading entity, another existence separate from genus has to be granted.

The doctrine viz. Existence is the universal modifying substance is not sound. It is not experienced that existence has

got differentiating attributes Besides, shell-silver and dream-visions which are illusory become experienced as existent, whereas modification implies the same essence of that which is modified and that into which it gets modified. It will be shown that Existence or Being is Consciousness which is constant and is the witness of modifications and as such beyond modification or alteration Hence the conclusion which the Non-dualist School of *Vedānta* reaches is that the knowledge of the pervasiveness of existence viz, 'this exists,' 'that exists' is not due to some finite object, nor is it due to some momentary attribute, nor is it due to some permanent attribute, (genus of being) altogether different from individuals, nor is it due to some modifying ultimate non-dual Substance from which the universe is both different and non-different, but it is due to the existence which is unmodified Substratum of the universe which cannot be said to be different or non-different or different+non-different from the Substratum. Existence alone appears in the forms of different objects, but these are not real forms actually assumed by Existence

CHAPTER II

Proof of one changeless Consciousness as the witness of all mental states, processes and experiences

Now let us follow the advocates of this theory in proving that one non-dual changeless consciousness exists as the illuminer and witness of all mental modifications of all individuals and is the ground of all experience and knowledge *

* Here let us state the different views about knowledge or consciousness. According to the Naiyāyika-Vaiśeṣika knowledge becomes known by another knowledge and is not self-luminous. It is a function of the self in conjunction with *manas*. The Buddhists assert that knowledge is not non-self-luminous nor is it known by another, but it is self-luminous. Self-luminosity means that it is the object of itself, knowledge has no support, it is momentary and has beginning. The Prābhākara-Mīmāṃsaka are of opinion that knowledge is self-luminous, it is the illuminator of itself and others, it is supported in self and has production and the like. According to the Jains knowledge is self-luminous but has no production and the like, it is with attribute, it has the attribute which falls in the category of the known (such as the attribute of *Jīva's* ever going upwards etc). According to Sāṅkhya-Pātañjalas knowledge is a function of Intelligence (बुद्धि), which, though by itself non-self-luminous, is illumined by the self-luminous self or *Puruṣa*, this self has no known attribute, but it has individuality (there are many selves or consciousnesses). According to the non-dualistic Vedāntists knowledge consists in the modification of the non-self-luminous mind, which is illumined by the changeless attributeless self-luminous non-dual consciousness, which itself is not an object of knowledge. Self-luminosity does not mean that it is the object of itself, but means that it is itself luminosity, it does not become illuminated by itself or by others. The self-luminous consciousness is not momentary, it has no beginning, but it is beginningless and changeless. Consciousness is without support, bereft of production, void of attributes and is without particularisation. It is manifested as witness-consciousness or the unmodified seer of all objects inner and outer.

(a) The states of waking, dream and sleep are the objects of universal experience. The experience of these different states can be accounted for only by the admission that there is one consciousness pervading all these states. In the absence of one unchanging consciousness along with all these changing states, there could not have been any knowledge of the changes of those states. Without the unity of consciousness, in the presence of which the states appear and disappear and succeed each other, and by which they are illumined and united with each other, the appearances and disappearances of the states as belonging to the same entity could not be known at all. While the waking state exists, the states of dream and sleep are non-existent, and while either dream or sleep exists, the waking state is non-existent. Hence it is not possible for the waking state to experience and remember the state of dream and sleep. The states of the transition from waking to dream, from dream to sleep and from sleep to waking cannot also for the same reason be the matters of experience and remembrance to the waking mind. Similarly, the dreaming or the sleeping state of the mind also cannot have the experience and remembrance of the other states. No state of mind can possibly experience the other states in which it is itself not existent. It may be said that these states being the modifications of the same mind are experienced and remembered and compared with each other by the mind itself. But what does this mean? When the mind is modified in one form or state, the other forms or states into which it may be transformed at other times must be admitted to be absent and must therefore be beyond the scope of its experience and remembrance. If it be the nature of the mind to exist in one or another of these modified forms, then on account of the mutual exclusiveness of these forms it cannot even be experienced that they belong to or are the modifications of the same mind. Hence if the mind is to experience them as its own modifications, the mind

must be regarded as capable of existing as the one identical on-looker and experiencer of these different forms or states, and therefore must be conceived as having a changeless transcendent existence unaffected and unmodified by these forms. That is to say, the mind must then be regarded as modified as well as unmodified, changing as well as changeless, existing in one or other of the states as well as existing above all these states. This is evidently self-contradictory. Thus the inevitable conclusion is that as the witness or the unmodified experiencer of all these mental modifications one changeless consciousness must be admitted. It has to be admitted that these different states, the presence and absence of the particular states and the nature of the difference between them, are experienced and known by a consciousness, which does not undergo any change along with those changes of states, which does not sleep in the sleeping state nor does awake with the waking state, but which is equally present in the same character in all these states. This consciousness must therefore be distinguished from the mind which is modified into these different states and must be regarded as their unmodified witness.

The absence of this witness cannot be proved. Because the existence of the three states of the mind and their negation are known as dependent on it, the non-existence of this knower cannot be known by the mind at any state and cannot be established by any means. It is obvious that its non-existence cannot be known by itself, because this knowledge would presuppose its presence. So, as the ground of the existence and negation of the three variable states of the mind, the unchanging witness-consciousness ought to be recognised. If all were variable, then variability itself would not be determined. The very notion of change involves a reference to the changeless. The knowledge of the changes implies the existence of a changeless knower.

This knower, however, cannot be an object of knowledge. Its presence is presupposed by all knowledge. It cannot be an object of consciousness, but it is consciousness itself. It shines by its own light and is self-established. All those states and their attributes which are objects of experience and knowledge must fall under the category of the unconscious, the seen; because they are not self-illuminating, but are objects illumined by consciousness. The unconscious, the seen cannot be the attribute of the consciousness, the seer, because in that case both would lose their natures. That which is the seer of production and destruction cannot have production and destruction, because the knowledge of one's production etc. is not possible for oneself. If another seer is assumed and so on then there will be infinite regression. So the seer of all states is other than the seen. Thus, as the *Īkṣu* (ईक्षु) of all coming and going of states, the existence of one all-seer which is distinct from all objects of the world is proved. Owing to its being the Illuminator of all states and owing to its being devoid of all coming and going it is called witness or the unconcerned consciousness.

(5) Here we have to prove witness-consciousness through the analysis of the knowledge of mental phenomena. In this connection we shall discuss four points:—namely (1) that the fact of remembrance of past experiences demands the recognition of a witness-consciousness; (2) that the only logically tenable conception of the states and processes which we experience within ourselves is that they are the modifications of one mind-substance and are thus identical with the mind and that their experience as belonging to the same mind presupposes a changeless witness-consciousness; (3) that the knowledge of the mind and its modifications cannot be explained in any other way than by admitting one unchanging self-luminous entity illumining those modifications and

(4) that this changeless self-luminous entity, viz. witness-consciousness is indispensable for the knowledge of the production, the continuity of existence and the destruction of phenomena

Now let us take up these points in order —(1) It cannot be denied that the thing which is now remembered must have been previously experienced. Previous experience must be taken as one of the necessary conditions of remembrance. If it were otherwise, then the thing which was not experienced would be remembered. Because there is agreement in presence as well as in absence, of memory with previous experience, we know that they are causally related. Now, it is also evident that the experience cannot be regarded either as the sole cause or as the direct cause of remembrance, because many objects of experience, being forgotten, are not remembered, and because when remembrance occurs, it occurs after the actual experience is destroyed and sometimes even long after. The destruction of experience also cannot be its cause, because when destroyed, experience is absent, and the absence of all types being of a like nature, mere absence of anything cannot be the cause of any effect. If from the absence of experience remembrance could be produced, then anything and everything, not previously experienced, could be remembered, and the experience of anything would not have been the necessary pre-condition of its remembrance. Further, in that case the recollection of an apparently forgotten object through concentration of attention and the improvement of memory through practice would not be possible. If some phenomenon is proved to be the necessary pre-condition and originator of some other phenomenon, but is found to be non-existent at the moment immediately preceding the production of that effect, we have to recognise its presence in some subtle form. Accordingly, as remembrance is universally recognised as the effect of

CHAPTER 1

Physical Features
GEOLOGY
Building Materials

Gypsum—Some irregular nodules of fibrous gypsum found in red clay are reported near Tambiyadi. This has no economic value.

Iron—Fair quality iron-ore occurs in small quantities in the laterite throughout the district but is useless at present as a source of raw material for smelting.

Kaolin.—Small quantities of inferior type of kaolin are noticed near Panhalla fort, Gudalkop, Gadhinglaj and Budargarh fort, but these occurrences are not important economically.

WATER SUPPLY

The district may be divided into three belts as regards its water supply, viz, the hilly and rugged country forming the Western Ghats towards west, the narrow broken-crested ridges stretching eastwards in the central portion, and the plains towards east. The hilly country in the west receives the maximum rain-fall of the district and the ground water is mostly tapped from percolation wells and mountain springs. In the Central portion the water supply is partly from springs and wells, the main source being the five perennial rivers. The plains have copious surface and underground water supply and may be said to be one of the best irrigated lands of the State.

CLIMATE

THE CLIMATE OF THE KOLHAPUR PLAIN is temperate and similar to the other districts of Bombay Deccan adjoining the ghats. In the western part of Kolhapur near the Sahyadris it is always cooler than that in the eastern part which is liable to hot winds during April and May. The nights over the whole district are generally cool due to the influence of the sea breezes which set in during the afternoons and continue till late in the evening.

The year in respect of Kolhapur district may be divided into three periods as follows—hot weather period from March to May, rainy period from June to October, and cold weather period from November to February.

There is only one observatory in the district located at Kolhapur, which maintains temperature and related meteorological records. The data available in another observatory in the neighbourhood at Miraj have also been utilised in describing the climate of the district. Table 1 gives the mean daily maximum and minimum temperatures and relative humidity for the city of Kolhapur based on available data (1949-58).

Hot Weather Period
(March to May)

There is a rapid rise in temperature in March, reaching the maximum in April. April is the hottest month of the year, with an mean maximum temperature of 99°F. The corresponding figures for March and May are 96°F and 95°F respectively. Daily maximum temperatures exceeding 100°F

are fairly frequent in April. On an average there are 12 such days. The highest temperature recorded at Kolhapur during the last decade is 107°F . Temperatures exceeding 110°F are unlikely in this district. The mean daily maximum temperature varies from 66°F to 72°F . The diurnal variation of temperature is large and the mean value ranges from 30.7°F in March to 22.7°F in May.

CHAPTER 1.

Physical Features.
CLIMATE
Hot Weather Period
(March to May)

On individual days a range of 35°F in March is not uncommon. The mean relative humidity in (March to May) this period is 65 per cent in the morning and 35 to 40 per cent in the evening. Low values of humidity of the order of 15 to 20 per cent occur in these months in the afternoon. The prevailing wind direction is mainly westerly though in the afternoons of March and April, easterly winds occur on about 50 per cent of the days. The temperature is high during the day but the evenings are cooled by sea-breezes and the nights are not oppressive.

This is also a season of thunderstorm. At Kolhapur, one day in every three or four days in April and May, is a day of thunder. The rainfall in this season is accompanied by thunderstorms and it is about 1" in April and $1\frac{1}{2}$ " in May. This period accounts for about 10 per cent of the total annual rainfall.

The normal period of the onset of the South-West monsoon in the district is the first week of June. With the onset of the monsoon there is a rapid fall in the day temperatures and conditions of near uniformity over wide areas are reached in the months of July and August. The mean daily maximum temperature for July and August is 79°F . Towards the end of September temperatures again begin to rise. The moisture content of the atmosphere in this season is very high and the air is nearly saturated on several days. The mean relative humidity for June to September is 87 per cent in the morning and 77 per cent in the evening. The direction of winds during this period is mainly westerly. There is a complete change-over in October when the winds are mainly from North-East to East. The annual rainfall varies widely in the district from 20" in the North-East to 250" in the west. This is the main rainy-season. A fuller account of rainfall is given in tables No 2 and No 3.

Wet Weather
Period
(June to October).

Although day temperature remains higher than in the monsoon, the mean minimum temperature is the lowest and it ranges from 58° to 61°F . December and January are the coldest months of the year. The district lies in an area where the lowest temperature on individual days may go down to 45°F . Dry wind blasts during the period and the daily range of temperature is rather large. The mean daily range of

Winter
(November to
February)

CHAPTER 1 temperature in December and January is 28°F On individual days it may be even 35°F. The mean relative humidity for the season at Kolhapur is 63 per cent in the morning and 33 per cent in the evening Low humidities less than 20 per cent are not infrequent Rainfall in November is about 1½" to 2" The rest of the period is practically dry

Physical Features.
CLIMATE
 Winter
 (November to February)

RAINFALL Table 3 gives the average monthly and annual rainfall of eight rain recording stations in the district Six of them are based on data of about 50 years (1901 to 1950) and two on about 17 years (1934 to 1950)

The average annual rainfall in the district varies widely from about 20" in Kurundwad-Shirol area in the north-east to over 240" in Gaganbavada area near Sahyadri in the west. Kurundwad has the lowest annual average of 19" whereas Gaganbavada gets 244". The isohyets (line of equal rainfall) practically runs from north to south About three-fourths of the district receives more than 40" annually

The district gets rain from the south-west as well as the north-east monsoons Throughout the district rain falls from May to November. However, the main rainy-season is from June to October. It may be observed that during May and November rainfall over the whole district is nearly uniform, being about 1½" to 2" The normal period of the onset of the south-west monsoon is the first week of June The portions to the west of Ratnagiri-Gaganbavada receive 90 to 95 per cent of the annual rainfall in the months of June to September from the south-west monsoon winds The percentage decreases in the north-west near Kurundwad to about 60 per cent of the annual. If October is also considered, June to October accounts for over 80 per cent of the annual rainfall in the district and for as much as 98 per cent in the extreme west The months of October to December account for 15 per cent to 20 per cent. of the annual in the eastern portions of the district

July is the month of maximum rainfall throughout the district Thirty-five per cent. to 40 per cent of the annual rainfall is received in this month over a good portion of the district

Table 4 gives the frequency distribution of annual rainfall. The highest and lowest values in a fifty-year period have not exceed twice or fallen to less than 50 per cent of the average.

Gaganbavada near the Sahyadris recorded 323" in 1908 while Kurundwad in the north-east got less than 10" in 1905 The extreme north-eastern part is a semi-arid area with high variability of annual rainfall. 1905 was generally a year of low rainfall for the whole district

CHAPTER 1.
Physical Features.
RAINFALL

TABLE No 1

TABLE SHOWING MEAN DAILY MAXIMUM AND MINIMUM TEMPERATURES AND HUMIDITY FOR THE CITY
OF KOLHAPUR.

	Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec	Annual	Highest	Lowest
Mean daily Maximum temperature (°F)	86.0	89.9	90.4	98.7	94.9	86.1	79.4	79.3	82.9	86.4	86.6	85.8	87.8	107	48
Mean daily Minimum temperature (°F)	58.5	60.6	65.7	70.5	72.2	71.7	70.0	69.5	68.8	68	61.3	58.2	66.3		
Mean Temperature	72.7	75.3	81.1	84.6	83.5	78.9	74.7	74.4	75.9	77.2	74.0	72.0	77.1		
Mean Range	28.4	29.3	30.7	28.2	22.7	14.4	9.4	9.8	14.1	18.4	25.3	27.6	21.5		
Mean Relative Humidity at 0830 IST hrs (per cent)	61	57	57	64	72	82	89	90	87	82	65	61			
Mean Relative Humidity at 1730 IST hrs (per cent)	27	23	26	38	50	70	83	82	73	61	37	30			

(The means are based on data for the years 1949 to 1958)

CHAPTER 1.

TABLE

Physical Features.
RAINFALL.

PERCENTAGE OF WIND FREQUENCIES BASED

	Jan.	Feb.	Mar.	Apr.	May.	June
05-30 Hrs I.S.T.						
Cal'm	72.9	52.8	49.2	22.6	4.5	2.6
N	6.9	6.9	6.9	6.7	6.5	6.9
NE	14.8	14.8	7.7	8.7	1.2	0.7
E	25.2	19.6	1.5	8.0	2.2	1.3
SE	6.6	1.4	2.6	1.5	6.6	6.9
S	1.3	6.9	1.2	6.7	1.9	6.7
SW	1.3	4.9	1.2	2.6	4.5	13.3
W	3.9	5.6	25.8	48.7	74.2	76.0
NW	6.9	1.4	2.6	7.3	6.6	6.6
VAR	6.9	6.9	6.9	6.7	6.9	6.9
11-50 Hrs I.S.T.						
Cal'm	8.4	11.3	8	15.3	1.3	1.3
N	1.9	2.1	5.2	11.3	3.9	6.7
NE	20.9	23.9	29.6	44.7	7.7	6.9
E	49.6	31.6	26.5	16.6	5.2	6.9
SE	15.5	16.9	6.5	3.3	1.3	6.9
S	8.4	7.0	6.5	6.7	1.3	1.3
SW	6.6	2.8	2.6	2.7	5.2	14.0
W	3.9	3.5	9.0	15.3	53.1	76.7
NW	6.6	6.7	5.5	16.7	29.6	6.6
VAR	6.9	6.7	6.9	6.9	6.9	6.9
17-30 Hrs I.S.T.						
Cal'm	11.6	9.9	7.7	2.7	6.6	6.9
N	6.6	1.4	6.6	3.3	6.9	6.9
NE	18.7	12.7	7.7	4.7	6.9	6.9
E	29.6	26.1	9.7	4.6	1.3	6.9
SE	6.5	2.8	2.6	3.3	6.9	6.9
S	1.9	2.1	1.3	2.7	2.6	6.7
SW	3.2	7.0	3.9	7.3	6.5	9.3
W	23.9	31.7	56.1	64.0	59.6	88.0
NW	5.2	5.6	16.3	7.3	9.9	2.6
VAR	6.9	6.7	6.9	6.7	6.9	6.9

CHAPTER 1

Physical Features
RAINFALLNo 2
ON 5-YEAR DATA (1952-57)

July	August	September	October	November	December
6 5	1 9	11 3	26 5	35 3	29 7
00	00	1 3	1 9	0 7	00
00	00	1 3	29 0	22 0	17 1
00	00	1 3	20 6	38 0	48 4
00	00	00	1 3	1 3	2 6
00	00	00	1 3	0 7	0 6
7 7	5 8	2 7	1 3	00	00
83 2	87 1	74 0	16 1	2 0	1 3
2 6	5 2	8 0	1 9	00	00
00	00	00	00	00	00
0 6	00	6 7	6 5	4 0	5 2
00	00	6 7	6 5	0 7	0 6
00	00	4 0	27 1	19 3	9 7
00	00	3 3	38 7	62 0	63 2
0 6	00	00	7 1	12 0	17 4
00	00	00	1 9	2 0	2 6
7 1	3 2	2 0	2 6	00	00
86 5	91 6	68 7	7 1	00	1 3
5 2	5 2	14 7	2 6	00	00
00	00	00	00	00	00
00	00	0 7	9 0	12 7	6 5
00	00	0 7	3 9	1 3	2 6
00	00	0 7	20 6	38 0	33 4
00	00	0 7	16 1	34 0	41 9
00	00	00	4 5	3 3	5 2
00	00	00	2 6	00	00
5 2	3 9	7 3	5 2	00	1 9
91 0	89 0	83 3	30 3	8 7	5 8
3 9	7 1	6 7	7 7	2 0	2 6
00	00	00	00	00	00

CHAPTER 1.

TABLE

Physical Features
RAINFALL

MEAN RAINFALL DATA IN KOLHAPUR

Station	No of years	Jan	Feb.	Mar	Apr.	May	June
Shirol	19/50	0 14	0 10	0 20	0 86	1 93	2 97
Kolhapur	50	0 17	0 02	0 24	1 06	1 82	5 51
Gaganbavada	50	0 10	0 02	0 13	0 68	2 13	47 12
Kapshi	16	0 13	0	0 19	1 43	1 75	4 62
Gargoti	50	0 10	0 04	0 24	1 13	1 55	9 02
Radhanagar	16/17	0 62	0 02	0 10	1 03	1 51	24 42
Gadhinglaj	49/50	0 10	0 05	0 47	1 59	2 55	5 50
Kurundwad	48	0 15	0 03	0 22	0 81	1 40	2 48

No 3

CHAPTER 1

DISTRICT (IN INCHES)

Physical Features
RAINFALL.

July	August	Sept	Oct	Nov	Dec	Annual
1 37	3 01	4 05	3 45	1 64	0 27	23 12
13 32	7 15	1 00	1 05	1 60	0 22	39 21
88 07	62 82	31 47	9 70	2 11	0 25	243 07
12 99	6 58	3 61	4 20	1 00	0 37	37 27
24 36	12 52	4 94	4 42	1 51	0 29	60 71
69 98	34 92	11 35	5 06	1 55	0 20	151 31
11 34	6 20	3 99	4 48	1 50	0 32	38 18
3 84	2 38	3 43	2 79	1 36	0 22	19 17

CHAPTER 1.

TABLE

Physical Features
RAINFALL.

FREQUENCY DISTRIBUTION OF ANNUAL RAINFALL

	Interval									
	0-10	10-15	15-20	20-25	25-30	30-35	35-40	40-45	45-50	50-55
Shirol		3	11	20	8	4	3			
Kolhapur				4	3	7	15	11	3	5
Gargoli							2	3	1	8
Kurundwad	1	6	26	0	3	2	1			
Gadhinglaj				2	2	16	0	11	5	2
Gaganbavada				126	151		176	201	226	257
				150	175		200	225	250	275
				2	1		4	8	10	11

No 4

CHAPTER 1

Physical Features
RAINFALL

(INCHES) IN KOLHAPUR DISTRICT

(Inches)							Mean	Highest	Lowest
55-1 60	60-1 65	65-1 70	70-1 75	75-1 80	80-1 85	105-1 110			
							23 12	37 63 1932	10 11 1920
1			1				39 21	72 36 1914	20 51 1905
11	11	5	3	2	3	1	60 71	106 70 1914	35 06 1905
							19 17	39 92 1932	9 81 1905
			1				38 18	74 21 1914	22 87 1945
276	301								
300	325								
11	3						243 97	322 58 1908	132 82 1905

CHAPTER 1

Physical Features
FORESTS
General distribu-
tion

PHYSICALLY, THE FORESTS OF KOLHAPUR are a southward extension of the forest types of Poona and Satara districts. The wooded areas are confined to the western half of the tract. The western rim and its descending slopes claim a stunted type of evergreen vegetation. On the eastern fringes the over-wood consists of deciduous species with a ground-flora of evergreen species. The dry eastern plan claim scanty patches of wood-growth in land pockets. Three main forests types can be distinctly located, viz, (1) the sub-tropical evergreen, (2) the moist deciduous and the semi-evergreen, and (3) the dry deciduous forests.

Sub-Tropical
Evergreen

These occupy the high rainfall regions in the extreme west of the district. No particular plant species can be marked as principal in the composition. *Jambhul*, *hirda*, *anjani*, *surangi*, *panjambhul* get mixed up in the top canopy with *pnansi*, etc, mostly coming in as sub-dominants. The lower storey and ground flora mostly consist of *karvi*, bracken fern and others. This composition is mainly confined to elevations round about 2,200' above the mean sea level.

Semi evergreen
and moist deci-
duous

Barring the prominent existence of the deciduous species in the typical moist deciduous formation, the composition of the two is made of *jambhul amba*, *nana*, *sissum*, *asana*, *kumbhi*, *bhava*, *panjambhul*, *kinjal*, *am*, *kinai*, *umbar*, *biba*, *cnanste* and others. In forests of this type in Ajra mahal, the famous scented wood species, *chandan* (sandalwood) occurs profusely. Bamboos are sparse.

Dry-deciduous
type

The dry deciduous forests are strewn far and wide in small patches. The usual species of the drier zones occur here. The prominent feature in these forests is the total absence of *dhavda* and a greater incidence of *sissum*.

Area statement
of forest

The area statement of the forests in various Ranges of Kolhapur District is given below —

Name of the Range	Area of Reserved Forest.	Area of Protected Forest	Area of Unclassified Forest	Total
	A. g	A. g	A. g	A. g
1. Karvir	10,437 25	12,476 38	824 15	23,738 38
2. Panhala	47,783 12	21,343 13		69,126 25
3. Bhudargad	48,886 15	20,487 11		69,373 26
4. Ajra	15,036 33	18,323 03	243 15	33,603 11
5. Vishalgad	44,480 26	4,427 34		48,908 20
6. Bavada	18,318 10			18,318 10
7. Radhanagari	45,760 39	37,928 31		83,689 30
Total	2,30,704 00	1,14,987 10	1,067 30	3,46,759 00

CHAPTER 1.

Physical Features.
Forests
Area Statement
of forest

These forests have been classified as reserved, protected etc by the former Kolhapur State. However, a regular forest settlement and demarcation as per the procedure laid down in the Indian Forest Act will have to be done. Besides, there are extensive areas known as *sher* lands claimed by H. H. the Chhatrapati Maharaja of Kolhapur as his private property, which are well stocked with forests. The legal position of these *sher* lands have not been finally decided.

General condition
of the forests

The past history of the forests is a story of working that utterly lacked forest sense. The unrestricted practice of shifting cultivation known as *kumri* has caused considerable devastation of the forests and the woods in most places are stunted regrown. Very little, if at all, has remained on the original state of growth over the entire tract. The only forest conservation attempts were the strict reservations of certain species like *teak*, *chandan*, *hirda*, and *sissum*, which were also the royal trees in *malki* lands. Attempts of artificial regeneration of valuable species were never organized on an extensive scale. As a result of all these factors, the forests of Kolhapur district do not present a very healthy picture. Strict conservancy and extensive artificial regeneration will form the main works in future to improve the forests.

Marketable Forest
produce

Firewood and grass are the main marketable products from these forests. Timber is of a very poor quality and meagre. *Hirda* fruit is produced in large quantities and most of it is consumed in the factory of the Amba Tannin and Pharmaceutical Limited for the extraction of tannin. This tannin extraction factory is the only one of its type in the State. The other minor forest products are enumerated below —

- (1) Kaju fruits
- (2) Watsol
- (3) Cucumbers
- (4) Mango fruit
- (5) Bibi fruits
- (6) Shikekar
- (7) Palas leaves
- (8) Kuchala seeds
- (9) Kumkum fal
- (10) Silver cotton
- (11) Honey and Wax
- (12) Karanj seeds
- (13) Rameta bark
- (14) Reeds
- (15) Wavding
- (16) Tembhurni leaves
- (17) Pise fruits

The following is a list of the Chief West. Service Clinics.
bamboo and grass to be found in the Kollegal Division—

~~SECRET - TITLES~~

SECRET

—

[illegible]

Local Vernacular Name	Scientific Name
Delchini	<i>Cinnamomum zeylanicum</i>
Dandoshi	<i>Dalbergia lanceolata</i>
Datrang	<i>Ehretia canaransis</i>
Dhhaman	<i>Grewia tiliaefolia</i>
Dhavada, Dindal	<i>Anogeissus latifolia</i>
Dikamali	<i>Gardenia lucida</i>
Gela	<i>Randia dumetorum</i>
Goinda, Kala	<i>Diospyros montana</i>
Gulum, Gelam	<i>Machilus macrantha</i>
Hadkva	
Halda Hashwal	<i>Gholoroxylon swietenia</i>
Hed	<i>Adina cordifolia</i>
Hingan	<i>Balanites roxburghii</i>
Hirda	<i>Terminalia chebula</i>
Humb	<i>Saccopetalum tomentosum</i>
Hure	<i>Sapium insigne.</i>
Jam, Peru	<i>Psidium guajava</i>
Jambhul	<i>Eugenia jambolana</i>
Kajr, Kuchla	<i>Strychnos nuxvomica.</i>
Kaju	<i>Anacardium occidentale</i>
Kalamb	<i>Mitragyna parvifolia</i>
Kanchan	<i>Bauhinia variegata</i>
Kapsin, Siddum	<i>Tetrameles nudiflora.</i>
Kapshi	<i>Ligustrum neilgherrense</i>
Karanj	<i>Pongamia glabra</i>
Karmal, Karambel	<i>Dillenia indica</i>
Kavath	<i>Feronia elephantum</i>
Kel	<i>Ficus tsjakela</i>
Kesari	<i>Pterospermum heyneanum</i>
Khadshingi	<i>Stercospormum xylocarpum</i>
Kheir	<i>Acacia catechu</i>
Khargol	<i>Trema orientalis</i>
Kharwat	<i>Ficus asperrima</i>
Kinai	<i>Albizzia paniculata</i>
Kinjal	<i>Terminalia paniculata</i>
Kirmira	<i>Ehretia species</i>
Koshimb	<i>Schleichera trijuga</i>
Kuda	<i>Holarrhena antidysenterica</i>
Kuda Kala	<i>Wrightia tinctoria.</i>
Kuda Tambada	<i>Wrightia tomentosa</i>
Kumbal, Kate	<i>Sideroxylon tomentosum</i>

CHAPTER 1.

Physical Features
FORESTS

CHAPTER 1
Physical Features
FORESTS

Local Vernacular Name	Scientific Name.
Kumbhi	<i>Careya arborea</i>
Kumkum Shendi	<i>Mallotus philippinensis</i>
Krpa	<i>Hemigysia canescens</i>
Kuiwat	<i>Ficus hispida</i>
Kurkuti	<i>Connarus wightii.</i>
Lodhia, Lodhya, Hura	<i>Symplocos beddomei.</i>
Lokhandi	<i>Ixora parviflora.</i>
Maharukh	<i>Ailanthus excelsa</i>
Moha	<i>Rassia latifolia</i>
Moina, Shemat	<i>Lannea grandis</i>
Mana	<i>Legerstroemia lanceolata</i>
Nandruk	<i>Ficus retuse</i>
Neem	<i>Azadirachta indica</i>
Nimbai	<i>Melia dubia</i>
Padali	<i>Stereospermum chalonoides</i>
Palas	<i>Bhutea frondosa.</i>
Pangara	<i>Erythrina indica</i>
Pajarabhul	<i>Olea dioica.</i>
Parvi	<i>Wendlandia notoniana</i>
Petari	<i>Trewia nudiflora</i>
Phanas	<i>Artocarpus integrifolia</i>
Phansi	<i>Carallia integerrima.</i>
Pimpal	<i>Ficus religiosa.</i>
Pimpar	<i>Ficus arnottiana</i>
Pimpri	<i>Ficus tsiela</i>
Putranjiva	<i>Putranjiva roxburghii</i>
Ranbhendi	<i>Thespesia lampas</i>
Ranaphanas	<i>Artocarpus hirsuta</i>
Ratamba, Kokam	<i>Caricinia indica.</i>
Ritha	<i>Sapindus emarginata</i>
Sag, Teak	<i>Tectona grandis</i>
Satwin	<i>Alstonia scholaris</i>
Sawai Sewar	<i>Bombax malabaricum</i>
Sawar	<i>Bombax insigne</i>
Shindi	<i>Phoenix sylvestris</i>
Shiras	<i>Albizia lebbek</i>
Shiras, Kala	<i>Albizia odoratissima</i>
Shissam	<i>Dalbergia latifolia.</i>
Shivan	<i>Gmelina arborea</i>
Sitaphal	<i>Anona squamosa.</i>
Surangi, Undin	<i>Calophyllum inophyllum</i>

Local Vernacular Name	Scientific Name
Surangi	<i>Ochrocarpus longifolius</i> .
Tad	<i>Borassus flabellifer</i>
Tamalpatia	<i>Cinnamomum tamala</i>
Tembhurni (Diospros melanoxylon)	<i>Oroxylum indicum</i>
Tetu	<i>Zeanthorylum rhetsa</i>
Triphal	
Tiwas	<i>Ougenia dalbergioides</i>
Tugal, Lallai	<i>Albizzia amara</i>
Um Hoom	<i>Polyalthisucerasoides</i>
Umber	<i>Ficus glmoerata</i>
Wad	<i>Ficus bengalensis</i>
Warang	<i>Kydia calycina</i>
Waras	<i>Heterophragma roxburghii</i>
Wavla	<i>Holoptelia integrifolia</i>
Wumb	<i>Hephelium longana</i>

CHAPTER 1.

Physical Features
FORESTS

SHRUBS

Adulsa	<i>Adhatoda pasica</i>
Adulsa—Vilayati	<i>Justicia roynandensis</i>
Amoni	<i>Rhus mysorensis</i> .
Amariya, Warkya	<i>Nappia foetida</i> .
Anantmul	<i>Hamidesmus indicus</i>
Bracken fern	<i>Pteris accuquina</i>
Bugdi	<i>Ardisia humilis</i> .
Chillar	<i>Cæsalpina sepiaria</i>
Chimnati	<i>Indigofera pulcholla</i>
Chitrak	<i>Plumbago zeylanica</i>
Dagadful	<i>parmelia ceperata</i>
Dhaity	<i>Woodfordia floribunda</i>
Dinda	<i>Leea macrophylla</i>
Duranta	<i>Duranta plumera</i>
Erand	<i>Ricinus communis</i>
Ghagri	<i>Crotalaria retusa</i>
Ghaneri, Tanatani	<i>Lantana camara</i>
Ghatbor	<i>Zizyphus xylopyra</i>
Ghaypat	<i>Agave sisalana</i>
Harki	<i>Rauwolfia serpentina</i>
Hasoli, Asolin, Shirul	<i>Grewia macrocos</i> .
Henkal	<i>Gymnosporia montana</i>
Huli, Gowari	<i>Hibiscus furcatus</i> .

CHAPTER 1
Physical Features
FORESTS

Local Vernacular Name	Scientific Name
Ingali	<i>Gymnosporia emarginata</i>
Jephali	<i>Jatropha curcas</i>
Kanguli, Bandgul	<i>Loranthus longiflorus</i> (on teak, ain amba and Kumbhi) <i>L</i> <i>cuneatus</i> (on Kinjal)
Kanheri	<i>Nerium odorum</i>
Kanphulia Bisur	<i>Callicarpa lanata.</i>
Kankuti	<i>Flemingia strobilifera</i>
Kare	<i>Webera corymbosa</i>
Karhi-Nimb	<i>Murraya koenigii</i>
Kari, Bhandire	<i>Clerodendron infortunatum</i>
Karwand	<i>Carissa carendas</i>
Karvi	<i>Strobilanthes callosus</i>
Kate-ringani	<i>Solanum xanthocarpum</i>
Kaundal	<i>Trichosanthes palmata</i>
Kavli	<i>Phyllanthus reticulatus</i>
Kevani	<i>Helicteres isora</i>
Kusari	<i>Jasminum arborescens</i>
Lal Chameli	<i>Quisqualis indica.</i>
Lajalu	<i>Mimosa pudica.</i>
Madzhing	<i>Dolichondron falcata</i>
Mahalunga	<i>Citrus medica</i>
Mondie	<i>Lawsonia alba</i>
Morbel	<i>Clematis triloba</i>
Moriel	<i>Clematis gouriana</i>
Nagphani	<i>Opuntia dillenii</i>
Nakchikni	<i>Maravellia zeylanica</i>
Neptad	<i>Capparis aphylla.</i>
Nigdi	<i>Vitex trifolia</i>
Nil	<i>Indigofera tinctoria</i>
Nivdung	<i>Euphorbia nerifolia</i>
Nivdung	<i>Euphorbia antiquorum</i>
Pandhari	<i>Murraya exotica</i>
Pandharphali	<i>Flueggia microcarpa</i>
Pitkuli	<i>Eugenia zeylanica</i>
Pitkuli Pendgul	<i>Ixora coccinea</i>
Pilu Katri	<i>Salvadora oleocides</i>
Pithori	<i>Gymnosporia Konkanensis</i>
Phulati	<i>Acacia latronum</i>
Rametha	<i>Lasiosiphon eriocephalus</i>
Rui	<i>Catstropia gigantea.</i>

Local Vernacular Name	Scientific Name
Shatavri	<i>Asparagus racemosus.</i>
Shei	<i>Euphorbia turucalli</i>
Sunn or Indian Hemp	<i>Grotolaria junces</i>
Sabja	<i>Abutilon indicum</i>
Sudia	<i>Ocimum basilicum</i>
Tarwad	<i>Cassia auriculata</i>
Tippan or Tipani	<i>Allophylus cobbe</i>
Toran	<i>Zizyphus rugosa</i>
Tulas	<i>Ocimum sanctum</i>
Tupa, Chichori, Panyal	<i>Canthium umbellatum</i>
Ukshi	<i>Calycopteris floribunda</i>
Van Kapus	<i>Hibiscus vitifolius</i>
Vavding	<i>Embelia ribes</i>

CHAPTER 1.
Physical Features
FORESTS

CLIMBERS

Alei	<i>Dalbergia volubilis</i>	
Bhuikohala	<i>Ipomœa digitata</i>	
Cane	<i>Catamum psedotenious</i>	thawai- tesic.
Chambuli	<i>Bauhinia vahli.</i>	
Chikan	<i>Bridelia stipularis.</i>	
Ghotwel	<i>Smilax macrophylla.</i>	
Gunj	<i>Abrus precatorius</i>	
Kavli	<i>Cryptolepis bunchanani</i>	
Kirkali	<i>Grewia pilosa</i>	
Kuhli	<i>Mucuna pruriens</i>	
Madwel	<i>Combretum ovalifolium</i>	
Navalicha Wel	<i>Ipomœa vitifolia</i>	
Palaswel	<i>Butea superba</i>	
Paryel	<i>Cyclea peltata</i>	
Pongduliwel	<i>Dalbergia sympathetica</i>	
Shembli	<i>Acacia pennata</i>	
Shikeka	<i>Acacia concinna</i>	
Supli	<i>Mundulea suberosa</i>	
Takla	<i>Cassia tora</i>	
Tugelm	<i>Ipœmia campanulata</i>	
Unhali	<i>Tephrosia purpurea</i>	
Vatoli	<i>Cocculus macrocarpus</i>	
Wakeri	<i>Wagatea spicata</i>	

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Local Vernacular Name.

Scientific Name.

BAMBOO.

Chiva, Tokar, Modar, Mace.	<i>Dendrocalamus strictus.</i>
Konda	<i>Oxytenanthera stocksii.</i>
Ranchiva	<i>Oxytenanthera monostigma.</i>
Velu, Kalak, Padhai	<i>Bambusa arundinacea.</i>

GRASSES

Bhongrat	<i>Anthisturia ciliata.</i>
Bhale kusal	<i>Andropogon triticiceus.</i>
Buld grass	<i>Cyperus bulbosus</i>
Chirka	<i>Eragrestis tremula.</i>
Chanya marvel	<i>Andropogon pertusus.</i>
Condal	<i>Andropogon permixtus.</i>
Harali	<i>Cynodon dactylon</i>
Kunda	<i>Ischoemum pilosum.</i>
Kusali	<i>Andropogon contortus</i>
Marvel	<i>Andropogon annulatus</i>
Hut grass	<i>Cyperus rotundus</i>
Pandhari kusal	<i>Aristida paniculata</i>
Pavnya	<i>Ischoemum suleatum</i>
Phuh	<i>Apluda varia.</i>
Rosha	<i>Andropogon schoenanthus.</i>
Shenda	<i>Ischoemum laxum.</i>
Shimpi	<i>Panicum isachne.</i>
Wavashi	<i>Saccharum procerum.</i>

WILD ANIMALS AND
BIRDS.

THE WILD LIFE OF KOLHAPUR DISTRICT is mainly confined to the hilly region of the Sahyadris and its foot hills. It is essentially similar to that prevailing in the Deccan plateau generally. During the ex-Kolhapur State regime, the position of wild life was very safe indeed. The Chhatrapati Maharaja of Kolhapur and his feudatory Jahagirdars were keen naturalists, interested in the preservation of wild life. Shooting of wild life was the exclusive sport of the royal family, and illicit shooting or poaching was crushed with an iron hand. As a result of strict protection to wild life they were found in fairly large number in the forest areas of the Kolhapur district. However, the merger of the State with

CHAPTER 1.

Physical Features
WILD ANIMALS AND
BIRDS

Bombay State, wild life has dwindled down considerably. The increase in population and consequent indiscriminate cutting of forest for extension of cultivation under the Grow More Food Campaign, the development of roads and fast-moving vehicles, the illicit shooting and poaching for food and profit by people possessing crop protection guns, both in and out of season, and without reference to sex or age, and trapping and snaring by professional hunting tribes, have all contributed to wholesale destruction of wild life. The Black-buck has almost come on the verge of extinction. Government have realised the urgent need for protecting the wild denizens of the forest and the passing of the Bombay Wild Animals and Wild Birds Protection Act (IV of 1951) is a great step towards the preservation of wild life.

The most prominent amongst mammals of beasts of prey are the Tiger (*Panthera tigris* Linn), Patail Vagh, Panther or Leopard (*Panthera pardus* Linn)—M Dahanya Vagh or Biblya Vagh.

Mammals of
Beasts of prey

Tigers were once in plenty in the hill forests of the Sahyadris. But now they are rare and met with only in the denser forests of the following places —

Radhanagari Range

Patyacha Dang, Kala Dang, Surangi, Rametha

Bavada Range

Kaul, Bavada Sadure

Ajra Range

Suleran, Gavse

Human beings are as a rule unmolested, and no man-eaters have been recorded in the recent past. However, due to extermination of sambhars, cheetals, etc., which form their natural food, tigers are reported to have become cattle lifters. Leopards are comparatively rare but panthers are less intolerant of heat and are found in the thick evergreen to semi-evergreen hill forests of the district. Wild boar and porcupines form their natural food. Village dogs, goats and donkeys are also taken occasionally. The leopard is perhaps the most effective natural check against the wild pig, whose ravages in paddy and sugarcane fields are notorious and hence it may be considered a great friend of the agriculturists.

Among the leopards and panthers, several varieties are distinguished locally. 'Dahanya Vagh' the spotted tiger, which is very rarely found now, is dreaded more than the tiger. 'Biblya Vagh' is said to be of three kinds, two large, viz, Karanjya and Tendva and one small, viz, Khandli or Biblya.

CHAPTER 1.	The general distribution of panthers or leopards in the district is as under —
Physical Features, WILD ANIMALS AND BIRDS Mammals of Beasts of prey	<p>Panhala Range</p> <p>Western strip of the Panhala range about 10 miles in width</p> <p>Radhanagarı Range .</p> <p>Patyacha Dang, Kaladang Surangi and Rametha.</p> <p>Ajra Range .</p> <p>Suleran Savse and Awandi</p> <p>Bavada Range .</p> <p>Karul, Bavada and Sadure</p>

The serious encroachment of cultivation into the natural habitat of panthers and leopards has been mainly responsible for reducing their incidence considerably. The hunting leopard or the *chita* is now extinct, as is the case in Central India, where it was once found in plenty.

Cats. Among the wild cats *felis chaus* (*M. Ran manjar*) occurs to a considerable extent. It lives in open forests and shrub jungle and is a serious pest of the poultry. The other two varieties of cats live in thick forests but are comparatively rare viz, *paradoxcerus musanga* (*M. Kavalı manjar*) and *Viverricula indica* (*M. Javadi manjar* or the small Indian civet cat). The civet cat is valued for its civet which, in small dosage, is used in perfumery and medicine.

Bears The Sloth Bear (*Melursus ursiners* *M. Asval*) is restricted to the well-wooded hilly portions of the Ghat area. During the day, it lives in hollows in rocks or in ravines and at night times comes down to the plains in search of honey combs and Mahua flowers of which it is very fond. It lives on roots and fruits of forest trees and feeds on ants and insects. It seldom attacks man unprovoked and does little injury to cattle.

Dog tribe Of the Dog tribe the principal representatives are :—

(1) The striped Hyæna (*Hyana striata*-*M. Taras*) is fairly common in all hills and forests. It generally seeks shelter in natural holes or caves during day time, and moves about during night time in search of animal carcasses. It is a useful scavenger.

(2) The wolf (*Ganis lupus*-*M. Landaga*) is generally found in plains but its number has considerably diminished. It lifts sheep and goats at night.

(3) The jackal (*Canis aureus*-*M. Kolha*) is found in abundance in the plains. It is a useful scavenger but at the same time it is harmful to poultry, sugarcane and groundnut.

CHAPTER 1

Physical Features
WILD ANIMALS AND
BIRDS
Dog tribe

(4) The Indian Fox (*Canis aureus*-M Kolha) is common in the open country in the eastern portion of the district. It is a useful animal to the agriculturists in that it lives chiefly on field rats, mice, reptiles and insects. The jackals and foxes in the small hill round about Kolhapur give an excellent coursing which is a favourite amusement among the Maratha aristocracy.

(5) The Wild dog (*Cuon alpinus*-M. Kolsunda) is highly destructive of sambhar and other game. They usually hunt in packs of 20 to 25. Even the tiger and panthers get scared by the presence of wild dogs.

Among the bats the Flying Fox (*Pteropus giganteus*-M Waghul) is quite common. They cause great damage to orchards, especially as they raid, usually after sunset, in large numbers.

Bats

Among the rodents, the Indian porcupine (*Hystrix leucura*, Gray and Hardwicke M. Salindar) is very common. It lives in burrows dug in the ground or rocky hill sides and is very harmful to agriculture as well as to forest plantations. It eats up all the seed sown and also gnaws and uproots seedlings to eat the fleshy cotyledons.

Rodents

The Giant Squirrel (*Ratufa indica*) is very attractive due to its bright reddish brown colour. It is found rarely in the Ghat forests.

The Five striped squirrel (*Funambulus pennanti*-M. Khar) is usually found in the neighbourhood of habitations. It is highly destructive of forest seeds, both in nurseries and in plantations.

The Hare (*Lepus nigricollis*-M Sasa) is found in the scrub jungle. Due to their unregulated hunting and snaring by the local tribes, their number has depleted considerably.

Hare.

The deer family is perhaps the worst affected by the illicit shooting and poaching. It needs complete protection, at least for some years to come. At present they are found only in the interior forests in the Sahyadris.

Deer

The Sambhar (*Rusa aristotelis*-M. Sambhar) is restricted to the hilly portions. They are mainly found in the forests of the following places —

Bavada Range

Palsambe, Saitawade, Aslaj

Ajra Range

Latgaon, Haloli, Gavse

Radhanagar Range

Patyacha Dang, Kaladang, Surangi, Rametha

Karvir Range

Mhasurli

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WILD ANIMALS AND
BIRDS
Deer

The spotted deer (*Axis maculatus*-M Cheetal) prefers plains and the foot-hills of forests in the neighbourhood of cultivation. Their number has considerably dwindled. They mainly occur in Pombare forests of Panhala Range and the Latgaon, Halohi, and Gawase forests of Ajra Range. It is the fairest of India's deer. "There is no more beautiful sight in creation than a Chital stag in sun-flecked dell."*

The Barking deer (*Muntiacus muntjak*-M Bhekar) is also met with in small numbers in forests of Karvir, Ajra and Radhanagari Ranges.

Among the antelopes, mention may be made of the Black-buck (*Antelope cervicapra*-M Kalvita). This is an inhabitant of the open shrub and plain grassy areas in the neighbourhood of cultivation. At one time they used to move in large herds in open parts of Raibag and Shirol. At present it has become almost extinct due to indiscriminate shooting by illegal methods, without regard to age or sex.

The Mouse deer (*Meminna indica*-M Pisor) is only occasionally found in the forests of Sahyadris.

Bison

Gour or the Indian Bison (*Gavæcus gaurus*-M Gau) is the largest of all existing bovines. The Marathas consider bison a bull and generally do not shoot it. Because of this superstition, the bisons have received natural protection and are found in fairly large numbers especially in the Radhanagari Range. They occur principally in the following places:—

Radhanagari Range

Patyacha Dang, Kala Dang, Surangi, Rametha

Panhala Range.

Kolik, Barki, Gothane, Padsali, Kode Bk., Asandoli,
Pombare, Anaskura forests

Bavada Range:

Kitawade jungle area (Gangotri site).

Of the smaller animals allied to both cat and dog, the common Mongoose (*Herpestes Edkardsii*-M. Mungusa) deserves mention. It is destructive to snakes, both poisonous and non-poisonous, and sometimes becomes a serious threat to poultry because of its mass-slaughtering propensities.

Boars

The Wild Boar (*Sus indicus*-M Dukar) occurs in abundance in all the hill forests of the district. They usually come out at night in large herds, and cause wholesale destruction of agricultural crop. It is the greatest enemy of the agriculturists, to whom gun licences are given liberally for crop protection. Boar hunting is favourite sport among the Marathas.

* Robert A. Sterndale, Natural History of the Mammalia of India and Ceylon, pp 596-597.

Monkeys, both 'makads' and 'vanais' are found all over the district. The 'vanar', the larger one generally frequents near about villages, whereas the 'makad' is generally seen in the interior forests. Due to large-scale destruction of forests, the monkeys have been forced to make depredations on gardens and orchards and do considerable damage. Out of respect for Hanuman, the monkey God, the Hindus, as a rule, do not shoot monkeys.

CHAPTER 1

Physical Features.
WILD ANIMALS AND
BIRDS
Monkeys

Most of the birds given by Shri Salim Ali in his catalogue on the Birds of Deccan are found in Kolhapur.

Birds

The principal game birds of the district are —

- (i) Green Pigeons (M. Hanial)
- (ii) Pigeons (M. Parwa), especially the green rock pigeon commonly inhabiting the hill forts
- (iii) Grey Partridge (M. Titur or Citur)

The Grey Jungle Fowl (M. Ran Kombada) is found only in the interior thick forest areas. The Peafowl (M. Mor or Landor) has become comparatively very rare.

The Great Indian Bustard (M. Hum, Kardhonk) and the Lesser Florican (M. Canya Moi), which live in open shrub areas, have become rare due to indiscriminate snaring and netting by the professional tribes.

THE PHYSICAL FEATURES OF THE KOLHAPUR DISTRICT are of varied nature consisting of plains, plateaus and hill ranges. The Western Ghat which forms the western boundary of the district has thrown several spurs in the eastern region. The high altitudes of these ranges and spurs with their copious rainfall, have given rise to a number of streams and small valleys. The six rivers of the district, namely, the Warna, Panchaganga, Dudhaganga, Wedganga, Huaryakeshi and Ghataprabha, offer many sites suitable for dams and weirs. Due to construction of a series of weirs on the Panchaganga, which is formed by the confluence of five streams, the Tulsi, Kasari, Bhogawati, Brahmi, and Kumbhi, a considerable quantity of water is retained in the river, thereby affording suitable habitat for a large number of fish. Further, when the tributaries of this river dry up after the monsoon, fishes from these tributaries also migrate into the Panchaganga for shelter and forage. Besides, there are many natural lakes, irrigation tanks, reservoirs and perennial ponds, chief of which are Radhanagari reservoir, Rankala lake, Kagal tank, Atigra tank, Kalamba tank, Wadgaon tank, Rajaram tank and Talasanda tank, where piscicultural activities are being undertaken by the department. With the implementation of several new irrigation development schemes, which have a direct or indirect bearing on fisheries, pisciculture is bound to gain more importance in this region.

FISH AND
FISHERIES
Fishes

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Physical Features

FISH AND
FISHERIES
Fishes

Important fresh water fauna of the district comprises the following varieties of fish —

Scientific Name

Local Name

ORDER OPISTHOMI

Family MASTACEMBELIDÆ

Mastacembelus armatus (Lacep) Vam, Vambat

Vam which is usually found in rivers, does not figure much in the catches. It attains a size of about two feet and is highly prized as food. It is usually caught on small hooks as it frequents boulders with some currents where it is difficult to net.

ORDER APODES

Family ANGUILLIDÆ

Anguilla anguilla (Ham) Aheer

Aheer from the eel group is a rare variety found in rivers. It is usually caught by hooks and line. Being a foul eater, is not much relished as food though its flesh is considered as a diet for invalids. It is disliked by many in view of its snake like appearance. It grows to about 4 feet in length.

ORDER EVENTOGNATHI

Family CYPRINIDÆ

Sub-family Abramadinæ

Oxyaster clupeoids (Bl) Vadshi

Oxyaster phulo Alkut

These are bright silvery fishes, locally known as *vadshi* or *alkut*. The former grows to about 9 inches while the latter grows to about 4 inches. These are abundant in rivers and constitute the mainstay of the fishermen as well as of the poor consumers as the fish is cheap and available in large quantities. They are surface feeders, subsisting mainly on planktonic insect larvæ and worms. In view of their larvicidal character, they are regarded as useful in animal and campaign.

Sub-family Rasborinæ

Barilius bendelisis (Ham) Jhorya

Barilius evezardi (Day) Jhorya.

Perilampus atpar (Ham) Sonukh

Danio æquipinnatus (McClelland) Balloki

Brachydanio rario (Ham) Dandai

Rasbora daniconius (Ham) Dandvan

Of the aforesaid varieties, only *dandvan* is common in the catches while the remaining are found in small numbers in

rivers and streams These fishes being small in size, are not valued much Nevertheless, they form food for the poor class *Dandvan* and *dandai* in view of their brilliant colours find a place in aquarium *Dandvan* and *balooki* are of some use as larvicidal fish

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Sub-family Cyprininae

Puntius (Tor) *khudree* (Sykes)—Locally called as *mhasheed*—is the angler's delight It is also called as *mahaseer* of the Deccan and is found in most of the rivers of Kolhapur, particularly in parts of rivers frequented by *Garra-mullya*. It prefers rocky-bed and moderately strong current The fish attains large size and reaches a weight of 30 to 40 lbs

Puntius (Tor) *mussullah* (Sykes) *Mhasheed* is another large size carp and reaches a length of over three feet and weighs over 20 lbs It is one of the species of *mahaseers* and gives good sport to the anglers

<i>Puntius jerdoni</i> (Day)	Parag
<i>Puntius kolus</i> (Sykes)	Kolshi
<i>Puntius sarana</i> (Ham)	Khavli

The above species are medium sized carps growing from 6 to 18 inches and weighing upto a seer or more and are common in most of the lakes and rivers of Kolhapur They are used as food all over the district and are also of some value as semi-game fishes

Puntius ticto (Ham)—Locally called as *khavli*, is a small hardy species It has no value as food but is useful as larvicidal fish of the district

Other *Puntius* species are —

<i>Puntius amphibius</i> (C and V)	Khavli
<i>Puntius melanostigma</i> (Day)	Khavli
<i>Puntius stigma</i> (C and V)	Khavli
<i>Puntius fraseri</i> (Hora and Misra)	Kadwi

The following five *Labeo* species which are common carps of Kolhapur waterways are esteemed as food and game fishes —

<i>Labeo calbasu</i> (Ham)	Kanas
<i>Labeo boggut</i> (Sykes)	Sandas, Sandas
<i>Labeo fimbriatus</i> (Bl)	Tambir
<i>Labeo porcellus</i> (Heckel)	Tambudki
<i>Labeo bata</i>	Tambti

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Fishes

Other fishes belonging to this sub-family are —

<i>Garra mullya</i> (Sykes)	Mullya
<i>Garra bicornuta</i> (Rao)	Mullya
<i>Cirrhitina fulungee</i> (Sykes)	Mulicha ganna
<i>Cirrhitina reba</i> (Ham)	
<i>Rohitee cotio</i> (Ham)	Phankut
<i>Rohitee vigorsii</i> (Sykes)	Vatani

Schizmatorhynchus (Nukta) *nukta* (Sykes) —Nukta or bhobii—is the two-mouthed fish of the local fishermen—rather a rare variety. A conspicuous slit which lies near the nasal apertures and above the oral aperture, has given two-mouthed appearance to the fish.

Rapidly growing varieties of carps viz., *Catla catla* (Ham), *Labeo rohita* (Ham) and *Cirrhitina mrigala* (Ham) locally called *catla*, *rohu* and *mrigal* respectively and imported from Bengal, have been introduced in irrigation tanks and reservoirs by the Department of Fisheries. They are expected to breed and establish themselves in due course and thus provide a local source for producing the major carp fry. *Catla*, the quickest growing carp, weighing upto 40 lbs is caught from the tank stocked. *Rohu* and *mrigal* weighing upto 20 lbs are common, in catches brought from the tanks leased out. They grow up to three feet in length and are highly esteemed as food.

Family COBITIDÆ

<i>Lepidocephachthys quntea</i> (Ham)	Mori
<i>Lepidocephachthys thermale</i> (C & V)	Mori.
<i>Nemachilichthys ruppelli</i> (Sykes)	Chikli
<i>Nemachilus denisonii</i> (Day)	Murunga
<i>Nemachilus botius</i> (Ham)	Chikli
<i>Nemachilus</i> sp.	Chikli

Botia striata var *kolhapurensis* non-Waghmasa

These are small varieties not growing more than three inches. They are bottom feeders, dwelling usually on gravelly and sandy bottom. There is a belief that soup prepared from these fishes cures cough and cold.

Waghmasa from the loaches group is a beautiful coloured fish. The body is diversified by broad dark and narrow yellow bands. On the upper surface of the head the dark and yellow streaks form a trident mark. The fish being hardy and beautiful, finds a place in the aquaria.

ORDER OSTARIOPHYSI

SUB-ORDER SILUROIDÆ

Family SILURIDÆ

<i>Ompak bimaculatus</i> (Bl)	Wanz
<i>Ompak pabo</i> (Ham)	Kaliwanj
<i>Wallago attu</i> (Bl)	Valshivada

All these varieties of fish are carnivorous and are highly esteemed as food. Wanz and Kaliwanj grow to about one foot in length. Valshivada grows to about five feet and is called a fresh water shark in view of its voracious nature. They are found in rivers as well as in tanks.

Family BAGRIDÆ

<i>Mystus cavasius</i> (Ham)	Katirna
<i>Mystus seenghala</i> (Sykes)	Singalu
<i>Mystus malabaricus</i> (Jerdon)	Shingti
<i>Mystus aor</i> (Ham)	Shingalu
<i>Rita hastata</i> (Val)	Kurdu
<i>Rita perimentata</i> (Val)	Ghoghrya

These fishes are usually found in rivers. Katirna, shingti, ghoghrya grow to about 10 inches while kudru grows to about six inches. Shingalu grows to about 18 inches and is relished as food.

Family SISORIDÆ

<i>Gagata itchkeea</i> (Sykes)	Itchka
<i>Glyptothorax lonah</i> (Sykes)	Phattar chittu.
<i>Glyptothorax annandalei</i> (Hora)	Phattar chittu
<i>Bagarius bagarius</i> (Ham)	Khirit

All these varieties are found in rivers and are not very common in the catches. Khirit also known as blind fish, in view of its very small eyes as compared to its huge body, is sometimes caught in river Panchaganga and Krishna. It is an ugly looking fish yellowish in colour with large irregular brownish black cross bands. It is considered as the largest fresh water fish. It grows to an enormous size. Specimens measuring about five and half feet and weighing upto 150 lbs have been caught in the river Panchganga.

Family SCHILBEIDÆ

<i>Præutropictlys taakree</i> (Sykes)	Munvi, Vyadi
<i>Neotrpus khavalchor</i> (Kulkarni)	Khavalchor
<i>Pseudotropius atherinoide</i> (Bl)	Sura

These fishes are found only in rivers and are not very common in the catches. They grew to about eight to ten inches in length. Khavalchor occurs in Krishna and Panchganga rivers. Its specific local name signifies its remarkable lepidophagous habit of feeding on the scales of others fishes.

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Fishes

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ORDER. CYPRINODONTES

Family CYPRINODONTIDÆ.

Aplochilus lineatus (C and V)

It is a small fish not growing more than three inches It is a surface feeder known for its larvicidal nature It is found in river Bhogavati and rarely in Panchaganga river

ORDER SYNENTOGNATHI

Family XEMENTODONTIDÆ

Xenentodon cancila

Takali

This fish is rarely found in rivers and is not of commercial importance

ORDER LABYRINTHICI

Family OPHICEPHALIDÆ

Chana gachua (Ham)

Dokarya

Chana leucopunctatus (Sykes)

Kalamasa, Murrel

Chana marulius (Ham)

Kalamasa, Murrel

Channa striatus (Bl)

Mangsha

Osphronemus goramy (Lacep)

Gorami

Dokarya, *murrel* and *mangsha* are generally found in rivers and tanks Being carnivorous they are not useful for fish culture *Murrel* or *Kalamasa* are highly esteemed for their flesh, hence highly priced as compared to other fishes They grow to about three feet to four feet in length. In view of their snake-like appearance, they are called as "snake-headed fishes" Due to presence of accessory respiratory organs, they can remain alive out of water for a considerable time *Dokarya* and *mangsha* grow to about a foot in length

Gorami is newly introduced in some of the tanks in Kolhapur district It grows to about one and half foot in length This fish breeds in confined waters and being herbivorous, is eminently suitable for fish culture

ORDER PERCOMORPHI.

Family AMBASSIDÆ.

Ambassis ranga (Ham)

Kachki, Chambardi.

Ambassis nama (Ham)

Kachki Chambardi

These are small carnivorous fishes found in tanks and rivers They grow to about two to three inches in length They are termed as "Glass fish" in view of their transparent body They find a place in the aquaria

ORDER GOBIODÆ.

Family Gobiina.

Glossogobius aureus (Ham.)

Kharpya

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Physical Features
FISH AND
FISHERIES
Methods of Fishing

Fishing in rivers and tanks is done by means of cast nets (Phenkan), fixed nets (Ghal) drag nets (Vadap), drift nets (Kandale) and hook and line (Gana)

The most elementary type of net in vogue which can still continue to be of great use to inland fisheries, is the cast net locally known as *Phenkan*, *Phen-jal*, *Sokari* and *Jhyar*. This net when cast in water takes the form of a perfect circle and settles down over the fish. At the centre of this circle, there is a long string for pulling the net. The periphery of the net is provided with weights to make it sink down quickly into the depths. The peripheral margin of the net is folded to form a series of pockets wherein fish get trapped when the net is hauled by pulling the string. The mesh of the net varies from $\frac{1}{2}$ " to 2" (square) depending on the size of the fish to be caught. This net is made of twine and the cost varies from Rs 30 to Rs 50 according to the size and mesh of the net.

Cast Net

It is a conical type of net, the base of which is open and rectangular. The length of the net from the rim of the base to the tapering cod end is about 35 feet and the circumference at the mouth varies from 30 feet to 40 feet. The size of the mesh diminishes as the net tapers towards its extremity where it forms an impenetrable bag. The net at the mouth is made of strong hemp twine with 4" mesh (square) and at the tapering end it is made of thin twine with $\frac{1}{2}$ " mesh (square).

Fixed Net (Ghal,
Sarlhva, Bagar)

The net is operated just after monsoon till there is strong current in the river. The net is so fixed that its mouth is kept wide open against the current in a rectangular form by supporting the lateral sides of the mouth by means of two strong bamboo poles. The poles are kept in position by means of wire ropes which are firmly fixed on both the banks. The fish collected at the cod end is taken out by loosening the ropes tied round it. The cost of the net is about Rs 200.

This is the largest type of net used for capture of fish both in rivers and tanks. The net is made of cotton twine and consists of 10 to 20 rectangular pieces, the number depending on the width of the sheet of water and on middle conical piece. Each piece is about 18 feet in length and 22 feet in height with 1" stretched mesh. The middle piece is conical in shape and with its cod-end resembles the fixed net described above. The rings formed by the rectangular pieces on either side of this conical bag are very extensive and collect the fish in the bag when dragged. The whole net while in operation is provided with wooden or tin floats along the head rope.

Drag nets (Bava)

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Cast Net.
Drag nets (Bora)

to increase the buoyancy. A few small stones are tied to the ground rope to serve as sinkers. These keep the net erect. The operation of this net is interesting. A wall net is first stretched across the river, where fishing operations are to be undertaken, so that the fish scared by the drag net may not escape. Then the drag net is spread across the river about a furlong away from the wall net. Two coir ropes about 2" thick and about 50 feet long are tied to the ends of the drag net. Each end is pulled by 10-15 persons and the net is thus dragged along the river. When the drag net comes closer to the wall net, its one end is joined to the adjacent end of the other net. Then the two free ends are pulled and the combined net is dragged across the river on to the bank. In the process of dragging the net, most of the fish are enclosed in the central conical part of the drag net, from where they are emptied by loosening the rope tied round cod end. The drag net is operated in the tank in the manner described above except that the stationary wall net is not used, as the drag net is hauled on the opposite bank. Each rectangular piece costs about Rs 75 and the middle conical piece costs about Rs 250.

Drift Nets

Drift nets known as *kandals* used in the Kolhapur district, are of different meshes varying from 1½" to 7". Usually 24 rectangular pieces are joined together and operated by 12 fishermen. The net while in operation is provided with small sticks of reed locally known as "*kavas*", along the head rope to increase the buoyancy. A few small stones or earthenware ovals are tied to the ground rope to serve as sinkers. The drift nets are used in summer when the depth of water in the rivers and tanks is considerably reduced. The common drift nets used in deep waters elsewhere are not yet common in Kolhapur waters, although they are being introduced by the Department of Fisheries in deep tanks and reservoirs as the Laxmi Reservoir (Radhanagar), Kalamb Reservoir etc.

Hook and Line.

In addition to fishing by nets, hook and line method of fishing is also followed by fishermen of Kolhapur district. About 200 hooks are attached to a line which measures 1600 feet in length. About two empty tins or dried pumpkins are attached to the head rope to serve as floats. This kind of fishing is practised throughout the year in deeper sheets of water.

Fishermen

There are no concentrated fishing villages in the Kolhapur district as are found in the coastal district. The survey conducted by the department in 1955 reveals that there are 825 houses of fishermen scattered in 63 villages mostly on the banks of the rivers and their tributaries. The total population of fishermen is 5,775, out of which 993 are actively engaged in fishing. As fishing does not provide full-time job fishermen are obliged to work as field labourers and masons. All fishermen are Hindus and belong to three different sub-castes namely Bhoi, Bagdi and Koli. Monday is observed as sabbath day when no fishing is done. Fishermen after catching the fish prefer to sell it in the local markets if the catch is large.

Otherwise, fishewomen and old men hawk the fish from door to door. Although fish-curing is not undertaken, considerable quantity of salted fish is imported into the district for local consumption from the Ratnagiri district.

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FISHERIES
FishermenCo-operative
societies

There is only one co-operative society of Bhoir fishermen of Kolhapur entitled the "Bhoiraj Fisheries Co-operative Society Ltd." The society obtains from the Fisheries Department fishing rights of tanks and lakes and portions of rivers in the district on concessional rental annually to provide gainful employment to its members."

Fresh water fisheries particularly stocking of carp fry in inland waters and operation of deep tank fishing, provide ample scope for development in Kolhapur district. The Department of Fisheries Bombay extended its activities to Kolhapur and opened a sub-office at Kolhapur in 1951 to find a local source of supply of fish seed. Survey of sheets of water near Kolhapur indicated availability of fry of *Labeo fimbriatus*, locally known as "Tambir", in large quantity. The young ones (fry) are collected during monsoon and are reared in special nurseries. After they attain 4" to 6" size they are liberated in ponds and lakes. Although "Tambir" is found in plenty in the district, culture of this fish alone in ponds and tanks is not profitable on account of its comparative slow growth. Fry of quick growing varieties of carps such as *Catla*, *Rohu* and *Mrigal*, are, therefore, annually imported in large quantities from Calcutta and after rearing them to 4" to 6" size, they are released in ponds and lakes. This is being done with a view to enriching the fisheries of the district so that more and more nutritious food may be available to people and fishermen may have gainful employment.

In addition to the above, the following schemes have been undertaken during the Second Five-Year Plan in the Kolhapur district.

Schemes included
in the Second
Five year Plan
for the develop-
ment of fisheries

Under this scheme fresh water sheets in the district will be stocked with rapidly growing varieties of carp fry specially imported from Calcutta. The scheme already formed a part of the 1st Five Year Plan and is continued in the 2nd Five Year Plan. The total targets set out for the district during the second plan period are as under —

Scheme for stock-
ing of inland
waters with carp
fry

(i) Stocking of carp fry in Nos—1,37,500

(ii) Acres of water sheets to be surveyed—14,000

(iii) Fish to be netted in lbs—76,000

Under this scheme, one deep freezer is allotted to one of the fishermen's co-operative societies in the district for the purpose of preservation of unsold stock of fish. The deep freezer is allotted on the basis of 1/3 subsidy and 2/3 loan. Besides Government bear half the rental of the stall for first six months. The cost of the freezer is estimated at Rs 4,500.

Facilities for
preservation,
marketing and
transport

CHAPTER 1

Physical Features.
FISH AND
FISHERIES
Development of
Fisheries in
deep tanks

This scheme is envisaged to stock extensive irrigation reservoirs in the district with the fingerlings of the carp fry imported from Calcutta. The programme during the second plan period is as under —

- (1) Stocking of fish—(in number) 1,58,000
- (2) Netting of fish—(in lbs) 1,87,500.

SNAKES

THOUGH SNAKES ARE PRESENT ALL OVER THE DISTRICT, a large variety of them abound in the region of Vishalgad, Bhudargad, Bavda and parts of Gadhinglaj. The reported cases of death due to snake bite in this district for the years 1948-1952, as given below, indicate the role played by these animals in the life of the people in this district

Year	No. of deaths due to snake bites		Total.
	Town Circle	Rural Circle	
1949	2	44	46
1950	3	25	28
1951	4	38	42
1952	5	27	32

The snakes listed below are from records available in the Fauna of British India by Dr. Smith (1943), various observations in the Journal of the Bombay Natural History Society and personal investigations

Non-Poisonous *Family Typhlopidae*

Typhlops porrectus (M. Daud)—These are small worm-like snakes, without any distinct neck region. They are nearly blind. The colour ranges from deep to blackish brown and the scales on the body are cycloid. The pelvic girdle is represented by a couple of vestigial bones. There is a spine at the tail end, which is used for burrowing in decaying wood and vegetation. It feeds upon worms and insects and grows to about eight inches in length and prefers to live underground.

Fam Uropeltidae

Uropeltis Ocellatus and *Uropeltis phipsoni*—The latter snakes are seen in the hilly and heavy monsoon regions of the district. The former is yellowish brown and the latter purplish brown. Transverse series of small yellow black edged ocelli are present on the dorsal side while the belly is brown with large yellow spots or cross-bars or mottled patches. They have small eyes at the tapering anterior end and grow to about 20 to 21 inches in length. They are found buried in soil at high altitudes, feeding on insects.

Family Boidae

- Python molurus molurus*, (M. Aggar)
Eryx conicus (M. Parad)
Eryx Johni (M. Dutondya)

Python molurus molurus (M. Aggar) differs from *P. M. bivittatus* by the indistinctiveness of the lance-shaped mark on

head These sluggish snakes prefer rocky slopes and also watery places They are brown with pinkish spots and stripes They grow up to 18 feet and often weigh more than 250 lbs The food consists mainly of birds and mammals which are killed by constriction

CHAPTER 1
Physical Features
SNAKES
Non Poisonous

Eryx conicus (M. *Parad* and also *Durkya Ghonas*) yellowish, brownish or greyish above with a dorsal series of large, dark-brown, black-edged spots, usually confluent with one another to form a zigzag stripe, lower parts yellowish or whitish, the outer scale rows with small brown spots Female is longer than male, two or three feet in length It feeds on small frogs, birds, mammals and even snakes It is a harmless sluggish snake often exhibited by snake charmers as poisonous

Eryx Johni (M. *Dutondya*) is longer than *Eryx conicus* It is sandy grey with black-edged dorsal brown scales, with distinct dark traverse bands, particularly in the tail end The underparts are whitish, spotted with dark brown This snake is found more in hilly regions devoid of vegetation

Fam Colubridæ

This family is represented by the following species of snakes —

- 1 *Ptyas Mucosus* (M. *Dhaman*)
- 2 *Coluber fasciolatus* (M. *Nagin*)
- 3 *Liopeltis calamaria*
- 4 *Oligodon tæniolatus*
- 5 *Lycodon aulicus* (Wolf snake)
- 6 *Natrix piscator* (M. *Pan-divad*)
- 7 *Boga forsteri*
- 8 *Psammophis leithi*
- 9 *Dryophis nasutus* (M. *sarptoli*)

Ptyas mucosus (M. *Dhaman*)—Brown with irregular but strongly marked black cross-bars on the posterior half of the body forming a reticulate pattern The younger ones have dark-edged cross-bars on the anterior surface These are very agile snakes often growing to about 10 feet in length When cornered they emit a sound of a milder tone than a kite and strike viciously The bite is, of course, not poisonous The male is slightly slate coloured It is rumoured that these snakes wind round the feet of cattle and lash with their tail However, it has been observed that this snake is capable of twining round a body into a sort of bowline knot which is normally difficult to open It may be that such knots are used for anchoring while catching its prey This snake is very common and is an important enemy of rats Farmers should not destroy this snake, as it helps them on reduce rodents on the farm

CHAPTER 1
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FISH AND
FISHERIES
Development of
Fisheries in
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CHAPTER 1

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CHAPTER 1.

Physical Features.
SNAKES
Non-Poisonous:

Coluber fasciatus (M. Nagin).—Older individuals are uniformly brown with lower parts whitish or yellowish. The snake grows to about 4½ feet in length and is very vicious. When cornered, it erects and flattens the body behind the neck like a cobra: so it is often mistaken to be a cobra.

Lopeltis calamaria.—Light-brown with black-edged scales showing distinct longitudinal lines along the vertebral region. A series of dark spots on each side of the head. These snakes are found particularly in the hilly region, though not very common.

Oligodon taeniatus.—Light-brown to buff above with narrow black transverse cross-bars, the colour of which is confined to the edges of the scales. There are at least five colour variations. This snake is seen in gardens and often mistaken to be a krait. It is a harmless snake.

Lycodon amblus.—These snakes are particularly nocturnal in habit and are excellent climbers. They bite readily when molested. It has a fondness for entering human habitations. It grows to about one foot in length and due to its deep brown colour and whitish cross-bars, it is often mistaken to be a krait. It is a harmless snake.

Natrix piscator (M. Pan-divad).—It is essentially a snake of the plains living near water, breeding prolifically olive coloured with black spots dorsally and a whitish belly similarly edged with dark spots. It grows to three feet and feeds on frogs. It is easily tamed and many snake charmers carry this snake in their bag. A couple of more species of *Natrix* are also available in the district.

Boiga forsteri (Cat snake).—Brown or reddish above with more or less regular, angular black spots or cross-bars with white spots between them. These are more distinct on the anterior half. This snake is more arboreal feeding on calves and birds and their eggs. It grows to about 4½ feet in length and is very vicious. It coils into a sort of figure of eight and strikes very viciously. It kills the prey by constriction.

Pannmophis leithi.—Light, yellowish above with four dark-brown longitudinal stripes, the median pair on either side of the vertebral line, conspicuous and bordered on each side with black spots which may be continuous with one another, extending up to the eye.

This snake grows up to two feet in length.

Dryophis natus (M. Scorpion).—Vibrant green above, the interstitial skin black and white forming oblique lines best marked on the anterior half of the body. Pale-green below. It is essentially a snake of the trees living on lizards and birds' eggs. It looks harmless but stares at the face and often has the habit of darting at the eyes.

Fam *Elapidae*—This is represented by the following snakes —

CHAPTER 1

Physical Features.
SNAKES
Poisonous Snakes.

Bungarus cœruleus (M Manyar).

Bungarus fasciatus (M Aghi Manyar)

Naja naja (M Nag)

Callophis melanurus

Bungarus cœruleus (M Manyar)—Black above with a bluish line and having narrow white equidistant cross-bars more in the posterior region Dorsal row of hexagonal scales and a single row of complete caudals distinguish this snake from others It is a very quiet snake growing to about $4\frac{1}{2}$ feet in length feeding on rats and other snakes This is one of the most poisonous snakes of India, the poison of which is neurotoxic

Bungarus fasciatus (M Aghi Manyar) is found in the hilly regions It is alternately banded with black or purplish-black bands on a yellow background Head is bordered by a yellow stripe The specimen grows up to four feet in length and is said to be poisonous

Naja naja (M Nag)—This is quite a familiar snake with a hood, on which may be present a spectacle mark The colour is brown but there are cases where the specimen was yellow Such yellow specimen turn brown after a continuous exposure to atmosphere This snake is not normally aggressive It is worshipped on *Nagpanchmi* day The main food consists of frogs, and rodents and the maximum length is about 5 feet 6 inches When cornered it hisses intermittently and strikes with force The poison is neurotoxic and this is an important poisonous snake of the locality

Callophis melanurus (Coral snake)—Light brown above, head and neck black with yellow spots, tail with two black rings and the belly reddish in live specimen This snake growing to above $2\frac{1}{2}$ feet curls up to expose the red under surface It is a poisonous snake

Fam *Viperidae*—This is represented by *Vipera russelli* (M Ghonas), *Echis carinatus* (M Phoorsa) and *Trimeresurus malabaricus*

Vipera russelli (M Ghonas)—Light brown above with three longitudinal series of large rounded or oval spots These are usually brown in the centre and have a black margin edged with white The vertebral chain may be confluent and the outer spots may be broken at their lower margins This snake may be found both on the hills and in the plains It hisses very loudly and deeply It moves in a leisurely manner, but when disturbed and roused, it strikes with great force and determination literally hurling itself at its enemy Grows to above five feet

CHAPTER 1.
 PEPERIAL PAPER.
 PAPER.
 PAPER.

The poison fangs are bigger than those of the cobra and the action of the poison is more on the vascular system. It is one of the four most common poisonous snakes of India.

Echis carinata (M. Proenca)—This small snake of the semi-desert is found in the rocky regions. It is a vicious creature, biting with least provocation, with great malice and with a lightning-like rapidity. When excited it has the peculiar habit of rubbing the sides of the body against one another, in doing so forming almost the figure of 8 with its head in the centre. It grows to about two feet in length. It is a brown snake with deep brown spots on the body and an arrow-shaped mark on the head. It is one of the four most common poisonous snakes of India.

Trimeresurus malabaricus—This green pit viper growing to about two feet may be met with in jungles at high altitudes.

CHAPTER 2.

History.
EARLY HISTORY.
(A.D. 750)

held the district, to about 1190 and while under them, to the Kolhāpūr Sūlāhārās (A.D. 942-1205), and to the Dēvagiri Yādavas upto the Musalman conquest of the Deccan about 1347. Of the early and Western Cālukyas no copper plates or stone inscriptions referring to Kolhāpūr proper have yet been found. Of the Rāstrakūtās, two copper plate grants have been found, one at Sāmangad fort four miles south of Gadhinglaj and another at Sānglī town. The Sāmangad grant, which belongs to the seventh Rāstrakūṭa king Dantidurga or Dantivarmā II, bears date Śak 675 (A.D. 733-54) and mentions that Dantidurga's victorious elephants ploughed up the bank of the river Rēvā or Narmadā that he acquired supreme dominion by conquering Vallabha and that he easily defeated the army of the Kārnātak which was expert in dispersing the kings of Kāncī or Conjevēram and Kerala, the Colās the Pāṇḍyas Sriharsā, and Vajrāta¹. The Sānglī copper plate grant belongs to the fourteenth king Govind V and is dated Śak 855 (A.D. 933-34)². Of the Western Cālukyas who succeeded the Rāstrakūtās in A.D. 973 there is a copper plate grant from Miraj which belongs to king Jayasimha III. It was made by him in Śak 946 (A.D. 1024-25) at his victorious camp which after warring against the mighty Colās, the lord of the city of the Candramila and after seizing the possessions of the lords of the Seven Koṅkans, was located near the city of Kolhāpūra or Kolhāpūr for conquering the northern country. There is an inscription of Somadeva in the Mahālakṣmī temple at Kolhāpūr, but it does not refer to Kolhāpūr itself. Next in point of time is a reference in a grant of the Kadamb king of Goā of (A.D. 1078). Therein the king Sasitha is said to have gone to Kolhāpūr and worshipped the Goddess Mahālakṣmī. It was during Somēśvara regime that Colas under Rajendra II invaded the Cālukyan territory as far north as Kolhāpūr and even claimed to have set up a pillar of victory at this place³.

Apart from the inscriptional evidence on the basis of which the early history of Kolhāpūr is being traced here, there are many references in Purāṇas which throw light both on the derivation of the word Kolhāpūr and the sacredness that the city has come to possess on account of the location of Ambābāi temple there. The Purāṇic evidence has to be utilised with great caution, but it would be wrong to keep it out of sight altogether. "According to Purāṇas says Major Graham writing in 1854, "this tract of the country was originally called 'Kurwīr' (Karavira) from the goddess Mahālakṣmī using her mace (Kur) in lifting her favoured retreat from the waters of the great deluge'. According to another legend the name "Kolhāpūr" is derived from the story that a demon 'Kolē' was defeated and killed on a hill

¹ Fleet's Kanarese Dynasties, 32-33. This is the earliest known inscription in which the date is expressed by figures arranged according to the decimal system of notation.

² Journ. Bom. Br. Roy. As. Soc. IV 97, Fleet's Kanarese Dynasties 37.

³ Excavations at Brahmpuri by Dr. Sankala and Dr. Dikshit pages 5-6.

CHAPTER 2.

History.
ŚILĀHĀRAS OF
KOLHAPUR

The first three personages in the above genealogy are mentioned only in the Talale plates of Gandarāditya and omitted by latter plates. This indicates that they had not achieved the full status of kings during the period (940 to 1000 A.D.) They are described as kings by their descendants only when the latter attained a royal status.

The first ruling king of this dynasty was Jatiga II¹. His reign can be placed between 1000 to 1020 A.D. as his grandson King Marasinha is known to be ruling in 1058 A.D. The records of King Marasinha mention him as Tagranagara Bhopalaka and Pamaladurgadrishinha which indicate that he had defeated the Cālukyas who were formerly ruling over portions of Kolhāpūr State, and held the fort of Panhālā, thus establishing his rule over the area. During the reign of Gonkā, the Cālukyas conquered Kolhāpūr, under their king Jayasinha (before 1024 A.D.) The Śilāhārās had to submit to the Cālukyas in order to retain their kingdom. In the records, Gonkā is described as conqueror of Kahada (Karad), Marriage (Miraj) and Konkan. It is probable that Gonkā might have extended his rule over these territories as an agent for or with the consent of his over-lords. Gonkā was succeeded by his not very ambitious son Marasinha who in a copper plate grant describes the fort of Kīlagīla as his capital. Guvalā II succeeded his father in 1057. However, till 1110 the history of the Śilāhāra family becomes complicated as all princes are mentioned as kings. On the death of Guvala in 1055 A.D., Bhallāla and Bhoja must have ruled the kingdom. Acugī II, the Sinda ruler of Yelburga, is said to have repulsed a certain Bhoja who can be only the Śilāhāra Bhoja. Bhoja was succeeded by Gandarāditya² who claims to be the undisputed king of Koṅkan. During the later period of his regime, his son Vijayāditya defeated Jayakēsin II of Goa who had ousted the Śilāhāra ruler of Thāna. Gandarāditya executed various public works. At Irukudī in Miraj district he built a lake called Gandusamudra on the bank of which he built temples in honour of Buddha, Jīnā and Śankara. Gandarāditya was succeeded by his son Vijayāditya. He joined in a conspiracy which was being formed by Bijjalā, a minister of his feudal Lord Tailā III, and in the revolution that ensued the Cālukya supremacy came to an end. The Sātārā plates of his son claim that Vijayāditya reinstated the fallen lords of Sthanaka and Goa. Vijayāditya had to fight hard to wrest independence from Bijjalā, the new sovereign but it was only after the death of Bijjalā that Vijayāditya could assume full sovereignty. The last of the family was Bhoja II³. He appears to have assumed the imperial titles from the beginning of his rule and was determined to retain the imperial glory so strenuously won by his father. His greatness is described in one of his own inscriptions as follows —“fear of the edge of Bhoja's

¹ A. S. Altekar—The Śilāharas of Western India, 1936, page 419

² A. S. Altekar—The Śilāharas of Western India, 1936, page 422-423

³ A. S. Altekar—*ibid*, page 424

CHAPTER 2

History
SILAHARAS OF
KOLHAPUR

appear that the site of the modern Kolhāpūr, long before the city grew up on the banks of the river known at present as Paṅgangā, was called "Kollapura", probably after the goddess Kollā referred to by *Sarasvatīpurāṇa* and *Karavī mātmya*. She might have been so called because she was the deity of aboriginal tribes such as Kols or Kolis, mentioned in the legend cited by Graham. So from very early times the site came to be known as a seat of Mother Goddess (Matrkāsthāna, Ksetra, or pītha). It grew in importance when another goddess Mahālaksmī, was installed in the city and when a temple was built there during the Rāstrākūṭa period (C.A.D. 800). The earliest epigraphical and literary records known hitherto cannot take us before the 9th century, the temple architecturally also is of about that period and not earlier. All the records call the city Kollāpūra and describe the goddess Mahālaksmī. She is, however, regarded not as the consort of Viṣṇu but as the *avatār* or incarnation of Pārvatī, the consort of Śiva, and is more popularly called Ambābā.¹ It is significant that *Harivamśā* makes no reference to Kollā or Mahālaksmī. It merely mentions Karvīrapura and it is difficult to say definitely that Karvīrapur refers to Kollhāpura and to none else. For, it might as well be Karhātaka which has the first syllable Kara. Kolhāpūr seems to have been hit upon, because the king Śrgāla of the city was turned into the Prākī Kolhā (from Sanskrit Kroṣṭr) and his city later called Kollhāpūra. It was *Karvīr-mātmya* which definitely put the two together and identified Karvīrapura with Kollāpūra or Kollhāpūra. The original word was Kol or Kollā or Kholla. It may be a non-Aryan, Drāviḍian or Austric word. Kharē compares it with some other words like Kollā, Kholla, Gollā, meaning low ground and suggests that it may be from Kannada.² It is pointed out that this interpretation would suit the topographical features of the place.³

Whatever the origin of the word and the place, it appears from the inscriptional evidence and archaeological excavations, that Kolhāpūr had so far two periods of prosperity. The first was under the Śatavāhanas, who turned it into a city having well built brick houses out of a modest village. After an interval of some centuries the Śilāhāras built magnificent temples there. These continued to be patronised by the Yādavas.⁴ From the references in Bṛhaspatīśūtra, which roughly belongs to the 12th or 13th century, it appears that the place was regarded as a Mahāksētra by the Śaktas, but Chakradhara the founder of the Mahānubhāva sect flourishing during this period has definitely banned any visit by his followers to Mātāpūr and Kolhāpūr.⁵

¹ Kharē's Marathi Mss. in print, *Maharashtrachi Panch Daitaten*

² Sources of the Medieval History of the Deccan III, p. 20-21

³ Sankala and Dikshit, p. 8

⁴ Kharē's *Maharashtrachi Panch Daitaten*—unpublished

⁵ This discussion as regards the derivation of the word 'Kolhapur' and its early site is taken from the report on the Excavations at Brahmapuri (Kolhapur) by Dr. Sankala and Dr. Dikshit, p. 78

CHAPTER 2.

MUSLIM RULE (1347-1700)

History.
MUSLIM RULE
(1347-1700)

¹SOON AFTER THE OVERTHROW OF THE YADAVAS BY THE DELHI SULTAN Ala-ud-din Khaljī and his general Malik Kafur, the eastern sub-division of Kolhāpūr came under the Bahāmanī kings of the Deccan (1347-1489). Whether Ala-ud-din or his general Malik Kafur ever went to or actually conquered Kolhāpūr is not known. Probably they did not. For, we are told that Bahaman Shah who soon after established the Bahāmanī kingdom, first at Gulbargā and later at Bīdar, on his way back from Koṅkan took Karahād and Kolhāpūr from their Hindu rulers.² During the reign of Ala-ud-din II (1435-1457), the tenth king of the dynasty, the Bahāmanī general Malik-ul-Tujar was persuaded in 1433 by a Raja in the Konkan belonging to the Śirke family whom he had captured and wished to convert to the faith of Islam, to make an attack on Shankar Rai the Raja of Khelnā or Viśālgad, whom the cunning Raja declared to be his rival and enemy. When the Musalman general hesitated on account of the difficult nature of the country, his objections were obviated by the proposed convert promising to act as guide, and the army accordingly set forth. For two days the march was beset by no difficulties, but on the third day the invaders were led by intricate paths through a wild savage country, to describe the horrors of which is exhausted the Muhammadan historian's stock of hyperbole. They were finally led into a dense forest surrounded on three sides by mountains, and their condition having been betrayed by their treacherous guide to the enemy, they were attacked at midnight and nearly 7,000, among whom was the general, are said to have been massacred.

Several years then elapsed before the Musalmans made a further effort against Viśālgad. This disaster remained unavenged for nearly seventeen years. The Rajah of Sangamēswai, Jakhurai, grew in power and strength. He was the master of a number of impregnable forts, chief of which were Khelnā and Rangnā. He maintained a fleet of nearly three hundred vessels, which as Gawan states in one of his letters preyed upon merchants and travellers with the result that "some thousands of Muslims were sacrificed at the altar of the greed of these people."³

The influence of Vijayanagar extended far to the north of Goa. The Bahāmaīs sought to consolidate their hold on Koṅkan, capture Goa, and hasten the destruction of Vijayanagar.

¹ The history of the Musalman and Maratha periods was contributed to the first edition of this Gazetteer (1887) by Lieutenant Colonel E. W. West.

² Sankala and Dikshit, p. 5. There have been, however, no means of knowing exactly when this took place. An inscription at Miraj records the building of a mosque there in A.D. 1413, that is during the reign of Firuz Shah Bahamani (1397-1422). So the Muhammadans must have been established there for some time before that date, and the masters of Miraj would naturally hold the neighbouring districts which belonged to Kolhapur. There are said to be inscriptions recording the existence of a Musalman settlement called Nabipur on the hill of Panhala in 1376.

³ Riyadul Insha Persian Text, p. 173-75.

CHAPTER 2

History.
MUSLIM RULERS
(1317-1700)

which was their principal aim.¹ After the affairs with the kingdom of Malwa had been settled the Bahāmanī Sultan Muḥammad Shah decided to undertake a campaign against Koṭṭkan. On his request Mahamud Gawan was appointed to lead the campaign. Followed by a large army he arrived at Kolhapūr in 1470 AD and camped there. He sent for the detachments posted in the neighbouring districts. Asad Khan brought his troops from Junnar and Cakan. Kīswar Khan arrived with his army from Dabhol and Karad. With this army, Mahmud Gawan marched against the chiefs. As the country was full of forests he employed his men in cutting down the trees and clearing out roads.

When the chiefs learnt of the activities of Mahmud Gawan, they combined together and marching against him put up a determined resistance. Nearly fifty battles were fought between the armies of Islam and the chiefs.²

Mahamud Gawan laid siege to the fort of Khelnā. The siege was considerably prolonged. Gawan was bent upon reducing the chiefs. As he heard that they had already approached influential persons in the capital he agreed to the following terms —

The fort of Rangnā to be surrendered. An indemnity of Rs 12,00,000 to be paid the son of Jāku should arrive in the Bahāmanī camp.

The terms had been agreed upon when the chiefs realised that once the fort of Rangnā was surrendered, with the help of their army posted in Cākan, Karhād and other places, the Bahāmanīs would not only conquer Sangameśwar, but would be able to occupy a considerable territory belonging to Vijayanagai, they turned away from the agreement.

The result was that as the siege of Khelnā dragged on, the rains set in. Gawan was forced to raise the siege and retire to cantonment for the rainy-season. He, however, ensured that no provision of any article should be allowed to reach the enemy's country.³

After the rains had subsided, Gawan marched against the fort of Rangnā. The fort was strong and Gawan feared that it could not be conquered without considerable loss of men. He tried other methods. The enemy were offered "Firankish cloth, both studded with jewels, palanquins, Arab steed and arms of the most exquisite pattern."⁴

¹ Riyadul Insha Persian Text, p 157-65

² Burhanī Masir, p 115, Persian Text

³ Riyadul Insha Persian Text, Hyderabad, p 249

⁴ Riyadul Insha Persian Text, Hyderabad, p 122-23

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History.
MUSLIM RULE
(1347-1700)

The fort of Rangnā came into the possession of the Bahāmanīs, on 19th July 1470 A D

Gawan then marched to the fort of Macal. The fort was stormed and taken after a stiff fight. Gawan next turned towards the fort of Khelṇā. The Rājāh was hard pressed. He sent his own son to negotiate peace. The fort was surrendered on 10th November 1470. The Rājāh was left with a small territory to maintain himself. The rest of the possessions of Sangameśwar were occupied and placed under Bahāmani officers. The forts of Bulwara, Miriād and Nagar were also captured. The subjugation of Sangameśwar was completed on 12th December 1471. Gawan next marched to Goa which was annexed to the Bahāmanī kingdom on the 4th February 1472.

With the conquest of Goa, Gawan's campaign of Koṅkan came to a close. This time the Bahāmanī occupation of the district was complete. No resistance to the Bahāmanīs is noted till the break-up of the kingdom.

The district was placed under the charge of Gawan's general Khush Qadam who already held the territory of Dābholā and Karhād under him.

Kishwar Khan, for some unknown reason, transferred the charge of Goa to one Najm-ud-din Gilani, on whose death one of his officers named Bahadur Gilani in 1486 seized Goa and occupied Kolhāpūr as well as other places, being instigated to this course by Yusuf Adil Khan, then one of the nobles of the Bahāmanī king but who afterwards (1489-1510) became himself king of Bijāpūr. Bahadur Gilani, thus established in a position of semi-independence, availed himself of his command of the sea coast to send expeditions against Bombay and to seize vessels belonging to Gujarāt. This conduct naturally excited the anger of Mahmud Begada (1458-1511) the king of the latter country, who in 1493 sent an embassy calling on the Bahāmanī king to punish his rebellious vassal, failing which the Gujarāt prince stated he would have to employ his own troops. This message aroused Mahmud Shah Bahmani II (1482-1518), who prevailed on his feudatories (so soon to become independent princes) to assist him and marched against Bahadur Gilani. The latter first took up his residence at Sankeśvar from whence he fled on the approach of the royal forces. His troops were then defeated near Miraj and that fort was surrendered to the king, on which Bahadur made offers of submission. He was promised more favourable terms than he could have expected, so much so that, conceiving that such generosity could only proceed from weakness, he rejected them and renewed hostilities. In these, however, he was so unsuccessful that he had to take refuge in Panhālā. Unfortunately for himself he quitted the fort and after again negotiating and again rejecting the terms offered,

to him, he was killed in an action with the royal troops and his estate of ~~1000~~ including Kolhapur was bestowed upon Am-ul-Mulk Gilani¹

In 1498, on the dissolution of the Bahāmanī kingdom and the elevation of its chief feudatories into the position of sovereign prince Kolhāpūr and the adjoining country fell to the share of Bijāpūr. Ibrahim Adil Shah I (A D 1534) and II (A D 1580) took a lot of interest in Panhālā and its fortifications. This is shown not only by the numerous Persian inscriptions left by them but also by the architectural style of the monuments at the place. Kolhāpūr proper has little of Bijāpūr influence, nor was anything of that found in the excavations of 1915-46 referred to above²

When the great Śivājī entered upon his work of creating a nation and founding of empire, the hill-forts in the Kolhāpūr territory were too favourably situated for his purpose not to attract his notice. It was not till 1659 however that Śivājī seems to have taken possession of Kolhāpūr and Panhālā. Earlier in 1631 when the Mughal Emperor Shah Jahan opened a campaign against Bijāpūr kingdom, one Sidi Raihem who had distinguished himself by defeating the Mughal general Mahabatkhan was invited by Adil Shah with great honour and the jagir of Kolhāpūr was conferred upon him³. In 1636 Kolhāpūr was captured by Khan Zaman the Mughal general but was afterwards restored to Bijapur⁴. In later years as Rustam Zaman was holding the districts of Miraj and Kolhāpūr as jagir under Adil Shah, Śivājī, after having overpowered Afzal Khan at Pratapagadā made a dash southwards and took possession of Panhālā⁵ and its neighbour Pavangada. From this *point d'appui* he reduced Rangnā and Khelnā or Visalgada together with the other forts in the district above and below the Sahyadris. He soon made use of his new acquisitions. After defeating Rustam Zaman and Fazal Khan in a battle fought at Raibāg, a few miles east of Kolhāpūr, he assembled his forces at Visalgada and thence carried on operations in the Koṅkan, where he acquired both territory and booty. Subsequently on 2nd March 1660 when the Bijāpūr army under Sidi Jauhar marched against him to avenge the slaughter of Afzal Khan and his army, Śivājī shut himself up in Panhālā whence, after enduring a four months' siege, he escaped by a characteristic stratagem and fled to Viśālgada. His flight

¹ Contact of the Bahāmanī rulers in some form or other is actually revealed by the discovery of Bahāmanī coins in the upper strata of excavations recently carried out, as also of some articles, including highly finished bangles showing a strong Iranian Muslim cultural influence over the area. A small colony of artisans might have been staying in the mud houses built over the debris of similar houses of the Yadava Silahara period (Excavations at Brahmapuri by Dr Sankalia and Dr Dikshit p 56)

² Sankalia and Dikshit, p 6

³ Basatin Us Salatin, Marathi version, 'History of Kolhapur and S M States Volume II, History of Bijapur kings in Marathi by B P Modak, p 168

⁴ Badshahnama Abdul Hamid Lahori, Volume I, Part II, p 162

⁵ Shivkalin Patra sar Sangraha No 700

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Mughal Rule
(1547-1761)

left Panhālā and Kolhāpūr territory in the hands of the Sidi.¹ Sidi's general Masaud pursued Śivājī towards Viśalgada but his march was effectively stopped by the heroic opposition of Śivājī's trusted general Bāji Prabhu at Ghodakhindā, a difficult, mountain pass which is about eight miles west of Viśalgada and which was tenaciously held by Bāji with a small band of his soldiers. Wave after wave of the Bijāpūr army vigorously attacked the gallant defenders for the purpose of forcing their way through the pass but Bāji Prabhu, mortally wounded and exhausted heroically held his own till at last he heard the sound of the canon that was fired to announce Śivājī's reaching safe at Viśalgada. The hero soon after breathed his last on the battle-field. The epic of Ghodakhindā which has since then been named as Pāvanakhindā (sacred pass) is rightly described the Thermopylae of Marāṭhā History. Śivājī could not hold out at Viśalgada for long, as he had received news of Śaistā Khān's march towards Poona. Next year he seized an opportunity to plunder Rājāpūr, to attack Śrngārpūr, and thence proceeding further south to swoop down on Mudhol, the jāgir of Bāji Ghorapaḍē, against whom he had long vowed vengeance for seizing his father Śahājī and delivering him to the Bijāpūr authorities. On 6th March 1673 Śivājī again captured Panhālā.² The English factors at Bombay reported on 3rd September 1673, 'Sevagees army also hath ransacked Hubelly, Callapore and many other towns thereabout'.³ It appears Śivājī was campaigning in this part of the country during this and the subsequent two or three years. On 22nd October 1673 the English factors at Rājāpūr wrote to Surat, 'The cotton yarn was sent unsorted (but all of a piece) occasioned by Sevagees Army approaching to Callipore'.⁴ After some time the Rajapur factors again reported in a letter to Bombay, dated 6th February 1674-75, 'The news here is that some of Sevagee's forces have bin off Callapore which redeemed itself from their fury by a present giving of 1,500 pagodas. Thence they went to a place called Sangam, which gave them 500 pagodas and thence is gone a roving'.⁵ Finally in 1675 Śivājī captured Kolhāpūr.⁶ Some time after, on 7th August 1675 the English factors wrote to Bombay from Raybag, 'The 30th ditto news brought us early in the morning that Sevagee's party at Callapore had seized the Governor there for the King. Many of the inhabitants were leaving the towne but Sevagee's soldiers kept all in with promise of faire usage, so that the townes people are preserved in quiet and some security. Sevagee having to

¹ In carrying on this siege the English factory at Rajapur artfully helped Sidi Jaffer and sold him some canons etc. In this connection one Mr. Beverington, a factor of the East India Company at Rajapur had gone to the Sidi's camp and had stayed for some time at Foznapur (English Records on Shrivaji, 1656-62, Volume I, page 21).

² Shri Lalaji Patra-var-sangraha, Volume III, p. 195

³ English Records on Shrivaji, Volume I, p. 261 (1674)

⁴ English Records on Shrivaji, Volume II, p. 17

⁵ *Ibid.*, p. 23

⁶ *Ibid.*, p. 41

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guard it: report speaks about 2,000 men, and the Moor Governor that was in it is carried to Purnallo Castle, where he as yet remains a prisoner'. The effects of Śivājī's campaigns in this part of the country on trade are thus referred to in a letter dated 22nd January 1677 from Bombay to the Court of Directors of the East India Company "By reason of the lamentable devastation which Sevagee hath made in Raybag Hantene Callapore etc marks of trade and the excessive price and want of cotton in these parts noe-callicoes have bin procurable this year nor will any Europe goods sell."

Towards the end of his reign Śivājī used Panhālā as a place of confinement for his eldest son Sambhājī who was there when his father died in 1680. On hearing the news of his father's death Sambhājī released himself from imprisonment and planned to direct the affairs of the State from Panhālā, but he soon found that he could not check the rival forces at Raigada which had made Rājāram the successor of Śivājī. Sambhājī therefore left Panhālā, reached Raigada, overcame all opposition and got himself coronated at that place in January 1681.¹ Throughout his reign he was at war with the Moghuls. In 1683 Ajām Shah the Moghul Prince marched as far as Kolhāpūr, but Hambīrarao Mohite, Sambhājī's general, drove him off.² Having failed to curb the Marāthās, the Moghuls diverted their forces for an attack on Bijāpūr. Sambhājī thereupon sent in 1683 Kavī Kulesa, popularly known as Kābjī Kalusā, his trusted minister to Panhālā, wherefrom the Marāthā forces sallied forth and continuously harassed the Moghuls. In 1688, the Śirkas who had deserted Sambhājī and joined the Moghuls on account of a fierce family feud attacked Kalusā and compelled him to retreat towards Khelnā or Visalgad for safety. Thereupon Sambhājī quickly rushed from Raigad, defeated the Śirkas, and joined his minister at Khelnā (1688). After waiting for some time there, the two started towards Raigada. Halting at Sangmēśwar on their way they threw off all considerations of caution and gave themselves up to merry making. In the meanwhile the Moghul general Shaikh Nazam, who had received information as to where Sambhājī was, followed him with a detachment and seized him before he had any idea that there was an enemy in the neighbourhood. The Marāthā king who was caught completely unawares under the orders of Aurangzeb, was mercilessly tortured and killed.

¹ English Records on Shivaji, Volume II, p. 62

² *Ibid*, p. 108. This and the preceding citations are from the Social Survey of Kolhapur City, Volume II, by N. V. Sovani, p. 5-6

³ Jedhe Shakavali Shiva charitra pradipa p. 31

⁴ *Ibid*, p. 32

⁵ *Ibid*, p. 34

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MUSLIM RULE
(1347-1700)

The death of Sambhājī and the capture of the infant son of the latter by the Moghuls made Rājārām, the second son of Śivājī, the de facto Rājā of the Marāṭhās. While he carried on operations in the south he left his family at Viśālgada in comparative security as though Panhālā had been speedily taken by Aurangzeb's forces yet Viśālgada and Rangnā with the adjacent country held out still under Ramchandrapant whose family later on held the jāgīr of Bāvaḍā and who and whose descendants held the office of Pant Amatya in the Aṣṭapradhān system (Ministry of eight Ministers) in Kolhāpūr.¹ The tenure of Panhālā too, by the conquerors was but temporary as the place was ere long retaken by Parasurām Trimbaka in 1692. Panhālā was again besieged by the Moghuls but the siege was raised in 1693 by the combined attack of three Marāṭhā forces under Rāmacandra Pant, Śankarājī Pandit and Dhanājī Jādhav.² The Moghul operations against the fort, however continued in a desultory fashion till 1696. After his escape from Jinjī, Rājārām again visited Viśālgad but during the latter part of his reign the most important operations he was engaged in were all carried on in the country situated to the north of Kolhāpūr and his death took place in 1700 at the fort of Sinhagad near Poona a month before Sātāra, then besieged by the Moghuls, fell into the hands of Aurangzeb.

MARATHA RULE
Shivaji II
(1700-1712)

MARATHA RULE (1700-1818)

ON THE DEATH OF RAJARAM HIS ELDER WIDOW Tārābāī, who was the mother of his eldest son Śivājī placed the latter then a child only four years old³ on the throne and assumed charge of the administration aided therein by the Pant Amātya, the Senāpatī⁴ and Paraśurām Trimbak whom she made Pratinidhi. Her first act was to place in confinement her husband's second widow Rajasbai with her son Sambhājī, a child only one year old.⁵ Her position was a most difficult one, as shortly after Rajaram's death Aurangzeb in person moved against Kolhāpūr and besieged Panhālā and Viśālgada both of which places he took. His siege of the former place possesses a special interest as while he was engaged on it in 1701 he received Sir William Norris an ambassador sent to

¹ In imitation of their progenitor Shivaji, the Kolhapur princes appointed eight chief ministers known as the *Aṣṭapradhān*. The Pant Amātya of Bāvaḍā and the Senāpatī of Kāpsi were later on the only representatives of the *Aṣṭapradhān* in Kolhapur.

² *Ibid*, p. 37.

³ *Ibid* 38.

⁴ Siddaji Ghorpade, a member of one of the oldest and most distinguished Maratha families, had been made Senāpatī by Sambhaji, and received the *jāgīr* of Kāpsi, which continued to rest in his family till the abolition of all *jāgīrs* in Bombay State in 1956.

⁵ *Ibid* 66.

⁶ In the course of excavations recently carried out by Sankalia and Dikshit a coin of Aurangzeb was found near Kolhapur. It is very likely that Aurangzeb might have his temporary camp in this place while he was engaged in the siege of Panhala. (Sankalia and Dikshit p. 61)

him on behalf of the new East India Company, with letters from the King of England. The annalist of the East India Company gives a very elaborate account of the ambassador's procession on the occasion of his reception on the 28th of April by the Emperor. But abstention from giving historical information of any importance. We only learn that Sir William Norris presented 200 gold mohar to Aurangzeb, that his negotiations on behalf of the new Company were unsuccessful, and that he finally took his leave of the Great Moghul on the 5th of November. Aurangzeb however was ere long called away by the state of his affairs towards Ahmednagar and the effects of his absence were soon perceived. The Pant Amātya shortly after the Emperor's departure took Panhālā by escalade, whereupon Tarabai took up her abode in it and the place was for many years the virtual capital of Kolhāpūr. The Marathas met with equal success elsewhere and the Moghal power in that part of the country was annihilated, but after the death of Aurangzeb in 1707 a stroke of policy was effected by his successor which checked their onward progress by the divisions it excited among them. This was the release of Śāhū, the son of Sambhājī, who was encouraged to assume his place as head of the nation. He accordingly sent letters and messengers to the leaders of the Marāthās, calling on them for assistance and announcing his approach. Tārābāī, however, was not disposed readily to give up the authority she had so long held or to see her son's claim to the sovereignty set aside. She therefore affected to treat Śāhū as an impostor,¹ and was supported in her resistance by the leading men of the Marāthās who led an army against the grandson of Śivājī.

SAMBHAJI II (1712-1760)

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History
MARATHA RULERS
Shivaji II
(1712-1760)

Sambhaji II
(1712-1760)

Śāhū however, managed to win over to his cause one of the ablest of the generals opposed to him, Dhanājī Jādhav,² after which he defeated Tārābāī's forces at Khēd on the banks of the Bhīmā and in 1708 obtained possession of Sātārā where he formally seated himself on the throne. He pressed on operations in the following year against Kolhāpūr and at first met with considerable success, Panhālā and Viśālgadā falling into his hands and Tārābāī being obliged to fly into the Koñkan. After this success he withdrew his forces in order to attack the Pant Saciv, but no sooner were they withdrawn than the energetic Tārābāī returned and recovered Panhālā. All her hopes, however were frustrated in 1714 on account of a successful plot against her by Rājasbāī her co-wife with the object of raising herself and her son Sāmbhājī to power. She was captured and placed in confinement together with

¹ In a letter of 17th September 1707, Tarabai argues that the kingdom of Shivaji was destroyed in the days of Sambhaji and her husband Rajaram founded a new State to which Shahu, Sambhaji's son could have no claim. Again Shivaji intended to make Rajaram and not Sambhaji his successor, therefore Sambhaji's son could have no claim to his kingdom (Sardesai's Balaji Vishwanath, p. 36)

² Sardesai, Marathi Riyasat, Peshwa Balaji Vishwanath, p. 40

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MARATHA RULI
Sambhaji II
(1712-1700)

descendants.¹ The document further gave the Peśwā power over the Rajamanḍala (i.e., the Maratha jagirdars,) though Kolhāpūr was, tacitly, not included in it

The question whether Rāmarājā was or was not the son of Śivājī and whether the deed of cession to the Peśwā was or was not really executed by Śāhū, is one that has been much discussed; and the historians Mount Stuart Elphinstone and Grant Duff² take opposite sides, the former doubting and the latter maintaining the genuineness of both heir and deed. Subsequent research in Marāṭhā history had tended to support Grant Duff in this controversy.³ It is sufficient to state that Rāmarājā was eventually acknowledged by the Marāṭhās as the adopted son and successor of Śāhū.

In 1760 Sambhājī of Kolhāpūr died without issue and his widow Jijābāī, according to his wishes, selected for adoption the son of Śahājī Bhonslē of Kānvāt, a collateral descendant of the house of Śivājī. This step, however, was strongly opposed by the Peśwā, whose interest ever was to unite the Sātārū and Kolhāpūr families and possibly to act as the Peśwā on behalf of both. Jijābāī, however, managed to obtain possession of the boy, and the Peśwā, unwilling to offer open opposition to an arrangement so much in accordance with Hindu feeling, religion, and custom, acknowledged the adoption which he could not prevent and did so with as good a grace as possible, by presenting the usual honorary dresses and gifts. The boy thus adopted received the name of Śivājī and during his long minority the Kolhāpūr State was administered by his adoptive mother Jijābāī.⁴

This period was a disastrous one for Kolhāpūr. The Peśwā, in order to keep it in check, established the powerful family of Patwardhans on the eastern frontier with a large *saraujām* sufficient for the maintenance of 8,000 horse. Afterwards, irritated at the communication kept up by the Kolhāpūr court with the Nizām, he deprived the State of the two districts of Chikodī and Manolī, which he bestowed on the Patwardhans. He restored them, it is true, afterwards but the example he set was followed and the districts in question constantly changed hands during the succeeding fifty years. Then raids in the sea increased to such an extent that in 1765 an expedition was sent from Bombay against the maritime possessions of Kolhāpūr and Fort Augustus or Mālavan was taken by

¹ Sardesai's *New History of the Marathas*, Vol II, p 272-273. The text of the note is published in *Kavyatihar Sangraha*

² Elphinstone's *History of India*, 4th Edition, 612, Grant Duff II, pp 22-25.

³ See Rajwade's Preface to Volume I of the sources of Maratha History, pp 40-45

⁴ It is said that on the death of Sambhaji the Peshwa intended to confiscate a large portion of Kolhapur, leaving a small jaghir for his widow Jijabai, but the timely action of Jijabai saved the situation. Subsequently the disaster of Panipat completely distracted his attention from Kolhapur affairs (V V Khare's *History of Ichalkaranji State* pp 89-90)

the English. In the following year, a treaty was entered into, the first one between the East India Company and Kolhāpūr, in which it was stipulated that the fort should be restored to Kolhāpūr on payment by the latter of £38,269-12 (Rs 7,50,000) to the Company. It was further agreed that the English should be allowed to establish a factory in the neighbourhood of Mālvan and should have full freedom of trade. Other commercial privileges were conceded, provision was made against piracy and smuggling, and the treaty concludes with the following fourteenth article which shows a somewhat astute diplomacy on the part of the English. "Mahārāja Jyābāi, the Rānī, agrees should the Honourable Company be attacked and they should require her assistance to provide them with what troops they may want, they supplying them with provisions only. The Honourable Company in the like manner agrees to assist the Rānī should it be convenient for them."

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Maratha Ruler
Sambhaji II
(1712-1760)

The name of the Regent Jijābāi has terrible associations connected with it in Kolhāpūr. It is related that one night under her manifestation as the Goddess Kālī, Sītā, appeared to her with the intimation that to secure prosperity the shrine of the Goddess at Panhālā, where Jijābāi always resided, should be kept constantly wet with human blood. The intimation was obeyed but too implicitly, and parties sent out by the Regent at night constantly scoured the neighbourhood of Panhālā to procure fresh victims, who were sacrificed at a spot in the inner fort which is still pointed out with horror.

ŚIVAJI III (1760-1812)

Shivaji III
(1760-1818)

In 1772 Jijābāī died, leaving her adopted son still a minor and surrounded by enemies. The Peśwā's troops were encamped on the Kṛśnā and committed great devastation in the eastern districts of the Kolhāpūr territory. Konhārā, Trimbak, one of the Patvardhan Saranjāmdārs, was making raids from the same quarter, while the Pant Pratinidhi at Aundh was threatening hostilities from the north. Yashwantrao Śinde, the minister in whose hands the administration then was, showed considerable energy. He entered into negotiations with Haider Ali of Mysore with the view of getting assistance from that prince and ~~induced the Peśwā~~ Mādhavarāv by getting his uncle and ~~the Peśwā's minister~~ installed in his place, at the same time ~~he~~ ~~he~~ induced the Peśwā to withdraw his troops from the ~~front~~ and routed the Patvardhan. He suffered, however, a ~~small~~ defeat at the hands of the Pratinidhi, and was ~~so~~ ~~convinced~~ that Konhārā again overran the country and ~~in 1773~~ ~~he~~ ~~came~~ ~~to~~ ~~Kolhāpūr~~ for a period of seven days. ~~In the~~ ~~same~~ ~~year~~ ~~he~~ ~~burned~~

¹ The Kolhapur pirates were known to have been based from the port. Those from Sawantwadi were known to have been based from the Sar Desai Khem Sarant.

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 Maratha Rule
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pillaged the celebrated Math (Monastery) which was situated in the suburbs, when a rich spoil was taken, the property of the affluent inhabitants of the city, who trusting to the protection of the holy sanctuary had stored their most valuable effects within the sacred walls.¹ The tide then turned again for a time. Instigated by the Court at Poona the chiefs of Nāgal, Bāvaḡā, and Viśālgāḡ in 1777 rose in revolt against the minister, but Yāśvantrāy Śindē, aided by Haider Ali with money, defeated them without difficulty and then turned his arms against the officer deputed by the Peśwā to recover Chikoḡi and Manoli, whom he drove out of those districts. This success, however, proved in the end disastrous to Kolhāpūr as it brought the Poona Court to see the necessity of strenuous efforts and Mahādḡi Śindē was accordingly despatched with a large force against Kolhāpūr in 1778. The Darbar of that State applied hastily to Haider Ali who promised to send a force of 25 000 men, but these reinforcements did not arrive in time so that the Kolhāpūr authorities were obliged to come to terms with Mahādḡi and to agree to make a payment of Rs. 15 lakhs for which Chikoḡi and Manoli were given as security. The Kolhāpūr Rājā was further bound to abstain from plundering the adjacent districts and from receiving and harbouring rebels against the Peśwā.

The troubles of Kolhāpūr were, however, by no means over, for the Paṭwardhans continued hostilities on the eastern frontier while on the south-west the Sardēsai of Savantvāḡi fomented and stirred up rebellion and then assumed an openly hostile attitude.² He was defeated at Rangnā by the contingents of the Viśālgāḡ and Bavadā chiefs, but the mutiny he had excited among the garrison of the strong hillfort of Bhudargāḡ in the south of Kolhāpūr was not so easily suppressed and that fort was given up by the mutineers to Paraśurām Bhāū, the greatest of the Paṭwardhans who had previously taken Akevat and Sirol towns on the north-east frontier of Kolhāpūr.

At this juncture Yāśvantrāy Śindē died in 1782, and was succeeded by Ramākar Pant who persuaded the young Rājā to leave his seclusion at Panhālā, which thenceforth ceased to be the seat of the court, and put himself at the head of the army which was to march against the Sāvāntvāḡi chief. The expedition was successful, the Sardēsai being compelled to sue for peace and pay the arrears due to Kolhāpūr. The title of Himmat Bahādur, bestowed on him for his services on this occasion as a member of the Cavāy family or clan, is still held by his descendants.

¹ Graham: Sketch of Report on the Principality of Kolhapur (1854) p. 405.

² The feud with Savantvadi arose partly from disputes about villages in the Marathwada which were claimed both by that State and Kolhapur. It was exacerbated at this time by jealousy on the part of the Kolhapur court at the honours claimed for the Sardesai of Mahādḡi Śindē, whose name he had married and who was all powerful at Delhi. The distinctions that gave rise to so much jealousy were the title of Patil Patidar and the privilege of using the *chhatra* or parasol over his father's flag.

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MARATHA IVIII.
Shivaji III
(1700-1812)

suffered by the British merchants at the hands of the Kolhāpūr raiders and further payments on the same account were arranged for, as a security for which the establishment of an English factory at Mālvan was stipulated for, to be temporary or permanent at the option of the British. The latter were further authorised to establish a factory at Kolhāpūr itself and the Rājā agreed to furnish the provisions required for the sepoys of both factories till the articles of the treaty were fully executed. The practical results of these arrangements did not prove to be very satisfactory to the British, as in the year immediately following the treaty there were the same complaints as of old against the Kolhāpūr Rājā, and sea raids were not suppressed till the latter was deprived of his maritime possessions.

The close of the Mysore campaign brought another difficulty to Kolhāpūr. Paraśurāmbhāu, Paṭavardhana, who had taken part in the campaign as an ally of the English, on his return to his *sarajām* commenced a series of attacks on the eastern districts of the State and committed great devastation. In one of these excursions the Paṭvardhan's troops under Paraśurām's son Rāmachandra were met at Alā, a town about fifteen miles to the east of Kolhāpūr, by the Kolhāpūr forces under the Rājā in person and totally defeated, Rāmachandra with his principal officers being captured and taken to Kolhāpūr. They were not only kindly treated there, but were almost immediately set at liberty and sent back to their homes with presents and dresses of honour. If this policy was intended to bring about peace with Paraśurāmbhāu it entirely failed. Stung at the humiliating defeat his troops had undergone, that leader renewed hostilities and carried them on with such vigour and skill that he succeeded in penetrating to the capital, which he closely invested. At last he was induced to raise the siege on the Rājā agreeing to pay Rs. 3 lakhs and making over hostages for the payment of the sum. However successful Paraśurāmbhāu was at the time, he soon found reason to repent for having made the Kolhāpūr Rājā a deadly enemy, as the current of events in a very short time brought to the latter an opportunity of revenge which was not neglected. A quarrel took place between Nānā Phadnavisa and Paraśurāmbhāu, and while the latter was engaged at Punē, in the thick of the intrigues that followed the suicide of Savai Mādhavarāy Peśavā and ended finally in the accession of Bājirāv, the Rājā was incited by the minister to attack the districts of his enemy, which were thus left undefended. Śivājī was not slow to take the hint and further perceived clearly what an opening was offered to him by the dissensions that paralysed the Peśavā's power. Calling out the entire force of his State he recovered the fort of Bhudargad which was still in hands of Paraśurāmbhāu and then carrying the war into the latter's country burnt the town of Tāsgān and his palace there. He further repossessed himself of the districts of Chikodi and Manoli which during the late disturbances had fallen into the hands of the Nipānikar,

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MARATHA ROLL
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the chief of Nipāni some thirty miles to the south of Kolhāpūr, who had recently raised himself from the position of a humble Dēsāi to that of a powerful leader. Encouraged by these successes the Rājā carried his arms to the south, took the fort of Jamakhandi from Nānā Phadnavisa and sent his forces to plunder and levy tribute in the Karnātak

While these events were going on, the Rājā of Sātārā made an attempt to throw off the yoke of the Peśavā, but was defeated by Parsurāmbhāu. His brother Citur Singa, however, escaped and collected some troops, with which he joined the Kolhāpūr Rājā. Parsurāmbhāu and Nānā Phadnavis having now become reconciled, the Court at Poona was able to turn its attention to affairs in the south and the Patvardhana chief was despatched to hold the Kolhāpūr Rājā in check. He met the latter at a village called Pathankudi in Chikodi and an engagement ensued in which Parsurāmbhāu was killed in 1799. This event led to fresh exertions on the part of the Peśavā and Rāmchandra, the son of the fallen chieftain, was sent against Kolhāpūr with a large force, his own troops being reinforced by those of the Punē feudatories and five of Sindia's disciplined battalions under the command of a European officer, a Major Brownigg. The invaders met with a check at first, but soon rallied and regularly invested the town of Kolhāpūr. The siege lasted for two months, but though the besiegers were reinforced by the Peśavā's general Dhondopant Gokhalē and a wide breach was made in the fortifications, all attempts to carry the place by storm failed. The siege was at last raised in consequence of an intrigue at Punē. Nānā Phadnavisa had died and Sindia at the instigation of his favourite Sarjērāv Ghātge¹ who was a Kolhāpūr subject and with the connivance of the Peśavā Bājirāv who was a deadly enemy of the Patavardhans, resolved to take possession of the *saranjām* belonging to that family and ordered his troops at Kolhāpūr to act accordingly.

Rāmchāndrarāv thus deserted and betrayed had no option but to fly and his districts were taken by his quondam allies. The siege was thus raised and the Rājā, who had been at Panhālā while it was going on, entered the city in triumph. The besiegers are said to have suffered a loss of 3,000 killed and wounded on the day they attempted to storm the town.²

¹ Sakharām Sarjerav Ghatge was rewarded for the service done to Kolhapur on this occasion by the grant of the Kagal estate, though he was the representative of the younger branch of the family in whose possession it had been more or less continuously for many years. Sarjerav Ghatge's career is a matter of history. Sindia married his daughter the well known Bajabai, and his son, who received the title of Hindurav, resided entirely at Gwalior, and seldom, if ever, visited Kagal. When Sakharām Ghatge received the grant of the Kagal estate a smaller appanage was conferred on the representative of the senior branch of the Ghatge family. The chief distinction of this branch is their frequent intermarriages with the royal family of Kolhapur.

With the general abolition of all *jagirs* in Bombay State in 1956, these *jagirs* have disappeared.

² Among the killed were some of the European officers of Sindia's forces. The tombstones over the graves of a French and a Spanish officer, are still extant. The former bears the inscription 'Jules Romeu, né 1768 à Caste on Languedoc, Commandant Battalion de l'armée de Sindia. Tue aux tranches de Colapour, 23 Mars 1800'.

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MAHARAJA RULI
 Ferozi III
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One of the first steps taken by the Rājā after the siege was raised was to retaliate on the Patwardnans. The Nipāni chief who was in alliance with Sindia had unsuccessfully besieged the fort of Nerli in the Mīraj *caranjām*, but on troops being sent to his assistance from Kolhāpūr the place fell. Kolhāpūr indeed seemed just then to be exceptionally fortunate. Sarjērav Ghātgē, who came from Punē with the draft of the treaty that was to be entered into with Sindia, brought with it two standards that had been taken by the Pratmidhī of Karhād from Kolhāpūr and also the formal consent of the Peśavā to the resumption by the Rājā of the districts of Cikodī and Manoli. The happiness of the prince was completed by the birth of a son and heir who received the name of Sambhu but was generally known as Ābāsāheb.

Kolhāpūr for some time after this enjoyed unusual quiet. General Wellesley when engaged in the campaign against Sindia and the Rājā of Berar having given the Kolhāpūr prince plainly to understand that aggressions against the allies of the English would not be permitted. The feud with the Sardesāis of Sāvāntavādi however was kept up and mutual incursions were made which resulted in 1806 in the defeat of the Sāvānts in a pitched battle and the siege of their capital. The place would probably have been taken had not Lakṣmibāi, the Regent of Sāvāntvādi applied for aid to the Peśavā. The latter assisted her by secretly instigating the Nipāni chief to take possession of the districts of Cikodī and Manoli, on which the Kolhāpūr Rājā hastily raised the siege of Vādi and returned to his own territory. Active hostilities then took place between him and the Nipānikar, which resulted in the total defeat of the former in a battle at Sāvgañv in 1808. The Nipānikar, however, did not press his advantage, and in the following year a peace was negotiated which was to be consolidated by the marriage of the Nipānikar with one of the Kolhāpūr princesses. The marriage took place but had not the desired effect. In the midst of the wedding festivities the Nipāni chief suddenly decamped with his bride, and a hostile incursion made not long after into Kolhāpūr territory showed that the new tie was not of much political importance. The attack, which was made at the instigation of the Peśavā, was so successful that the town of Kolhāpūr would probably have been taken were it not for a new treaty made with the English in 1812 under the following circumstances—

The attitude assumed by the great feudatories of the Peśavā towards their master rendered it necessary for Elphinstone, the British Resident at Poona, to interfere and bring them to terms. With this view he assembled a force at Pandharpur in 1811. It was resolved to take advantage of this opportunity to put a stop once for all to the sea raids which prevailed in the States of Sāvāntvādi and Kolhāpūr and which the provisions of former treaties had utterly failed to suppress. Accordingly negotiations were entered upon with the Kolhāpūr Rājā. Some

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relax was demanded by the Peshvā, who made an assertion that the Rājā was his feudatory while at the same time he kept urging the Nizam to continue hostilities against Kolhāpūr. On the 1st of October 1812, a treaty was concluded by which the Rājā ceded to the British the harbour of Mālvan and its dependencies engaged to abstain from sea raids and abstain from making any claim to the districts of Chikodi and Vengur and to the agree not to attack any foreign State without the consent of the British Government, to whom all disputes were to be referred. In return for these concessions the British renounced all their claims against the Rājā, who received the British guarantee for all the territories remaining in his possession "against the aggression of all foreign powers and States". Kolhāpūr, in short, became a protected State under the British Government.

The pattern of the history of the district of Kolhāpūr subsequent to the establishment of British authority is inherently different from that of the histories of most other districts of the State, the area comprised by which was brought directly under British Government after the defeat or submission of their respective rulers. For such districts was evolved a system of bureaucratic administration under British aegis. However, even after its conquest Kolhāpūr was not annexed to the British dominion. Like other Indian States in different parts of India it was permitted to retain its identity as a political unit. Its rulers were permitted to retain their regal status and to enjoy, subject to the overall control when necessary of the paramount power, full powers of internal administration. There was thus no break with historical continuity and not much of an alteration in the old aspect and apparatus of Government. Till its merger in the Indian Union in 1948, the history of Kolhāpūr was to a great extent the history of its rulers, they created and controlled the administration and personally directed the affairs of the State. It was only at a very late stage that agitation for rights started among their subjects and some machinery for associating the people's representatives with Government was brought into existence. Events however moved with unexpected rapidity after World War II and within a year after the achievement of freedom, in 1948 the artificial distinction between Indian India as represented by Indian States and British India completely disappeared.

After a reign of fifty-three years the Rājā Śivājī died on the 24th of April 1812, leaving two sons Śambhu alias Abāsāheb and Śāhājī alias Bāvāsāheb. The condition of Kolhāpūr during this period is thus summarised by Major Graham in his statistical account of that Principality¹

"The long reign of Śivājī had been from the commencement one of almost incessant hostility and continued suspense between the prospects of reign and of conquest; and to support

¹A considerable part of this narration is based on Graham's account
(G O P) L O V 768—6

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the fierce struggle for independence, every effort to provide means had been resorted to, piracy at sea, plunder at the court, and oppression in the collection of the revenue, and all frequently without avail.

"Grants of land were unsparingly made to the impoverishment of the Crown estates, two-thirds of the entire country were thus transferred to partisans for military services, and a swarm of reckless characters were left behind who rejoiced in anarchy and whose livelihood was to be gathered only among the troubled waters. All the evils also of the feudal system prevailed in full force, continued warfare was allowed between the petty authorities, the rayats were oppressed and the entire rent forcibly seized during the harvest season, fines increased and only meted out to favoured followers; merchants and wayfarers were despoiled during the journey, the labour of the cultivator was exacted without remuneration; and a multiplicity of monopolies existed to the destruction of all trade"

Shambhu
(1812-1821)

SHAMBHU (1812-1821)

Shambhu or Ābāsāhēb,¹ who succeeded to the *gāḍi* at this juncture, was a prince of a mild disposition, too mild indeed for the people whom he had to govern. He devoted his attention to the restoration of order in his State and to the cultivation of the arts of peace in preference to those of war. Some five years after his accession war broke out between the British and the Peśavā and he espoused the cause of the former. He was rewarded for his conduct at the close of the war by the grant of the districts of Cikodī and Manolī, which had changed hands so often during the previous sixty years. At the same time arrangements were made for the management of his possessions in the Konkan, which had for their object the consolidation of the British power in that quarter and the effectual prevention of sea raids.

In 1821, Ābāsāhēb met with a violent death. A refugee *sardār* from Karhād, of the Mohitē family, who had been hospitably received in the Kolhāpūr territory and had received villages for the maintenance, felt aggrieved at a grant of land in one of these villages being made to a servant of the Rājā, and expressed his sense of this grievance in unbecoming terms, at the same time that he pressed with vehemence for the payment of some Rs 20,000 which he said were due to him. After his repeated petitions on the subject had been disregarded, he presented himself at the palace on the 2nd of July, accompanied by six of his relations fully armed. On being admitted to the presence of the Rājā, Sayājī the leader behaved with such insolence that Ābāsāhēb ordered him to be expelled from the

¹ Every Maratha of standing has besides his proper name, another designation such as Babasaheb or Nanasaheb which is used by those about him. The later Rajas of Kolhapur are almost invariably referred to by these familiar names.

police and turned himself to leave the room. As he did so one of the party charged a pistol at him, which inflicted a mortal wound. Four of the Rājā's confidential servants were then slain and, thanks to us, such a panic was created that the murderers were able to hold their position in the palace and to keep the wounded Rājā in their hands throughout the whole day. In the evening, they surrendered on the five being guaranteed by two *sardārs* of high rank and the chief courtier present. Shortly afterwards, however, the Rājā and the courtiers, feeling unable to act up to the guarantee they had given, provided the Mohit with horses and allowed them to escape. The murderers however were soon overtaken and cut to pieces by a party sent in pursuit by the Rājā's widow, and vengeance was taken on their families who were either trampled to death by elephants or imprisoned in *Prabhā*.

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Shrinbhu
(1812-1837)

Bābāh having left an infant son, arrangements were made to secure the regency for the child's mother to the exclusion of his uncle. The death of the boy shortly afterwards, however, changed the state of affairs, and *Sahājī*, generally known as *Bāvāsāhēb*, the second son of Rājā *Sivājī*, succeeded without dispute, his title being recognized in open *Darbār* by the Governor of Bombay who visited *Kolhāpūr* at this juncture.

Shahinji
(1821-1837)

The new Rājā was of a character very different from that of his brother and predecessor, wild, reckless, debauched, utterly regardless of truth and honesty, his conduct at times seemed to pass the bounds of sanity. Most of the leading men of the State having taken part in the attempt to exclude him from the regency during his nephew's lifetime, he deliberately set them aside and chose for his officers and associates men of low rank and lower character. With such companions and such counsellors he soon threw off all restraint and embarked on a mad and self-willed career. Justice was unheard of, the rights of property ceased to be respected, and life was utterly insecure. The revenue of the State were alienated to support the profligate extravagance of the Rājā and his seraglio and the friends relations and dependants of the women of the harem. The Rājā himself accompanied a favourite servant of his, *Subhānā Nikam* by name, who was at the head of a gang of highway robbers, on his marauding excursions, and on one occasion he is said to have used the services of this band to plunder his own treasury. The object of this last feat was to get possession of the State jewels, and thus supply himself with funds without the notoriety that would attach to pawning these jewels.

The Rājā's conduct soon attracted the attention of the British Government, but in accordance with the policy of the day no notice was taken of it officially so long as the general peace of the country was left undisturbed. This, however, was not long the case. *Bāvāsāhēb*, shortly after his accession, increased his

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forces considerably and during the disturbance that took place in 1824 at Kittur, when Mr. Thackeray, the Political Agent, and some other British officers were killed, his movements excited considerable apprehension. The suppression of the Kittur insurrection checked whatever intention he may have had of acting against the British Government, but he proceeded to use his force in a way that soon called for the intervention of that power. His own feudatories the chiefs of Kāgal and Ichalkaranjī¹ were attacked and their jāgirs overrun, and the Rājā marched about with his forces, sacking towns and plundering and devastating. His own subjects were not the only sufferers from his acts of violence, which extended even to allies and subjects of the British Government. As it was absolutely necessary to put a stop to such proceedings, a force was marched against Kolhāpūr. The Rājā at first meditated resistance but thought better of it and in January 1826 concluded a treaty with the British Government. In this engagement the Rājā bound himself to reduce his army and refrain from disturbing the public peace, as well as from molesting the Kāgal and Ichalkaranjī chiefs and others. He also promised to respect the rights of the Sāvantvādī State, as well as the rights and privileges of the *ināmdārs* and others in the districts of Cikodī, and Manolī, the cession of which to the Kolhāpūr State was formally confirmed by this treaty, which also fully acknowledged "the independence of the Rājā as a Sovereign Prince."

As soon, however, as the immediate pressure was removed the Rājā returned to his former ways, kept the country in a constant state of alarm and violated the treaty that had just been concluded, so that a force had again to be marched against Kolhāpūr and a new preliminary treaty was concluded in October 1827. In this the instances of breach of the former treaty were set forth side by side with the steps the British Government was compelled to take. Thus the Rājā, though bound by the former treaty to reduce his army to the peace establishment, had not only raised large forces but had employed them in disturbing the public tranquility and committing all sorts of excesses. He was therefore now bound down to keep no more than 400 horse and 800 foot exclusive of garrisons for his forts. The districts of Cikodī and Manolī were resumed by the British Government and Akivat, a notorious haunt of robbers, was ceded to the latter. The

¹ The founder of the Ichalkaranjī family was a Brahman clerk named Naro Mahader, in the service of an ancestor of the Senapati of Kapsi, who bestowed on him the village of Ichalkaranjī in 1601. In compliment to his benefactor the grantee assumed the latter's family name of Ghorpade. Naro Mahader soon increased in wealth and power, and his fortunes reached their zenith in 1722, when his son was married to the daughter of Balaji Vishvanath the first Peshwa. This alliance was of immense importance to the chiefs of Ichalkaranjī, who always relied upon the sympathy and support of the Peshwa in case of apprehensions received from the Rajas of Kolhapur. Treaties and agreements concluded from time to time between the Peshwas and Rajas of Kolhapur contain references to the protection granted to Ichalkaranjī by the Peshwas against the Kolhapur Rajas (see Treaties, Agreements and Sanads by Vad, Mawaji and Parasuram p. 71).

Rājā bound himself to pay compensation to the amount to about Rs 1½ lakhs to those who had suffered from his lawless violence and agreed to transfer temporarily territory yielding Rs 50 000 for the liquidation of this debt. To secure observance of the present treaty it was stipulated that British garrisons should be received into the fort of Kolhāpūr and Panhālā, the expenses of the same being defrayed by the Rājā.

With a view to getting this treaty modified, Bāvāsāhēb proceeded to Punē to see the Governor, accompanied by a force considerably in excess of the number to which he had bound himself to limit his army. After the intentions of Government had been fully explained to him, he still remained on regardless of all hints and intimations that he had better return to his own territory, apparently in the hope of wearying out the Government by his pertinacity. During this period the lawless conduct of himself and his followers made them most unwelcome visitors, until at last an act of violence was perpetrated on a trooper in the British service, and the Rājā in fear of the possible consequences left Punē hastily. Untaught by experience, Bāvāsāhēb renewed on his return to Kolhāpūr the excesses which had already brought him into such trouble, wantonly violated his engagements with the British Government, and disturbed the public tranquillity to such a degree that a force had to be sent against him for the third time. A definitive treaty was concluded on the 15th of March 1829 in which were embodied the provisions of the preliminary treaty made on 24th of October 1827. On this occasion a brigade of British troops was left at Kolhāpūr to secure the observance of the treaty. After some time, however, this was withdrawn.

During the last ten years of Bāvāsāhēb's reign he abstained on the whole from such conduct as would necessitate the intervention of the paramount power to preserve the peace, but his rule was what might be expected from a prince of his character. Overwhelmed with debt he never thought of reducing expenditure by legitimate means, but maintained a large standing army and the same expensive style of grandeur as before. As the pay of his troops and officials was issued most irregularly, they helped themselves to whatever they could get. Most of the *sardārs* had to mortgage their estate to the money-lenders and thus became beggared. Money being scarce and land of little value, the Rājā alienated an enormous proportion of his territory by grants and *māms* with which the most trifling services were rewarded. Of course with such a ruler and under such circumstances, bribery, favouritism, and pandering to his evil passions were the only means of advancement, and altogether the State was reduced to as miserable a condition as can well be conceived.

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Shivaji
(1821-1897)

The very last act of Bāvāsāhēb was most characteristic. Under pretence of a pilgrimage to Tuljāpūr he prepared for a plundering expedition by raising an army of 20,000 men. As he was bound by treaty not to take guns about with him, he concealed his ordinance in carts under leaves and started off. Fortunately for his descendants, however, he was attacked with cholera before he could execute his wild project, and died at a village near Pandharapūr on the 29th of November 1838, leaving two sons, Śiva or Śivājī and Śambhū, generally known as Bāvāsāhēb and Chimāsāhēb, and two daughters.

Shivaji IV
(1837-1866)

ŚIVAJI IV (1837-1866).

Bāvāsāhēb was at once placed on the *gadī*, but being a minor, a council of regency was formed, consisting of his mother, his aunt the *Divānsāhēb* as she was styled, and four *kārbhārīs*. The ladies quarrelled and in the course of six months the *Divānsāhēb*, being the most energetic and having the strongest followers, managed to get the whole power into her hands. As she blindly followed in most respects the system adopted by the late Rājā, her rule was not by any means calculated to improve the condition of the State. Indeed, with a population composed of such turbulent elements as that of Kolhāpūr and so inured to anarchy and violence, it would have been impossible for a woman to stem, even if she had the will to do so, the tide of corruption, oppression, and iniquity. The British authorities made a faint effort to improve matters by getting two of the *kārbhārīs* dismissed and making use of an *akhbārnāvīsā* as Native Agent, but no improvement was thus effected and at last in 1843 it was determined to act on the clause of the treaty which empowered the British Government to appoint a minister, and accordingly a respectable Brāhman official, Dājī Kṛṣṇa Pandit, was selected for the post. Immediately after his arrival, two of his co-adjutors were dismissed for speculation and the chief power was thus left uncontrolled in his hands. He at once set about the work of reform, reduced expenditure and checked to a great extent the illicit gains of the chiefs and officials.

He also seems to have hurt the pride of the latter, and became most unpopular throughout the State. The *Divānsāhēb* and her party did not relish the transference of power to a Brāhman interloper, as they considered the new minister to be, and every reform introduced and every abuse checked by the latter raised up for him a host of enemies. A year after his arrival the latent sparks of disaffection arose which had to be suppressed by British troops. The actual insurgents were the *gadkarīs*, the permanent garrisons of the hill-forts, but they enjoyed the sympathies, if not the more tangible support, of

¹ Literally *akhbārnāvīsā* means a news-writer, a class of official formerly much employed whose duty it was to report what went on in the Indian States, and to act as the channel of ordinary communication between the chiefs and the British authorities.

other classes as well. These men were dissatisfied with an arrangement by which their lands were placed under the supervision of the *māmlatdars* of the adjoining sub-divisions. They had always been accustomed to seek redress by mutinying and they were encouraged to do so on this occasion by the reports which had been carefully disseminated throughout the country of the paucity of British troops in those parts. Accordingly in July 1844 the garrisons of Sāmāngad and Bhudargad in the south of the Kolhāpūr territory, revolted and shut the gates of the forts.

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MARATHA RULERS,
Shivaji II
(1837-1860)

A force was despatched from Bēlagāñv, in the middle of September against Sāmāngad, while Kolhāpūr troops were sent against Bhudargad. The British force, after taking the petā or sub-division found itself unable to take the former fort by storm and was obliged to send to Bēlagāñv, for siege guns, while the Kolhāpūr force was worsted in a sally made from Bhudargad. This success of the insurgents brought numerous adherents to their cause and spread the disaffection widely. The *śibandis* or local militia at Kolhāpūr rose in revolt, confined the minister Dājī Pandit and set up a Government in supersession of that acknowledged by the British. Affairs having now assumed such a serious aspect, corresponding efforts were made for the suppression of the revolt. Reinforcements were sent to the disturbed district and on the 8th of October 1844, General Delamotte assumed command of the whole force. Three days afterwards four siege guns arrived at Sāmāngad and were at once put in position. Mr. Reeves the Commissioner then gave the garrison opportunity of stating their grievance and coming to terms but as it was found that they only wished to gain time in the hope of getting aid from Kolhāpūr, fire was opened on the fort, a practicable breach was made in a day and on the following day, the 13th of October, the place was stormed and taken. Colonel Outram at this time joined the camp as Joint Commissioner and immediately after the fall of Sāmāngad marched towards Kolhāpūr with a portion of the force. After much negotiation he, on the 24th of October, obtained the release of Dājī Pandit, and was joined by the young Rājā, his aunt and mother, and several of the chiefs and *sardārs*. On this Bābājī Ahirekar, the ring leader of the *śibandī* rising, fled with five hundred of his men to Bhudargad. After considerable delay General Delamotte appeared with his force before this fort. He admitted the garrison to surrender on the 10th of November and allowed himself to be detained at one gate while Bābājī and his party escaped by another and took refuge in Panhālā. Shortly afterwards Colonel Ovans, who had been appointed Commissioner, was captured by the insurgents while proceeding to take up his appointment and confined in the same place. General Delamotte therefore marched thither and on the 25th of November appeared with his whole force before Panhālā, accompanied by the Commissioner, Mr. Reeves and Colonel Outram. The

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(1837-1866)

garrison were called on to release Colonel Ovans and surrender at discretion or take the consequences. With the first of these demands they complied, in the hope of obtaining favourable terms, but as they refused to surrender, the attack commenced. On the 27th of November, the *peṭā* was taken. The batteries opened on the 1st of December, a breach was made in a few hours and in the afternoon the place was stormed and taken. The garrison attempted to escape into the neighbouring fort of Pavanagaḍ but were followed so closely by the British troops that this fort also was taken on the same day. During the storm Bābājī and some of the other leaders were killed and a large number of prisoners were taken.

Almost immediately after the fall of Panhālā a force was despatched under Colonel Wallace against the fort of Rāngnā, which was evacuated by the garrison a day or two after his arrival. Viśālgad, was about the same time surrendered and thus put an end to military operations as far as Kolhāpūr was concerned, the scene of hostilities being then transferred to Sāvantvādī.

The captured forts were then dismantled and steps were taken to secure the future tranquillity of the country.

Among the measures adopted for the administration of Kolhāpūr was the appointment of a British officer as Political Superintendent. Previously to this the political supervision of the territory had been vested, first in the Principal Collector of Dhārwad and afterwards in the Collector of Bēlagañv who was also Political Agent in the Southern Marāthā Country. Experience, however, showed that Kolhāpūr required the undivided attention of a British officer on the spot, and Captain D. C. Graham of the Bombay Army was appointed first Political Superintendent. He had a difficult task before him. The Principality was overwhelmed with debt as, in addition to the debt incurred by its rulers, the cost of suppressing the insurrection was charged to Kolhāpūr and had to be paid to the British Government by instalments. Education was almost unheard of and the arrangements for the administration of justice were very imperfect. There were a large number of persons, too, in the State who despised any other occupation but that of carrying arms and who, if left unemployed, would form a class dangerous to the community. Such persons were provided with occupation by being enlisted in a local corps which was raised and disciplined by British officers and which on more than one occasion did good service. Arrangements were made to liquidate by degrees the debts of the State and the administration was carried on as economically as was consistent with due provision for the requirements of justice and education.

The situation of affairs was extremely serious. After the Teakli-overin Regiment Native Infantry was stationed at Kolhapur, followed the formation of the Peasantry Army and mutinied under the leadership of Raju Sawai on 1st July, 1857. The Kolhapur troops remained loyal to the crown and the mutineers, were driven off either from them, from the town people, or from the British, surrounding, on the way, three of their European officers who had escaped when the mutineers broke out unfortunately took a road that brought them in contact with the mutineers, and were subsequently killed by them. A little before this, there was a tentative attempt at rising in Kolhapur. A number of men marched into the town one day and took possession of the palace and the gate of the fort. Troops were immediately marched from the camp to the town but found on their arrival that little remained for them to do, theingleader of the insurgents having been shot by a guard of the local corps on duty at the palace, after which his followers only thought of making their escape. The news of his rising at Kolhapur, however, caused consternation among Bombay Europeans, some of whom sent their families to the ships. General Jacob was sent to Kolhapur immediately. He reached there about the 10th August 1857 and made inquiries about the rebellion. The first report sent by Bombay Government to the Government of India stated that "in no case the population of the Native Chiefs of the Southern Marāṭhā, country evinced any sympathy with the mutinous spirit." But Jacob himself has said that "disaffection was general".

The second rebellion broke out on 6th of December 1857. This was handled by Major General Jacob himself and was suppressed on the second day. A drum court martial was immediately held on the open ground of the palace where eight men were blown up from guns, two hanged and eleven shot by musketry. "All met death with fortitude, refusing to purchase life by betraying their common secret." From the report made by General Jacob to the Bombay Government, it was clear that (1) there was communication and planning between the Native Infantry at Kolhapur, Bēlgāñv, and

¹ Source Material for a History of Freedom Movement Volume I, p. 258

² *Ibid*, 258

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MAHARASHTRA
Series IV
(1837-1856)

Dharwar : (2) Chīmāsāhēb, the younger brother of the Rājā was the moving spirit behind this organisation, (3) Chīmāsāhēb, and contacts with Nānāsāhēb, Peśavā, whose emissary had brought a gilded sword for him; (4) Chīmāsāhēb, had contact with Gwalior leaders, from where a deputation had visited Kolhāpūr under some pretext and had negotiations with him; (5) Chīmāsāhēb, also had assured the Sātārā emissaries in June 1857 that Kolhāpūr sepoys and some chiefs were ready for action and that they were waiting for a signal from Sātārā. There was also a link between the rebels at Kolhāpūr and their friends in the Poona School of Musketry. In the course of this rising, 31 rebels were executed on the first occasion before the trial was completed and 51 persons were executed for the second rebellion. Jacob himself had seen twenty-one souls being shot or blown.¹

During the mutiny of 1857-58 the Rājā was considered to have remained staunch and loyal to the British Government, but his brother Chīmāsāhēb was charged with treason and deported to Karachi, where he died some years later. The Government marked their sense of the Rājā's loyalty by conferring on him the Order of the Star of India and granting a sword of adoption. He was further, at the end of 1862, vested with the administration of his Principality, a new engagement being entered into defining his powers and providing for the liquidation of the debt still due to the British Government.

Rajaram II
(1866-1870)

RAJARAM II (1866-1870)

Bābāsāhēb did not long enjoy his powers, as he died in August 1866. A son that he had by his wife, the daughter of the Gaikvād of Badodā, had died some time previously; so, being without issue, he adopted on his death-bed Nāgojīrāv, the son of his eldest sister who had been married to a member of the Patankar family and had died not long afterwards. Nāgojīrāv, who received on his adoption the name of Rājārām, was about sixteen years of age at the time of the Rājā's death and had received some education. When the adoption was sanctioned by the paramount power and he was formally recognized as Rājā, arrangements were at once made to finish his education and give him as complete a training as was possible under the circumstances. With this view a special Assistant to the Political Agent was appointed who, in addition to his other duties, was entrusted with the supervision of the Rājā's education and training, the actual work of tuition being carried on by a Pārsi graduate of the Bombay University. He was sent to Europe where he was presented to the Queen. After spending five months in seeing England, Scotland and Ireland he proceeded to the continent but unfortunately took seriously ill on the way and breathed his last in Florence on

ŚAHU CHATRAPATI (1884-1922)

Shahu Chatrapati
(1884-1922)

On the 25th of December 1883, the Rājā died at Ahmednagar where according to the version of British authorities he had been removed for the benefit of his health. However, reports about the ill-treatment of Śivājirāo at the hands of those who were supposed to look after him were widely prevalent amongst the public ever since 1880. The insane Mahārājā was whipped by his European guardians and Dr Murphy justified that kind of treatment, in his statement made in a court of law. Having been removed to Ahmednagar fort, far away from Kolhāpūr and much against the will of his nearest relatives, the

¹ A diary kept by the Raja during his residence in Europe was after his death edited by Captain, afterwards Lieutenant Colonel West and published by Smith and Elder of London.

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History.
MARATHA RULE
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(1884-1922)

Mahārājā was often subjected to similar torture. His death occurred in the course of a scuffle between him and his guardian Mr Green¹

As the Rājā died without any issue the Rānīs of Kolhāpūr, with the approbation of Government, selected Yashavantarāo alias Bābā Sāhēb, the eldest son of the Regent, the Chief of Kāgal, to fill the vacant throne, and accordingly on the 17th of March 1884, under the style and title of Śāhū Chatrapatī Mahārājā, he was adopted by Ānandibāī Sāhēb, the widow of the late Śivājī Chatrapatī. As the new Mahārājā was only ten years old, the affairs of the State continued to be conducted by the Regency Council. On 2nd of April 1894 he was installed on the gādī of Kolhāpūr and invested with full powers of the State. Kolhāpūr had undergone a long period of regency rule and the reports that were widely believed in about the way in which the last Chatrapatī, Śivājī V, had been treated at Ahamadnagar had created an atmosphere of suspicion about the intentions of the paramount power. Hence when the Mahārājā was installed on the gādī, people in Mahārāstra had reason to be jubilant over the occasion. An address was presented to the Mahārājā by the Poona Sarvajnika Sabhā a responsible body which was then more or less the mouthpiece of the awakened and enlightened opinion in the Deccan.

The accession of Śāhū Chatrapatī to the gādī may be said to have opened a new chapter in the life of Kolhāpūr and to a considerable extent in the life of Mahārāstra. His rule lasted over 38 years from 1884 to 1922 and witnessed the release of powerful social forces which succeeded in bringing about a remarkable transformation of the existing social picture. The significance of the change can be properly understood in the context of the larger background of a national renaissance which was slowly rising on the Indian horizon from the early years of the present century.

It is a matter of common historical observation that a living society and a living religion periodically pass through the cycle of stagnation, deviation, resurgence and reform. For several decades before and during the 19th century Hinduism had come to be disaffected and distorted by many irrational dogmas, beliefs and practices. The social structure, based as it was on caste which in its turn was based purely on birth and heredity, tended to generate among large sectors of Hindu society an undercurrent of a sense of suppression, injustice

¹ Lokmanya Tilak who was then editor of *Mahratta*, the English weekly of Poona and his friend and colleague Gopalrao Agarwal who was editor of *Kesari*, the Marathi weekly also of Poona, gave through their editorials vigorous expression to the popular feeling of resentment against the way in which the Maharaja was reported to have been treated. Unfortunately their writing was based upon evidence that could not be judicially corroborated and they were sentenced to rigorous imprisonment of four months on 17th July 1882, in spite of their having tendered apologies.

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and injury. The introduction and spread of western education with its accent on reason, scientific analysis and the rights of man further accentuated the discontent against a social order which sanctified artificial inequality between man and man, seemed to attach hardly any importance to human personality as such and condemned large masses of men to a pattern of life which was at once static and unpleasant. Intellectual unrest against such a palpably unfair and untenable arrangement began to manifest itself among a prominent section of the intelligentsia. Great reformers like Rām Mohan Rōy, Mahādeo Govind Rānade, Dayānand Saraswatī, Gopāl Ganesh Āgarkar and others appeared on the scene and vigorously expounded the new liberalism which denounced distinctions based on caste and creed, advocated a proper spiritual and philosophical approach to religion and preached the sanctity of the individual irrespective of his birth and social status.

Jyotibā Phulē who belonged to a Mahārāṣṭrian community which was educationally backward and who himself was not highly educated could feel at first hand the iniquity and the harm imposed by the caste system and by the so-called religious injunctions supposed to be prescribed in the *śāstras*. Endowed with a native intelligence and fired by the zeal and courage of a rebel, Jyotibā started an energetic campaign to expose the crudities and absurdities of the prevalent beliefs and practices considered to be a part of religion and the injustice of determining human values merely by the accident of heredity and birth. He founded an organization called the Satya Śodhak Samāj (Society for Search after Truth) and by his forthright writings and eloquent speeches awakened among the masses a spirit of questioning and self-assertion which soon developed into a solid opposition to orthodox tenets and rituals enjoined by the established priesthood.

The formative years of Śāhū Chatrapati's life and the earlier years of his rule synchronised with the growth of this movement which was gradually gathering momentum. The majority of his subjects were educationally backward and suffered from the handicaps of caste domination. It is no wonder that he was attracted to the teachings of Jyotibā Phulē and the doctrines of the Satya Śodhaka Samāj. And his interest in that reformist crusade assumed immensely active proportions when he found that even he, the Chatrapati, was denied by his archaic priesthood the privilege of vedic rites on the ground that he was not a Kshatriya. Fortunately for him, the Mahārājā possessed not only the urge of a reformer but also, as a ruler, the power to enforce his will in his State. In addition, he possessed throughout Mahārāṣṭra great prestige as the scion of a family the founder of which is held in the highest veneration by all Marāṭhī-speaking people.

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MAHARAJA RUL
Shahu Chhatrapati
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With these assets, the Mahārājā set about his task with energy and vigour. Primary education was made compulsory in the State. Special facilities were provided for backward classes to receive higher education. Free boarding houses were established for students of different communities. Services in the State were manned by persons belonging to the so-called backward classes. Untouchability was given a serious blow. The existing religious *pīṭha* or organized religious centres which had proved itself to be incapable of a dynamic approach to its responsibilities and which had enjoyed revenues from State endowments was practically disestablished and its endowments withdrawn. No quarter was to be given to religious obscurantism and ungodly superstitions. In short, social life as a whole received a new look, a new tempo and a new orientation.

In mighty social upheavals of this type, it often happens that in the enthusiasm to do away with one set of wrongs and injustice, new wrongs, new iniquities and new indignities are perpetrated. A mass upsurge frequently comes to be driven by its own motive power towards irrational and violent extremes, and the ferment in Kolhāpūr was not immune from such unhealthy aberrations. It is also noticed that the militant social reformism which permeated and conditioned life in Kolhāpūr in the first two decades of this century is not, curiously enough, found to have developed any significant counterpart in the shape of keen appreciation of and understanding sympathy for movements towards political liberalism and national freedom which were filling the pages of contemporary Indian history, particularly in Mahārāṣṭra. On the contrary, there was active support to the opponents of these movements among the alien rulers. However, times were moving and changing, and the next generation did witness the people of Kolhāpūr having their share in the wider political consciousness that was fast growing in the country and in the resultant national struggles for liberation. After the advent of independence in 1947, Kolhāpūr in common with other Indian States took the historic decision to merge its individuality in the larger entity of free India, and its territory now forms the Kolhāpūr district of Mahārāṣṭra State.

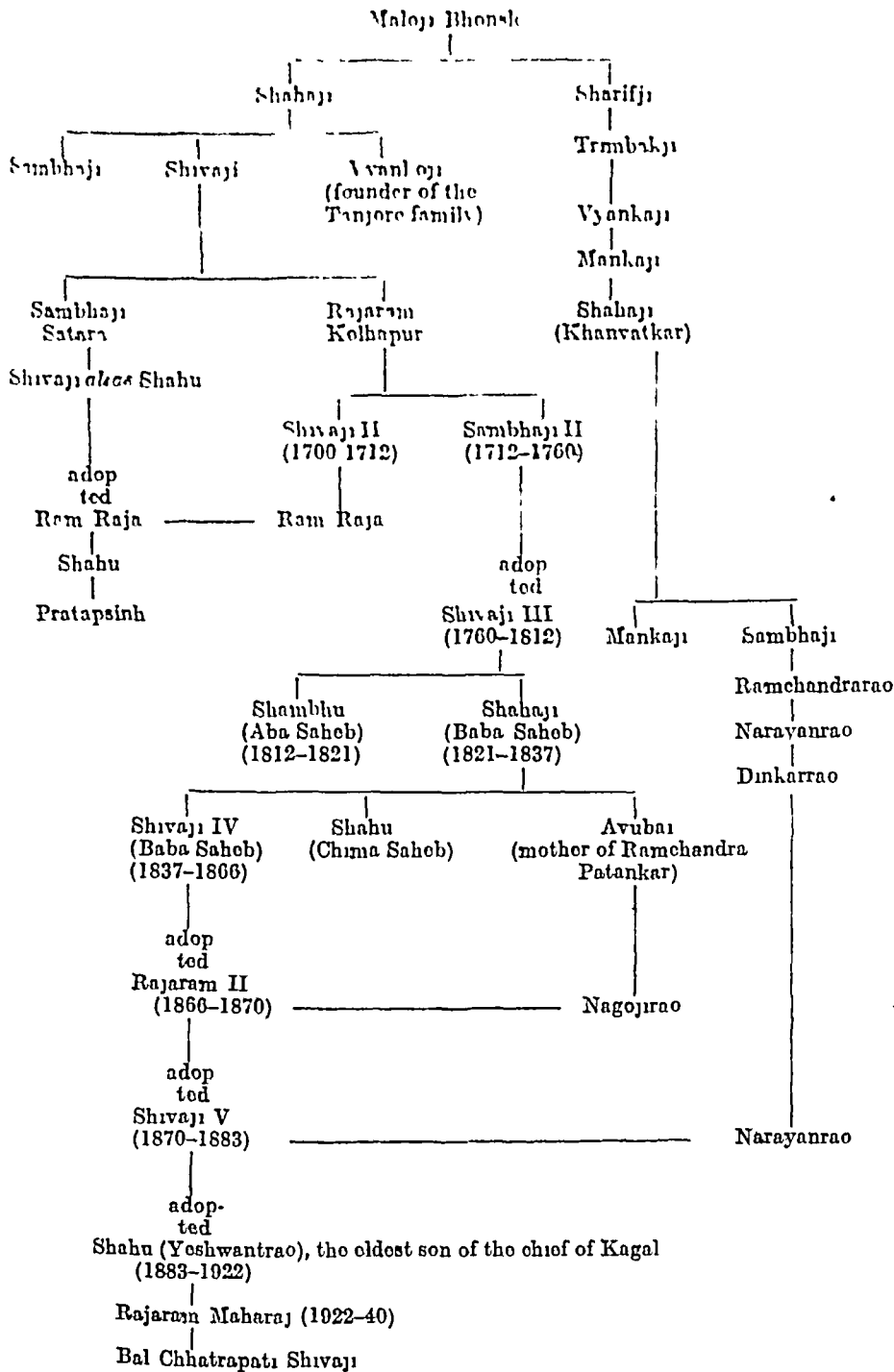
Kolhapur State had eleven feudatories. Their titles or names were Pant Pratimulhi (Chief of Vishalgad), Pant Amatya (Chief of Bayda), Senapati (Chief of Kapshi), Sarjeras Vajarat Mah (Chief of Kagal), Ghorpadi (Chief of Ichalkaranji), Sena Khaskhel (Chief of Torgal), Amirul Umrav (Chief of Datvad), Hummat Bahadur, (Sarjeras Deshmukh of Kagal), Sar Lashkar Bahadur and Patankar.

The more important of the feudatories were the Chiefs of Vishalgad, Bayda, Kagal, and Ichalkaranji. The Chief of Vishalgad styled Pant Pratimulhi was a Deshasth Brahmin and his family name was Jaskar. His headquarters were at Malkapur twenty-eight miles north west of Kolhapur. The Chief of Bayda styled Pant Amatya was a Deshasth Brahmin and his family name was Bhadanekar. He used to reside at Kolhapur. The Chief of Kagal styled Sarjeras Vajarat Mah, was a Maratha by caste and his family name was Ghatge. He used to reside at Kolhapur. The Chief of Ichalkaranji styled Ghorpade, was a Konkanasth Brahmin and his family name was Jadhav. His headquarters were at Ichalkaranji about eighteen miles east of Kolhapur. He was a first class officer of the British Government for rank and precedence, only and had subsequently been permitted to pay a separate visit to the head of the Government.

The following is a genealogical table of the Kolhāpūr Rājās —

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MARATHIA RULF
Shahu Chatrapati
(1884-1922)

Kolhāpūr Family tree



PART III

CHAPTER 3—THE PEOPLE AND THEIR CULTURE

CHAPTER 3.

People and their
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THE PEOPLE
Details of 1951
Census

THE POPULATION OF THE NEWLY CREATED DISTRICT OF KOLHAPUR, according to the census of 1951 is 1,227,547 (m 623,421, f 604,126) Spread over its area of 2,794.4¹ sq miles, it works out at 439.3 to the sq mile This total is composed of Hindus numbering 1,104,651 (m 559,838, f 544,813) or 89.99 per cent; Jains 58,124 (m 30,006, f 28,118) or 4.73 per cent, Muslims 56,356 (m 29,225, f 27,131) or 4.59 per cent, Christians 8,356 (m 4,305, f 4,051) or 0.68 per cent The census has also enumerated separately 139,075 (m 69,670, f 69,405) belonging to "Scheduled Castes" and 214 (m 133, f 81) belonging to "Scheduled Tribes", 5,054 (m 2,612, f 2,442) as "Displaced persons" from Pakistan and 58 (m 48, f 10) as "Non-Indian" Nationals The proportion of males in the whole population of the district was 50.7 and of females 49.3²

The tract-wise distribution of the population over the district is as follows —

Rural Tracts 950,090 (m 479,416, f 470,674)—Karvir, Kagal, 221,178 (m 112,605, f 108,573), Hatkanangale and Shirol 194,085 (m 99,843, f 94,242), Gadhinglaj, Ajra and Bhudargad 222,452 (m 111,279, f 111,173), Bavda, Radhanagari, Shahuwadi and Panhala 312,375 (m 155,689, f 156,686)

Urban Tracts 277,457 (m 144,005, f 133,452)—Kolhapur city 136,833 (m 71,360, f 65,475), Hatkanangale, Shahuwadi and Panhala 107,703 (m 55,748, f 51,955), Gadhinglaj, Kagal and Ajra 32,919 (m 16,897, f 16,022)

The population is split up by the census into eight livelihood classes

Livelihood
Pattern

¹ This area figure has been obtained from the Land Records Department or from Local records, the same as furnished by the Surveyor General of India is 2,766.3 sq miles

² The composition of population in Kolhapur State in 1881 These figures pertain to the old Kolhapur State to which were added new areas when it was reorganised under the same name after the merger of Indian States with the Indian Union Out of a total population of 800,189, Hindus numbered 719,164, Jains 46,732, Musalmans 33,022, Christians 1,253 and others 18

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Livelihood
Pattern

Agricultural classes (i) Cultivators of land wholly or mainly owned and their dependents—663,073 (m 333,445; f 329,628) (ii) Cultivators of land wholly or mainly unowned and their dependents—154,023 (m 79,481, f 74,542) (iii) Cultivating labourers and their dependents—84,636 (m 42,595, f 42,041) (iv) Non-cultivating owners of land, agricultural rent receivers and their dependents—26,523 (m 12,055, f 14,478) Total—928,265 (m 467,576, f 460,689)

Non-agricultural Classes Persons (including dependents) who derive their principal means of livelihood from, (v) Production other than cultivation—108,707 (m 56,632, f 52,075) (vi) Commerce—40,612 (m 27,571, f 13,041) (vii) Transport—9,189 (m 4,906, f 4,283) (viii) Other services and miscellaneous sources—127,528 (m 66,736, f 60,792) Total—299,282 (m 155,845, f. 143,437)

Of the seven tables of population statistics printed below —

The first indicates the variation in area, houses and population over the long period from 1881 to 1951 (except for the year 1901)

The second table shows the changes in the composition of the population, for the years 1911, 1931 and 1951, in regard to age and marriage. The figures available for 1951 are for a sample population only

The third gives for the years 1911, 1931 and 1951 the distribution of population according to languages

The fourth exhibits the distribution of population by religion during the various Census years

The fifth enumerates the distribution of population among the *talukās* according to the census for 1951

The sixth and the seventh give 'area, houses, and inmates' for urban and rural areas in 1951

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TABLE No. II.
CIVIL CONDITIONS BY AGE PERIODS (ALL COMMUNITIES).
District Kolhapur.
1911.

Age Periods	Total Population		Married		Unmarried		Widowed	
	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9
0-5	57,671	58,582	839	3,175	56,798	55,020	17	78
5-10	51,019	51,780	2,357	16,111	51,561	35,118	101	557
10-15	51,201	42,353	7,969	30,982	42,939	10,341	363	1,730
15-20	44,186	29,912	13,904	26,000	10,673	1,015	609	1,798
20-40	1,28,070	1,20,232	1,06,158	1,05,265	14,848	2,221	7,083	21,710
40-60	77,127	72,178	62,809	31,815	1,011	897	12,908	39,696
60 and over	21,889	25,703	13,059	2,649	337	218	7,593	22,816
Total	5,13,141	4,24,115	2,09,014	2,15,726	1,87,757	1,04,859	28,004	88,421

TABLE No II—contd.

1931.

Age Periods	Total Population		Married		Unmarried		Widowed	
	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9
0-1	14,640	14,553	67	85	14,573	14,466		2
1-5	55,694	60,069	623	1,059	55,062	58,348	9	62
5-10	68,102	16,360	2,273	13,066	65,744	47,793	85	501
10-15	62,084	53,054	5,213	23,807	57,308	28,956	163	891
15-20	11,956	30,313	16,109	35,056	25,406	2,536	441	1,701
20-25	70,574	81,268	58,810	71,996	18,603	1,999	2,161	7,273
25-30	67,073	63,528	59,551	47,285	3,329	963	4,192	15,280
30-35	17,007	12,829	40,995	22,230	933	610	6,039	19,989
35-40	31,976	28,012	23,939	8,086	459	421	6,678	19,535
40 and over	11,671	22,185	14,037	3,239	322	198	7,212	18,748
Total	4,00,306	1,00,001	2,21,617	2,26,509	2,41,739	1,56,310	26,980	82,982

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TABLE No II—*contd.*
1951*.

Age Groups	Total Population.		Married		Unmarried		Widowed or Divorced.	
	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9
-0	1,970	1,919	45	713	16,747	14,649	4	12
1-4	6,606	6,341	2,423	8,430	7,721	1,645	31	193
5-14	16,796	15,404	7,970	8,461	1,028	95	181	605
15-24	10,175	10,318	6,856	5,230	219	17	384	1,399
25-34	9,179	9,401	5,586	2,498	92	23	677	2,227
35-44	7,459	6,676	2,525	688	42	24	700	2,358
45-54	5,755	4,748	779	180	32	9	362	1,226
55-64	3,327	3,070	211	44	15	5	178	436
65-74	1,173	1,415			8	2		21
75 and over.	404	485						
Age not stated	8	4						
Total	62,452	59,770	25,395	26,504	34,480	24,748	2,557	8,518

*The Census Authorities prepared this table on the basis of data collected from the 10 per cent sample slips of the general population

TABLE No III

LANGUAGE (MOTHER-TONGUE) DISTRICT KOLHAPUR

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Languages	1911		1931		1951	
	Males	Females	Males	Females	Males	Females
Marathi	3,37,953	3,27,566	3,91,768	3,72,178	5,24,025	5,14,470
Kannada	67,545	63,940	71,907	72,021	60,290	54,802
*Urdu					26,672	24,506
Telugu	812	617	1,910	1,849	2,824	3,157
*Sindhi					2,691	2,403
Gujarati			1,146	1,250	2,001	1,621
*Hindi					2,534	750
Rajasthani	168	102	275	109	608	512
Konkani			304	338	536	571
Tamil			28	14	569	521
Hindustani			15,811	14,709	381	423
*Kachchi			12	1	57	42
*Portuguese	4	3			51	43
*Beldari					30	34
*Tulu					19	37
*Malayalam					40	8
*Panjabi	4	2			31	8

*In 1931 Census all these languages are included with other Indian Languages
In 1931 Census all European and Asian languages are not given separately

TABLE No. IV.
POPULATION BY RELIGION FROM 1881 TO 1951, DISTRICT KOLHAPUR.

Religion	1881		1901		1911		1921		1931		1951	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Hindus	3,68,031	3,51,133	4,13,656	4,04,340	3,85,725	3,73,166	3,88,698	3,69,018	4,43,033	4,23,615	5,50,834	5,44,813
Sikhs			1	1							30	1
Jains	11,830	12,113	26,199	24,725	20,306	18,488	20,251	17,910	23,133	20,724	30,006	25,119
Buddhists	8	4									7	7
Zorastrians			5	5	15	6	7	3	7	1	10	5
Muslims	20,554	20,866	19,821	18,732	17,272	16,058	17,972	16,538	21,788	20,077	29,225	27,131
Christians	652	601	1,192	1,325	1,117	1,288	1,615	1,678	2,375	2,384	4,305	4,071
Jews	4	1										
Parsis	1											

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TABLE No V.

People and their
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POPULATION BY TALUKA IN 1951, RURAL AND URBAN-DISTRICT
KOLHAPUR.

Name of Taluka or Peta	Males		Females		Total	
	Rural	Urban.	Rural	Urban	Rural.	Urban
1	2	3	4	5	6	7
Ajra	26,195	2,703	27,177	2,650	53,072	5,353
Bavada	21,912		28,010		52,022	
Blundargad	33,162		32,767		65,929	
Gadhinglaj	51,922	1,381	50,929	1,165	1,02,851	8,516
Hatkanangale	51,911	33,013	41,604	30,112	1,08,515	63,185
Kagal	16,592	9,813	15,122	9,207	91,711	19,020
Karvir	66,013	71,360	63,451	65,475	1,29,161	1,36,815
Panhala	11,810	3,863	13,972	3,731	88,782	7,697
Radhanagari	11,375		12,830		87,205	
Shahuwadi	11,592	1,693	11,871	1,006	83,166	3,299
Shiroli	11,932	17,119	12,638	16,173	87,570	33,622
District Total	1,79,116	1,11,005	1,70,671	1,33,152	9,50,090	2,77,157

1941-1942

[illegible]

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Urban and Rural
Population

Like other districts of the State, Kolhāpūr is essentially a district of villages. There are altogether 967 inhabited places in the district of which 948 are villages (excluding uninhabited villages and villages which form part of Municipal areas) and 19 towns including the city of Kolhāpūr. Out of the total district population 18·5 per cent live in the urban area and the remaining 81·5 per cent live in the rural area. Of the 19 towns only one i.e., Kolhapur has a population of more than one lakh—136,835. Kolhāpūr villages are villages of two classes walled and open. Some of the village walls are of burnt brick and mud and some are of stone and mud. Some old villages have stately gates and ruined fortifications. In most villages houses are not built in rows but are scattered all over the village site. Kunbīs or husbandmen, Marāthās, Jains and Lingāyats form the bulk of the population. Dhangars (shepherds) and other herdsmen live with their herds on the hills. On the outskirts of the villages are the quarters of Harijans such as Mahārs, Māngs, Cāmbhārs and Dhors. In the following pages are described some of the customs and cultural traits of the two major community groups—Hindus and Muslims in the district, Hindus being further sub-divided into Vedic and non-Vedic, Jains and Lingāyats. The backward classes including the Scheduled Castes and Scheduled Tribes, are dealt with in a separate section.

Houses and
Housing

ACCORDING TO THE 1951 CENSUS, there were 188,431 occupied houses in the district (67·42 per sq mile), 147,780 in the rural area (51·21 per sq mile), and 40,651 in the urban area (245·25 per sq mile). The 188,431 occupied houses accommodated 234,761 households. This gave an average of 1·25 households for each occupied house 1·22 in the rural area and 1·34 in the urban area.

Houses in cities have generally roofs of tiles, and so have a few, owned by well-to-do people in some of the larger villages. Houses in rural areas in the rainv-west are generally thatched and in the dry east flat roofed. Town houses are generally built with burnt brick, most rural houses are built of stone or sun-dried brick and mud, mortar-pointed mud, or mortar. Window and door frames door panels and window shutters are generally made of bābhūl, mango or jāmbhūl, sometimes of umbar and in the houses of the rich, of teak. Bamboo and teak rafters are largely used.

The houses in the district may be arranged under two divisions immovable and movable. The immovable houses may be divided into four classes. Those with tiled roofs and walls of fire-baked bricks or dressed black stone, those with tiled roofs and walls of sun-bricks or mud and stones, those

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with flat earth or tiled roofs and generally walls of unbunt brick, and those with thatched roofs and wattled or grass walls. The movable dwellings belong to wandering tribes who carry them with them. They are of two kinds small tents or *pāls* either of coarse cotton or wool and small huts of bamboo or date matting.

Mansions belonging to the old aristocracy and constructed in the old style are generally two-storeyed (*dumajlī*) and are built round quadrangles with stone or burnt-brick walls, tiled roofs and verandas. They contain broad *osarī* (lobbies) for large dinner parties, an office room, three or more sleeping-rooms, rooms for keeping clothes and ornaments, a central storeroom, a kitchen and a god-room. In the rear of the house are a cattle-shed and a bathing-room. A privy is located in a distant corner either in front or behind according to convenience of the building. In the rear yard are flower and plantain trees with a *tulas* (holy basil) bush in a masonry pillar post. In the spacious yards of some of the old mansions there used to be rooms for fifty to eighty servants and retainers. The fronts of most such houses were ornamented with carved wood, and on the front walls were drawn in gaudy colours pictures of gods, goddesses, heroes and wild beasts, with alternate bands of white and red to scare the cholera spirit. Some of them have an entrance door which is often spacious and imposing and furnished with a small room called *devadī* for guards or watchmen, and some had a pen in a yard in which was a cattle-shed and a stable for horses. Buildings like these were owned mostly by *nāmdārs* (holders of public grants) and *jāgirdārs* (land proprietors), now almost an extinct class. Several of them have been transformed into structures to suit modern conditions.

In first class buildings of the new type there is a generous use of steel and cement, the storeys are often three, and open courtyards, where they exist, are comparatively small. In new areas developed under the town planning schemes, there are rows of small bungalows with small open spaces on all sides.

The more modest houses are generally one-storeyed, with walls of fire-baked or unbaked bricks and tiled or flat floors, they contain three or four rooms. In towns they are more roomy and showy, and when held by shop-keepers and craftsmen the verandas are made into shops or work-rooms. In rural places the house consists of a front veranda and a central room, with three or four other rooms, one of which is always set apart for cooking. If there is a room in the veranda, the owner of the house makes it his office and place of business. As a rule, the central room is used for dining and worshipping the house gods. Houses of this class have generally a cattle-shed either in front or behind them.

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Houses occupied by husbandmen in villages are one-storied with unburnt brick walls flat earth or tiled or thatched roof and two rooms. They have also large cattle-sheds. Single-roomed thatched huts with mud or mud-walled reed mullet or cotton stalk walls roofed by a bamboo frame covered with grass and *palas* leaves are generally owned by poorer landholders field labourers and Harijans and are found chiefly in villages in the hilly parts of the district in the rainy-west. Houses having *chābōis* or flat roofs are found in the dry-east.

Food

THE PATTERN OF FOOD broadly speaking is the same throughout the district though there are minor variations in detail according to the dietary habits of particular sections of the community. The main dividing line is presented by the inclusion or non-inclusion of animal food in the diet. Brāhmins Jains and Lingāyats among Hindus are enjoined as communities not to partake of any kind of animal food (though nowadays in actual practice some individuals may not be found to be very scrupulous about the observance of the injunction). Other Hindu communities are not forbidden to take animal food though the use of beef is strictly avoided. Most of them however do not take animal food every day but do so only occasionally.

people eat rice, and in the *desh* (plain) instead of rice they use *juārī* both in the form of bread and *kanyā* that is partially ground cooked *juārī*. Along with this they eat curry made of vegetables, a little flour and pounded chillies and spices

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Food

The staple food of well-to-do Kolhapur Marāṭhās is *poḷī* or *capātī* (wheat cakes), *bhāt* (rice), *varana* (boiled split pulse), *tūp* (ghee or clarified butter), *bhājī* (vegetables) and *lonacī* (pickles), *mūrāmbā* (jams, and condiments). Middle class families on ordinary days eat rice, millet *bhākrī* (bread), *sāmbhārē* (boiled liquid pulse seasoned with chillies, spices and salt), and pulse sauce. All eat flesh and fish. The well-to-do may eat mutton or fowl daily. Middle class families use them about once a week, while the poor use them only occasionally on *Dasarā* and *Śimagā*. At the houses of the well-to-do, the food is cooked and served generally by servants called *sovalkarīs* (clean men), and in middle and poor families the women cook and serve the food. Before dining orthodox Marāṭhās are careful to bathe and put on a fresh-washed cotton waist cloth. The elderly men of the house lay sandal, flowers and sweetmeats before the house-god, water the sweet basil, bow to the sun, and sip a little water in which basil leaf has been dipped. Men of the family sit in a line on *pāts* (low stools¹) each with a fresh-scoured *tāmbiyā* (metal water-pot) and a *pelā* (cup) to his right, and a metal or a leaf plate before him with one or two *vātīs* (cups), for sauce and clarified butter. At home a Marāṭhā generally eats with his shirt off, in company and on festive occasions he may dine without taking off any article of dress.

THE DRESS ENSEMBLE OF THE HINDUS OF KOLHAPUR DISTRICT, who could be included in the general category of Mahāraṣṭrians, is a blending of different items of dress shared in common with people all over India. The distinction of their dress lies not so much in the articles of wear as in the manner of wear. Apart from the dressware after European style, introduced through contact with British rulers for a considerable length of time and which is still in vogue among many educated urbanites, the following items of dress of the people may be said to have been indigenously evolved. Male lower garment — *Langoṭī*, *langota*, *lānga*, *caddī*, *pañcā dhotar*, *colanā*, *ṽjār*, *tumān*, *pyjamā*, *suravār*. Male upper garment — *Uparnī*, *śelā*, *sadarā*, *paran*, *bārābandī*, *bandī*, *kudatē*, *koparī*, *dandkī*, *kabjā*, *aṅgarakhā*, *dagalā*, *acakan*, *śervānī*.

DRESS

Male head-dress — *Topī*, *pāgotē*, *pagadī*, *mundāsē*, *rumāl*, *paṭakā*, *sāphā*.

Female dress — *Colī*, *parakar*, *sādī*, *lugadē*, *pāṭal*, *śāl*, *śālū*, *paithanī*.

Child dress — *Āngadē*, *galutē*, *jhabalē* for the trunk and *toparē*, *kucadē*, *kuñcī* for the head.

¹ Some families from the upper class have now a days taken to dining on tables

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The labouring and agricultural classes are neat and clean in their dress but seldom rich enough to indulge their taste for finery. The well-to-do are fond of gay clothes, the men wearing generally voluminous red and white turbans known as *tumāl* and *pañhā* and women heavy coloured *lugañā* (robes). The Kumbh rolls a loincloth (short *dhoti*) round his waist, covers his body with a waistcloth or a *babjā* (armless jacket) or a *dandhē* (vest), and a *andarā* (shirt), and wears a turban on his head and a *pāñā* (sandal) on his feet. In cold and wet weather he throws a *ghoñgā* (coarse blanket) over his shoulders, or ties it in a hood and draws it over his head. Besides being worn as articles of dress, the blanket and waistcloth are used as sleeping mats and for carrying clothes and garden stuff.

The middle classes wear clothes of the same form as those worn by the rich but of cheaper quality. Indoors a well-to-do urbanite of an orthodox trend wears a *dhotar*, a *pañā*, or a half-shirt, and either leaves his feet bare or sometimes walks on *khadāra* (wooden clogs). The *dhoti* (about 50 inches wide and four or four and a half yards long) is generally worn in such a way that the left side portion is drawn up and tucked behind and the right side remainder is folded breadthwise into a few pleats and tucked at the navel. It is customary for many people to fold the hind portion of the *dhoti* in pleats about three inches broad and tuck them behind tightly and flatly in a bunch. The front pleats are carefully smoothed and a few of them are taken up and tucked over the already tucked-up bunch at the navel. The well-to-do Marāṭhā usually wears indoors a *colā*, *lār* or *tumār*. If he wears a waistcloth it is short and the puckers in front and behind are few, the ends hanging and fluttering loose.

While going out a gentleman puts on a shirt or a *andarā* over a *vest* or knitted underwear, then covers with a waistcoat (its use has now considerably dwindled) over it then an *upper* (shoulder cloth). The use of this cloth has also considerably dwindled. A cap or a *tumāl* (headgear) and on ceremonial occasions a *pañhā* or *pañhā* (silk or cotton headgear) is his head-dress. Now-a-days many persons wear out of doors a 'Nehru shirt' with or without a *babjā* (waistcoat) and a Gandhi cap. Many men particularly from among the educated go out in a pair of trousers or *pyjamas* and a shirt with a hat on or bare headed and after carrying a walking stick. The wardrobe of the well-to-do young man may consist of all the items of the western-dress ensemble including the 'over shirt' and 'bush coat' of recent origin. The outdoor dress varies between three types: (1) A *pañhā* and a long shirt of the 'Nehru' type or a pair of short-sleeved shirt and trousers or a pair of the shirt being allowed to hang loose on the shoulders or being tucked inside them. (2) A pair of trousers or a combination of a shirt and a half-sleeved

a bush-shirt or a bush-coat. The shirt is tucked underneath the trousers and its sleeves may be rolled up in a band above the elbow. (3) A full western suit including trousers, shirt, perhaps a waist-coat and a necktie. For ceremonial occasion he prefers to dress after Indian style in a *śervānī* or *acakan* and a *survār*. Among the urbanite young men it is now-a-days rare to find one wearing a *dhotar* which is in some evidence among the middle-aged.

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Male dress

The woman's dress is the full *Marāthā sārī* (robe) and the short sleeved *colī* (bodice) reaching to the waist covering both the back and chest the ends being tied in front. The *sārī* generally worn by elderly ladies is eight to nine yards in length and forty-five to fifty-two inches in width, and is known as *lugadē* in *Marāthī*. The mode of wearing the *sārī* favoured by ladies of the Brahmin and similar classes is with hind pleats tucked into the waist at the back-centre, *Marāthā* ladies allow the *sārī* from the waist down to hang straight like a skirt and draw its end which covers the bosom and back over the head. *Sārīs* of five to six yard length which are known as *sādīs* in *Marāthī* are getting popular with the younger urbanites and are worn in *golnesan* (round mode of wear) fashion, over a foundation of *parkar* or *ghāgrā* (petticoat). They have discarded the old fashioned *colī* and taken to the use of brassiers, blouses, polkas, and jumpers. A reversion to new types of *colīs* in the form of blouses with low-cut necks, close-fitting sleeves upto the elbow, and revealing the region about the lower ribs for a space of one to three inches is noticed now-a-days. These changes, however, have not materially changed the general appearance of their dress.

Female Dress

A baby, whether a boy or a girl, wears a cap known as *toparē* or *kucadē* or a *kuñcī* which is a cap and a frock together. For every day use of the baby *angdis* and *jhablīs* (frocks) are sewn. When the baby grows three or four years old, round or folded caps for the head, *sadarā*, *parana* for the upper part and *caḍḍī*, *tumān* or *colnā* for the lower part are sewn for the use of boys, small gowns or *jhagās* and *parakars* (petticoats) are sewn for girls. Girls of eight or ten, if they do not persist in the wear of frocks, *parakars* and *colīs* (bodice), may start using a small robe or *sādī* without passing the end over her shoulder like a grown up woman.

Child-Dress

THERE IS A WIDE DIFFERENCE between ornaments used by the urban and the rural people as also by the rich and the poor. Sometimes a caste-wise differentiation in the wear of ornaments persists. Ornaments also differ in type as used by men and women and by boys and girls. Ladies in the urban areas go

ORNAMENTS

CHAPTER 3. in for light and delicate ornaments set in patterns of gold and
 People and Culture. precious stones Rich ladies in the villages wear mostly solid
 ORNAMENTS gold ornaments Ornaments used for the feet are made of
 silver. Poorer village-folks, wear ornaments made of silver,
 copper, brass, and stone and glass beads In the making of
 ornaments now-a-days, the tendency to replace gold, silver and
 precious stones with alloys like 'yellow metal', artificial jewels
 and cultured pearls is on the increase Due to enormous increase
 (over 400 per cent) in the prices of precious metals like gold
 and silver since 1937, the use of these metals for the making
 of ornaments has considerably dwindled

Male Ornaments It is no more a fashion now for men to wear ornaments
 extensively However, a *sahukār* or *sarāf* may be found wearing
 a pearl earring called *bhikbālī*, a gold wristlet known as *pocī* and
 a gold necklace called *goph* or *kanthā* A young man sometimes
 takes a fancy to wear round his neck a thin gold chain with
 a central locket Persons wearing gold rings, called *pavitraka*,
 and *aṅghīs* studded with pearls and precious stone (natural or
 artificial), are not rare Buttons, links, studs, collar-pins, tie-pins
 wrist watches made of precious metals and set with precious
 stones are often found in the wear of rich persons *Rājkaḍyā*,
bhikbālī and *caukadā* of gold as ear ornaments, *kadē* of silver
 for the wrist *karagotā* of silver as a waist belt are found in
 the wear of rustics

Fashions in female ornaments have undergone considerable
 change during the last fifty years. the general tendency being to-
 wards avoiding gold ornaments of heavy weight The following
 is the list of ornaments in the wear of well-to-do ladies at
 present :—

Female-Ornaments Head ornaments of any sort are now generally out of fashion.
 However, some old types like *mūd. agraphūl*, *ketkī-kevdā*
gulābācē phūl veṇī, *rākhaḍī*, *binḍī-bijor*, *candrā-sūrya*, *nāga-*
gonḍe, and *gonde-phulē* (all made of gold) still persist to some
 extent

Ear ornaments—*Caukaḍī* and *kuḍē*, preferably of pearls and
 of precious stones, are still in vogue. Earrings of various types
 are now getting into fashion

Neck ornaments—*Mangala-sūtra* of various types, the black
 beads being strung together by different patterns of gold chain
 work, is now-a-days used as an ornament Besides, necklaces

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known as *candrahāra*, *capalāhāra*, *jondhli-pota*, *tandli-pota*, *bakulihāra*, *puspahāra*, *pohehāra*, *mohanmāla*, *putlyācī mālā*, *bormūla*, *kolhāpuri sāja*, *ekdānī sarī* and *vajratika* (all made of gold) and *peṭyā pota*, *laphphā tanmanī* and *pendē*, made of pearls, are in current use

Hand ornaments—*Kānkanē* (bangles) of patterns known as diamond, *hodighāt*, *tinpailū*, *pañcpailū*, *bilor*, double-diamond, Calcutta pattern, Delhi pattern, Madras pattern and *patlyā* (wristlets) known as *todicāyā*, *purnācyā*, *jālīcyā*, *pailūcyā*, *phāśyacyā* or *minyācyā* all made of gold, are current. Costlier bangles studded with pearls, diamonds and precious stones are also in vogue among the rich families

Armlets or *vākyās* of the types known as *rudragāṭh*, *tulabandī*, *hatricya* and *modavakya* are still in wear

Nose ornaments—*Nath*, *muranī*, *mugvaṭa* and *phulī*, *camkī*, made of pearls and studded with precious stones, are current

Child ornaments—*Bindalyā*, *managatyā*, *kadītode*, *vāle* and *cāla*, *toradyā* and *sākhī*, *hasalī* made either of gold or silver, are current

Child Ornaments

CUSTOMS

THE INFLUENCE OF WESTERN EDUCATION and the impact of modern concepts about social equality and justice, individual freedom and the place of religion in life have brought about in the course of the last half a century remarkable changes in the customs, manners, beliefs and the general sense of values of Indian society. The pace of change has been further accelerated and its direction crystallized by the operation of the new economic forces which as a result of the introduction of mechanical power have revolutionized the methods of production, given rise to large concentrations of population in urban areas and by the very nature of the conditions of work created by them helped in cutting across that social isolation which a caste system based purely on birth had imposed in the rigidly separated innumerable communal groups of which Indian society is made. As in every other sphere of life so also in social and religious matters, India has come out of a more or less static spell which had slowed down its vitality for a long duration and is at present passing through a period of striking transformation and transition. Examples of every phase of that evolutionary process, from the almost completely stagnant picture as presented by most of the backward classes and hill tribes to the stage of a degree of sophistication which attempts as complete a break from the past as possible are presented by the contemporary social panorama. The account given in the following pages has therefore to be related to the dynamics of transition, involving a little variation here and there in the completeness of its applicability. The details that are narrated would have as much a historical as a factual relevance and interest.

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HINDU
CUSTOMS

THE MAJOR PART OF THE CUSTOMS OF THE HINDUS consist of ritualistic practices related to various religious ceremonies known as *samśkāras* (sacraments). These ceremonies which principally consist of purifying rites are conducted under the directions, according to orthodox practice, of a Brahmin priest. Regarding the exact number of these *samśkāras* there is a great divergence of views among the *smṛti* writers. According to some, sixteen *samśkāras* as they are *nitya* (usual) must be performed, and the rest twenty four as they are *naimittika* (special) ones are left to choice. They are observed by almost all castes above those that were traditionally considered to be the lowest. The chief of these customary rituals are those at birth, thread-girding, marriage, pregnancy and death. The *garbhācchāna* (girl-wife's coming of age) ceremony, which used to be once performed separately and with great pomp as girls were then married at an early age, has now become a part of the marriage rite and receives scant attention.

PREGNANCY
AND BIRTH

THE PROSPECT OF CHILD BIRTH is watched with anxiety and eagerness by the family and in her first pregnancy the young wife is treated with great care and tenderness both at her parent's and at her husband's. Her *doḥāle* (longings), as they are believed to foreshadow and influence the characteristics and sex of the child, are fondly noticed and promptly satisfied by the family elders. She has to observe a number of taboos. Birthmarks and congenital defects in the child are often ascribed to the neglect of the *doḥāle* (longings) and the non-observance of taboos. Because of her delicate condition she is considered particularly open to attacks of evil spirits and following the current folklore she complies with a number of do's and don'ts. The *gṛhyasūtras* prescribe for the benefit of the pregnant woman a number of observances of magico-religious nature and believers in the efficacy of vedic *samśkāras* follow them to a varying extent.

For her first confinement the young wife generally goes to her parent's house. At the inception labour she takes to the lying in room which has been swept clean and kept warm, dim-lighted and free from draught. A midwife generally known to the family and engaged beforehand is called in and she attends the girl from then onwards for ten or more days.

After delivery, the position of the woman is not changed for sometime. After a while the midwife ties the child's umbilical cord with a cotton thread, a few inches away from navel and severs it with a knife. She touches with ashes the spot where the navel cord was cut and rubs the mother and child with turmeric and oil, bathes them in hot water and swatches the child in cloth bandages. The after-birth is put in an earthen pot with a piece of a little turmeric and redpowder and buried in a hole in the mother's room. The mother is given butter and myrrh pills, and the child is dosed with a few drops of castor oil and honey. Myrrh-incense is burnt and waved all over and the mother is

purified by burning *Embelia Ribes*, *ovā* and *baḷantśepa* in the room. She, with her child beside her, is laid on the cot under which a small fire of live coal is set. Near the door of the room an earthen pot of cow's urine is set with a *num* branch floating on it. That no evil spirit may come in with them, all visitors sprinkle a few drops of cow's urine on their feet before entering the room. The *bāḷantīna*, the mother as she is called for some days after parturition, is on special diet such as fine rice, butter, pepper, and warm water for the first two days and may revert to the usual one on the third day. A lamp is kept burning during the night. Next morning, after rubbing them with turmeric and oil, both mother and child are bathed, the mother is purified with *viṣeṣa* (frank-incense), and the child is given a dose of castor oil. The mother takes some *num* juice before meal.

On the third and fourth days, beyond bathing the mother in hot water, no ceremony takes place.

As a rule all rural communities are particular about the fifth or sixth day worship, as those days are believed to be full of danger to the new born child. They share the common belief that convulsive seizures and most other forms of disease are the work of spirits. They think that only by worshipping "Mother Fifth" and "Sixth" can the child be saved from the attacks of evil spirits which are said to hover about the lying-in-room lying in wait. Elderly matrons in the house take the utmost care to keep a light always burning in the lying-in-room day and night, especially from the fifth to the tenth day, and during that time never leave the mother alone in her room. On the fifth day a few friends and relations are asked to dine at the house. In the lying-in-room a betelnut, a sword¹ or sickle are set on a low stool and so are flowers and sandal-paste in the name of *Pāñcavī* (Mother-Fifth). The mother bows before the goddess with the child in her arms and prays Mother Fifth to save the child from the attacks of evil spirits. On the sixth day, a blank sheet of paper and a reed pen and ink are set on stool and *Satvā* or Mother Sixth is worshipped with the same details as Mother Fifth, and a few friends are feasted. The mother is held impure for ten days and no one except the midwife touches her. The family observes *suher* (ceremonial impurity) for the period. On the eleventh day, mother and child are given a purificatory bath, their clothes washed and the whole house is cleaned. The walls and the ground of the lying-in-room are smeared with a mixture of cowdung and water, the bathing place is washed and turmeric, red-powder, flowers and lighted lamp are laid near it. The midwife is presented with a *lugaḍē* and bodice and money. The mother is cleansed from impurity by a sprinkle of *tulaśī* water and men change their sacred threads.

¹ The configuration varies according to the community. Marathas include a sword in the Panchavī worship.

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With the spread of education, the practice of sending women to nursing homes and lying in hospitals is becoming more and more popular and many of the old customs described above which used to be observed at home are not observed. The woman stays in the hospital for ten days, is looked after by qualified doctors and nurses and is generally discharged on the tenth or eleventh day.

Naming Ceremony

On the evening of the twelfth, women friends are asked to the house, musicians play, the child is cradled and the naming ceremony or *bārsē* is celebrated¹. The *karnavedh* (piercing of the ear-lobes) ceremony may take place the same morning or may be postponed to the sixth or twelfth month. If a boy is subject to a vow, his right nostril is bored and a gold ring put into it.

The *caula* or *cūdākarma* (the first cutting of the hair on the child's head) ceremony has a place in the Hindu *saṁskāras*, but its observance is not now much in vogue except among the more backward people.

THREAD-
GIRDING

THE THREAD-GIRDING CEREMONY or *muñja* as it is popularly known is prescribed for all Hindus claiming a place in the first three varnas (caste groups). In essence it is a purificatory rite initiating a boy to *brahmacaryāśrama* (stage of student-hood).

A *kumāra* (boy) usually undergoes the *upanayana* or *mouñji-bandhana* (thread-girding) at the age of eight or after, eighth, eleventh and twelfth years from birth being considered the proper time for the ceremony. The *muhūrtas* (proper time) for thread-girding occur in the five months of Māgha, Phālguna, Caitra, Vaiśākha and Jyestha. In any one of these months the astrologer chooses a lucky day, paying special attention to the month in which, the constellation under which, and the hour of the day at which, the boy was born.

Preparations

Preparations begin a few days before the threadgirding day. Drummers and pipers to play at the ceremony are engaged. The house is cleaned and white washed. A booth is raised in front of the house, and its posts are ornamented with plantain trees, mango twigs and flowers. On the western side of the booth an altar known as *bahulē* is raised facing east. Invitation letters marked with *kunkū* are sent to friends and kinspeople. Of them the more intimate ones give by turns, a week or two prior to the lucky day of the ceremony congratulatory feasts called *gadagners* or *kelavans* to the boy and his family. A day or two before the thread-girding, an *aksat* (invitation processing) consisting of the boy's parents and the family priest, first visit the local temple of Ganapati and pray to the god to be present at the ceremony with his two consorts Rddhi and Siddhi, they then go to the houses of select relatives and friends to give them personal invitation.

¹ For the detailed description of the *barse* ceremony see Poona District Gazetteer (1954) p. 85.

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Preparations

Early morning of the lucky day, musicians start playing on the drum and pipe and one of the priests sets up the *ghaṭikā* (water-clock). Then starts *ghanā* ceremony. Two *musals* (pestles) are tied together with a new bodice cloth and a basket filled with wheat is set before the boy and his parents. Not less than five *suvāsinīs* (married women whose husbands are living) take the pestles in their hands, set them upright in the basket, and move them up and down as if to pound the wheat in the basket. They sing songs while music plays. A *suvāsinī* takes a handful of corn and grinds it in a hand mill to the handle of which a bodice cloth is tied.

Prior to the ceremony of *upanayana* proper, the usual propitiatory rites are gone through with the same procedural details as before the performance of a auspicious *samskāra*. Ganapati or Ganesa and the *Mātrkās* (Mothers) are worshipped, and *punyāhavācana* (the holy-day blessing) ceremony is performed. This is the time for near relations to give presents to the boy and his parents. After this, twenty-seven betelnuts representing the *nandīs* (joy-bringing guardians) and six betelnuts representing the booth-guardians (*mandapa-devatās*) are placed in a winnowing fan and worshipped with flowers and *kunkū*. The winnowing fan is carried into the house and laid in the family god-room. *Brahmanas*, men and women, are fed and presented with money. Next the boy and his mother sit on two *pāṭs* (low stools) and amidst song and music are bathed by a band of young married women. *Āratī* (lighted lamps) is waved before them, and they go into the house. The ceremony of shaving the boy's head, except some locks and the top knot follows. The women of the family then roll *lādūs* (sweet balls) and coins down the boy's head into a handkerchief spread over his knees and they are given to the barber who retires with a present of a new turban or a kerchief, rice, betel and cocoanut. The boy is again bathed and taken to the dining hall. Boys called *batus*, gut with the sacred thread but not married, are seated in a row and served with food. They eat, and the boy's mother sitting in front of the boys and setting her son on her lap feeds him and herself eats from the same plate. This is called *mātrbhōjana* (the mother's meal). It is the last time when the boy and his mother eat from the same plate. As soon as the mother's meal is over the boy is taken to the barber who shaves all the locks that were left on his head except the top-knot. The boy is bathed and made ready for the *upanayana* ceremony.

Mātrbhōjana

As the lucky moment draws near, the friends and kinspeople asked to the ceremony meet at the house and take their seats in the booth. The father sits on a *pāt* placed on the *vedī* with his face to the east, while the boy stands before him facing west, and the priests hold between them a curtain marked with a vermilion *svastika* (lucky cross). The boy's sister stands behind the boy with a lighted lamp and a cocoanut in her hands. The priests recite the *manglāstakas* (lucky verses) and guests throw *akṣṭās*

CHAPTER 3. (rice mixed with *kuṅkū*) at the boy and his father. At the proper *muhūrta* (lucky moment), the priests stop chanting, the musicians redouble their noise, the curtain is pulled to the north and the boy lays his head on his father's feet. The father blesses him and seats him on his right. *Pān*, perfume and rosewater are distributed among the guests who then withdraw, usually receiving a present of a cocoanut each. It is now getting customary for the guests to make some present to the *batū* (boy) on this occasion.

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 THREAD.
 GIRDING
Upanayana

Upanayana The *upanayana* ritual now begins. The priest and other Brahmins throw *akṣatā* over the boy's head and seat him on a *pāt* to the father's right. A *sthandila* (earthen altar) is traced in front of the father, blades of *darbhā* (sacred grass) are spread over it and a *homa* (sacrificial fire) is kindled on it. The priest daubs a cotton string in oil and turmeric, ties it round the boy's waist and gives him a *laṅgotī* (loin-cloth) to wear. He then rolls a yellow *pañcā* (short waist-cloth) round his waist and a white one round his shoulders. Another cotton string daubed with oil and turmeric and a bit of deer skin passed into it, is hung on the left shoulder of the boy in the manner of a sacred thread. Offerings of *ājya* (ghee) sesamum, and seven kinds of *samidhās* (sacred fuel sticks) are made to the sacrificial fire. The boy is made to pass between the sacrificial fire and his father, sip three *ācamanas* and repeat texts. He then goes back between the fire and his father and takes his seat.

The *kumār* (boy) now with folded hands approaches the *ācārya* (preceptor-priest) and makes a request to initiate him into *brahmacāryāśrama* (stage of studenthood). The *ācārya* grants his request, hands over to him a consecrated *yaṅnopavita* (sacred thread) and a *dandā* (staff) of *palas* and gives him general instructions as to how to acquire knowledge. The *ācārya* then takes the *kumār* out to see the sun and makes him repeat a prayer to the sun.

The principal sacrifice of the ceremony is then gone through. The *ācārya* makes four offerings of *samidhā* (sacred fuel sticks) to the fire and then the *kumār* makes an offering of one *samidhā* and then wipes off his face thrice with words purporting "I anoint myself with lustre and may Agni and Indra bestow on me insight, offspring and vigour." The *ācārya* concludes the sacrifice with the final oblations, and sprinkles sacred water over the head of the *kumār* and towards all directions. The *ācārya* and the *kumār* both then stand and offer prayer to *Yamadevatā* (sacrificial god). The *kumār* bends his knees, embraces the teacher's feet and requests him to recite the *Gāyatrī* (sacred verse) and the *ācārya* recites *pada* (syllable) by *pada* the *Gāyatrī* verse and makes the *kumār* repeat it syllable by syllable. The *ācārya* then advises the student how to behave in his career of studentship, and tells him of the rules and observances to be followed by a *brahmacārī* (student).

Money presents are made to the priests, who then bless the "student" and the father

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In the evening the *bhikṣāvaḥa* (begging procession consisting of relatives and friends) goes to the temple of Ganapati with music and fireworks etc. The boy who is attended by his priest bows before the god and the procession returns home. The boy is then seated near the altar, the priest sits near him, and places a *rovalī* (bamboo basket) or a *sūp* (winnowing fan) before him. The mother of the boy comes and stands before him near the altar. The boy says to her in Sanskrit, "*Bhavatī bhikṣām dehi* (Lady, give me alms)", and holds the bamboo basket before her. The mother blesses him and puts sweet balls, rice and coco-kernel into the basket. Other married women follow her example, the boy repeats the same words to each, and each presents him with sweet balls or money. The contents of the bamboo basket go to the priest who gives part of the sweetmeats to the boy and keeps the rest for himself.

The last rite of the *upanayana* ceremony is *medhā-janana*. A small square earthen mound is raised and a *palas* branch is planted in it. The *kumār* pours water round the plant, prays *Medhā*, the goddess of mind, to give him knowledge and wealth.

The *upanayana* ceremony often used to last for as many as four days in olden times. Now, however, it is generally only a one day affair. At the end as at beginning of the ceremony the "betelnut Ganapati" and the "metal pot Varuna" are invoked and then bowed out, and the back of the *sūp* (winnowing fan) is beaten with a stick to show that the ceremony is over and that it is time for friends and kinsfolk to leave. The boy is now a *brahmachārī* (an unwed student) and from now on for some years should learn the *vedas* at the feet of his *guru* and completing his study, undergo the *samāvartana* (return) ceremony. But, according to the present custom the *samāvartana* or the *soḍa muñja* ceremony follows immediately or very soon after the *upanayana*. The boy discards the *muñj* (triple sacred-grass waistcord) and his *langoṭī* (loincloth), puts on a silk-bordered waistcloth, a coat, a shoulder-cloth, a *jari* cap, and a pair of shoes, takes an umbrella, and sets out as if on a journey to Kāshi (Benaras). The priest or the boy's maternal uncle as may be the custom meets him on the way and promises to give him his daughter in marriage so that the boy may marry and become a *gṛhastha* (householder).

ACCORDING TO HINDU PHILOSOPHY, marriage is among the most significant and most sacred obligations of human life. In the orthodox Hindu view, marriage is not a contract but a sacrament which is indissoluble, the union represented by marriage must be strictly confined to members of the same caste and even the same sub-caste, within the caste limitation, it must not take

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and in the latter according to *Paurāṇic* ritual. Following is a description of the usual ceremonies which obtain among so-called higher Hindu castes in general and among *Marāṭhās* in particular.

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According to the orthodox way of life, rules of endogamy prohibit marriage outside the *varṇa* or *jāti* (caste or sub-caste), rules of exogamy prohibit marriage between *sapindas*, *sagotras* and *sapraras*. Brahmins claim *gotras* and *pravaras* and abide by *gotra* and *pravara* exogamy. *Marāṭhās* (*assal*) claim *kulī* (stock) or *devak* (marriage guardians) as well as *gotras*, but among them sameness of *gotra* is not necessarily a bar to marriage, the chief restrictions in this respect being sameness of *kulī* and *devak*. Many non-Brahmin communities have *kulī*, *devak* and surnames as exogamous divisions. The prohibited degrees of kindred for marriage beyond the agnates vary according to the custom of the community. As regards cross-cousin unions, except that of the brother's daughter with the sister's son, which is tolerated or even preferred among many, other types are generally disallowed. Marriage with a wife's sister is allowed and a brother may marry his brother's wife's sister. Polygamy, which was once allowed and practised, is now prohibited by law.¹

Marriage rules

Marriage settlements may be of five different types. In (1) *sālankṛta kanyādāna*, the bride's father, besides the ornaments he gives to his daughter, stands all the marriage expenses, including those on journeys of both the sides. In (2) *kanyādāna* the expenses of the bride's father are much restricted. In the (3) *varapaksa-vadhūpaksa* form, the parties bear their own expenses, stand each other's *mānapāna* (exchange of honorific gifts) and bridegroom's party gives a *rasabhoga* (feast) to all villagers. In the (4) *hundā* form of marriage, the girl's father pays a bridegroom-price to the boy's father, while in the (5) *deja* form the proposal of marriage comes from the boy's father who has to pay a *deja* (bride-price) to the girl's father.

Marriage Settlement

The marriage consists of the following ceremonies —

Marriage Ceremonies

Māganī (proposal) — Among the poor and backward communities it is customary for the boy's father or a near relation to initiate the marriage negotiations while, in the case of the well-to-do they are usually initiated by the girl's party. If there be no objections on the count of marriage rules, the two fathers

Māganī

¹ Social usage in relation to these marriage rules is being considerably affected by recent legal enactments, namely (1) the Child Marriage Restraint Act XIX of 1929, as amended by (Act 19 of 1938) which prohibits marriages of boys under 18 years of age, and girls under 14 years of age, (2) the Hindu Marriage Disabilities Removal Act (XXVIII of 1946), which validates marriages between parties (a) belonging to the same *gotra* or *pravara* or (b) belonging to different sub-division of the same caste, and now (3) the Hindu Marriage Act, 1955 which abrogates and modifies all the past laws.

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consult an astrologer or the family priest over the compatibility of the birth-stars of their wards. That dignitary favouring the proposed union, they discuss and come to a mutual understanding about the marriage terms. The auspicious day for a betrothal is fixed and a betelnut is broken and distributed among the assembled as a token of the marriage settlement.

Sākharpuḍā.

Sākharpuḍā or *Sākarsādī*—On the appointed day the boy's father or a close relative of his, with kins-people and friends visits the girl's house to present her with a *sādī* or *lugaḍē* and bodice and an ornament befitting his means. Five *suvasinīs* (unwidowed married women) mark the girl's forehead with *kunkū*, deck her with the ornaments and present the dress, and this marks the *sākharpuḍā* ceremony. The guests are treated to a dinner at which *puranpōḷī* is served.

Ṭilā.

Ṭilā.—A few days later, the girl's kins-people pay a visit to the boy's for the *ṭilā* ceremony and present him with a *pāgotē* or *rumāl* (turban), an *uparṇē* (shoulder-cloth) and a gold ring. The boy's forehead is marked with a *ṭilā*—the auspicious sign—and the girl's close relations are presented with "turbans of honour". These two ceremonies—*sākharpuḍā* and *ṭilā*—constitute the betrothal.

*Paṭṭika
pūjā.*

Paṭṭikā-pūjā—The priests of the bride and the bridegroom write on separate pieces of paper the auspicious moments for the marriage and the turmeric rubbing, as well as the names of the bride and the bridegroom. Gaṇapati is worshipped and the bride's priest hands over the paper written by him to the bridegroom's with a blessing and *vice versa*.

Aksat.

Aksat—The family gods and the gods of the local place generally Gaṇapati and some goddess are specifically invited to the marriage by placing a few rice grains before them and praying for their presence. With the well-to-do it is customary to take out a procession with relatives and friends, and headed by drum-beaters, pipers etc. for giving forward invitation to the local god and goddess.

Ghāṇā.

Ghāṇā.—This ceremony is performed in the marriage pandals of both the bride and bridegroom. A turmeric root, some wheat, and a betel-nut are tied in a piece of new cloth to the handle of a *jātē* (grinding stone) by married unwidowed women. Next the women grind some wheat and turmeric by the hand-mill, singing songs. Two wooden pestles are then tied together with a piece of new cloth containing a turmeric root, a betelnut and a little wheat. Some wheat is put into a bamboo basket, and pounded with these pestles. The provisions for the marriage are supposed to be prepared after this ceremony has been performed, but in practice this rule is not scrupulously

observed The *jātē* (grinding stone) used for this turmeric grinding must not be used again till the marriage ceremony is over

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Halad and Telavan A party of *suvāsīnīs* (married unwidowed women) from the boy's house go with music to the girl's house taking turmeric paste, articles of dress, etc The girl is sprinkled over with oil by a washer-woman, and then the woman selected for the turmeric rubbing rubs her with turmeric paste, and she is bathed Next the girl is presented with a new yellow *sāḍī* or *lugadē* and bodice and ornaments which she puts on What remains of the turmeric paste and oil is taken with music to the bridegrooms' The boy is rubbed with it by the same woman who rubbed the girl and he is bathed A yellow dress is presented to him by the girl's father, which he has to wear when he starts for the marriage

*Halad
and
Telavan*

Mandapa-pratiṣṭhā and Devakapratisthā On the marriage day or on the day previous a number of propitiatory rites are gone through both at the bride's and the bridegroom's They consist of — (1) *Ganapati-pūjana*, (2) *Punyāhavācana*, (3) *Nāndī-śrāddha* and (4) *Gṛhamakha* Of these, the *gṛhamakha* may be performed even after the marriage ceremony is over

*Mandapa
pratiṣṭhā
and
Devaka-
pratiṣṭhā*

A spot in the marriage booth is cow-dunged and on the spot *suvāsīnīs* trace a *rāngolī* (quartz powder) square and inside arrange three *pāṭs* (low wooden stools) in a line and cover them with rich velvet or red woollen carpet The bride or bridegroom, and the parents of the party bathe, dress in rich clothes and seat themselves on the *pāṭs* facing east Next, if any *samskāras* (ceremonies) which ought to have been performed, performed on the boy or the girl but were not performed, they are made to undergo a *prāyaścitta* (penance) The father of the boy or the girl then says "I am going to marry my son/daughter named — in order to be free from the debt to gods and ancestors, and to continue the performance of righteous deeds, and to propagate offspring fit to perform the deeds" The ceremonies of *Ganapati-pūjana* (worship of Ganapati), *Punyāhavācana* (holy-day blessing) and *Nāndī-śrāddha* are then performed

Veer This ceremony is performed by only those Marāthās in whose families one or more celebrated warriors have lost their lives on the battle-field An elderly male member belonging to a *kūl* different from that of the party to be married is made to take part of the *veer* (warrior) He is taken with music to the bank of river The seven *Apsarās* (water nymphs) are worshipped, and the *Veer* is also worshipped and presented with a dress The *Veer* puts on the dress and holds a sword in his hand He is then brought back to the house accompanied by music On his way back, red powder is constantly thrown on his body At the entrance to the house, rice mixed with curds

Veer

CLIFFE, C.

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MARRIAGE
Varadhava

girl's party to where the boy has stopped. The boy is worshipped by the girl's father (*sīmāntapūjana*) and the combined party starts for the girl's house for the marriage. On reaching the bride's house, one or two *suvasinīs* pour water on the hoofs of the horse on which the bridegroom has come. The bridegroom then dismounts and the priest throws *jīrē* (cumin seed) on the booth. The bride's mother meets him at the entrance of the marriage booth with a dish holding two wheat flour lamps, waves small rice balls and wheat flour lamps round the bridegroom, throws the rice balls to one side and lays the wheat flour lamps at the bridegroom's feet, another *suvasinī* pours a dish full of water mixed with lime and turmeric on his feet. The bridegroom presents the woman with a *sādī* or *lugadē* and bodice, the bride's father hands the bridegroom a coconut and leads him by the hand to a place prepared for him near the *bahulē* (altar). The guests are welcomed to their seats in the marriage hall where musical entertainments are kept in progress. The family priest is busy watching the time by his water-clock (*ghatikāpātra*) and noting the approach of the auspicious moment for marriage.

Gaurihārapūjā In the meanwhile, a pata (rectangular stone slab) and a *varavanṭā* (cylindrical shaped curry stone) are placed near the house gods, pictures of Gaurī and Hara are drawn over the slab with turmeric powder and nearby a dish filled with rice grains is placed to represent Indrānī. The girl bathes, puts on a new *lugadē* and bodice, worships the Gaurī-hār and Indrānī, and sits there till the wedding time.

Gauriharpūjā

Vivāha (marriage) Shortly before the lucky moment arrives, the girl's father worships the paper on which the lucky moment for the marriage has been written. Next, two small heaps of rice grains are made near the marriage altar by the priest, and a cloth with a central cross mark is held between the heaps. The bridegroom stands on one heap facing west and the bride is brought and made to stand on the other heap facing east. A mixture of rice grains, *jīrē* (cumin seed) and sugar is given into the hands of both. The maternal uncles of the bride and bridegroom stand behind them with naked swords¹ crossed over their heads. The priests stand on either side of the curtain and tell the pair to look at the lucky cross and pray to their family gods. The priests recite auspicious verses and throw rice (mixed with *kunkū*) on both. One of the priests hands red rice to the guests, which they throw over the bride and the bridegroom at the end of each verse. When the auspicious moment arrives, the astrologer claps his hands, the *śingī* (horn-blower) blows his horn, guns are fired and musicians play. The priests draw aside the curtain and the bride and bridegroom throw a little of the mixture of the rice grains, etc., over each other's heads. Next some *mantras* are repeated and they again throw rice over each other's heads thrice or five times.

Vivāha

¹ A custom peculiar to Mirathas and communities who call themselves *Kshatriyas* (GCR) L C VI 768—9

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MARRIAGE
Madhuparka

Madhuparka. Next, the bride's father and mother sit on two low wooden stools in front of the bridegroom face to face; the father washes the feet of the boy and the mother pours water over them. The father then worships the bridegroom and pours *madhuparka* (honey and curds mixed together) over his hands. The bridegroom throws to the four points of the compass a few drops of the *madhuparka* and also sips a little of it. If the girl's father has former sons-in-law, the *madhuparka* is performed first on them and then on the bridegroom.

Kanyādān.

Kanyādān. Next, the hands of the bride and bridegroom are joined by the girl's father, a pot of bell metal is held under them by the priest and the girl's mother pours water with some coins in it over their clasped hands. This completes the *kanyādān* (girl-giving). The bride's father then presents the bridegroom with clothes, ornaments, vessels, etc. Next the priest sprinkles water over the couple, reciting *mantras* and the bride and bridegroom throw grains of rice over each other and put garlands round each other's neck. *Suvāsinīs* on the girl's side then seat the couple facing east and the girl is given a *sādī* or *lugadē*, a bodice, an upper garment and a lucky necklace, all of which she puts on. The boy ties another lucky necklace round her neck and puts ornaments on her person. *Ganapatī* is worshipped and money is distributed to *Brahmans* by both parties. The priest then worships five betelnuts and ties them into the upper garments of the bride and bridegroom. These betelnuts are thus kept separate till the marriage is over. The hems of their garments are then tied into a knot by the priest, blessings are invoked upon them by elderly persons on both sides, and the couple worship *Lakṣmī*, *Indrānī* and *Pārvatī*.

The guests in the hall are presented with betelnut and betel-leaves, flowers and fragrant cotton sticks called *phāyās* and take leave soon after the *kanyādān* is over.

Vivāhahoma
and
Saptapadī.

Vivāhahoma and *Saptapadī*. The *vivāhahoma* (marriage sacrifice) is next performed on the *bahulē* (marriage altar). The altar is a square, the length of its sides being four, five, or seven times the span of the girl's hand. Its height is one cubit from the ground. It has steps and over it is raised a small canopy. It is decorated with plantain trees, flowers, leaves, etc. The bride and bridegroom are seated on two *pāṭs* set on the altar, the bride on the bridegroom's left. The bride's father stands near them, holding parched grains of rice, sesame seed, etc. The sacrificial fire is lit and fed with parched grains of rice, clarified butter, sesame seed, cotton sticks of *paḷas* (*butea frondosa*) or other *samīdhās* (sacred wood) with an appropriate ritual. The bride's brother squeezes the bridegroom's ear and is presented with a garment. The couple then leave their seats, walk seven times from right to the left round the sacred fire, and the *saptapadī* is over.

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Vivāhahoma
and
Saptapadi

Kankans or marriage wristlets are then tied to the wrists of the couple, the knot of the hems of their garments untied and they are shown the *Dhruva* (Pole Star). Next they bow before the family gods and the day's proceedings are over. With the performance of the rites of *pānigrahana*, going round the *vivāhahoma* and *saptapadi*, the Hindu marriage is considered to be final and irrevocable. The concluding ceremony is *varāt*, the homeward return of the bridegroom with the bride in a procession. *Varat* may take place the same night or a day or two after. Till then the bridegroom stays at the bride's and is feasted and a number of popular ceremonies by way of marriage rejoicing follow.

Āmbavan and *Rukhavat* On the following morning women from the boy's house take *āmbavan* (leavings of food, vegetables and roots mixed in water which is generally given to cattle) to the girl's house, and give it to the girl's mother as a jest. Then women from the girl's house take *rukhavat* or sweetmeats with music to the boy's house. The *rukhavat* consists of two kinds of dishes, one for show and one for use. The show-dishes contain sugar-coated betelnuts and sweet balls as large as or larger than unhusked cocoanuts, the dishes for use are of ordinary size and are prepared with great care. The *rukhavat* is sometimes taken to the boy's house at the time of his starting for the marriage. He is seated on a low stool set in a wheat square and the sweet dishes are arranged in rows about the stool. The bridegroom is presented with a turban, his brow is marked with vermilion to which grain is stuck, lights are waved about him by *suvasinīs* and he is told to help himself to the dishes.

Āmbavan
and
Rukhavat

In the old days when boys and girls were married at a very young age, parents and other elders of the family derived considerable enjoyment by making the newly wedded bride and bridegroom pass through funny situations. With a considerable increase in the age of marriage of both boys and girls, the practice has almost completely disappeared.

Sunmukhadarśan In the evening the boy's mother performs the ceremony of *Sunmukhadarśan* (seeing the daughter-in-law's face). The bride's mother accompanied by music and women friends, asks the bridegroom's mother to her house, whereupon, accompanied by her own kinswomen and friends, the family priest and music, the bridegroom's mother returns the call, taking bamboo baskets, sesame seed, gram balls, betelnuts, cocoanut kernels, dates, a *lugadē* or *sāḍī*, a bodice, ornaments, sweetmeats and fruit. At the girl's the priest worships the betel nut *Ganapatī* and the waterpot *Varuna*, and the boy's mother dresses the girl in the clothes she has brought and sweetens her mouth with sugar.

Sunmukha-
darshan

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MARRIAGE
Airanī

Airanī or *Zāl* It is a ceremony of presenting *airanī* to the boy's mother by the girl's father. A piece of cloth is spread in a big bamboo basket, and 16 dry dates, 18 coconut kernels, 16 turmeric lamps (a big one surrounded by 15 smaller ones), 16 betelnuts, cooked food, fruits, coins and 2 jars filled with water with gold in them, are set upon the cloth. This is called *airanī*. The girl's father worships, first the boy's parents and his kinsfolk, and then *Umāmaheśwar* who is supposed to be present in the *airanī*. Next, he presents the *airanī* to the boy's mother by pouring water on her hand.

The *airanī* is then set on the heads of the nearest male and female relations of the boy and they are presented with articles of dress. When this is over, the girl is seated on the laps of the boy's parents and of his relations and friends. On this day the girl's parents have to fast till this ceremony is over.

Varāt

Varāt After the *airanī* is over, the bride and bridegroom go into the god-room, bow to the gods and to their parents, and start in procession for the boy's house. On reaching there, an image of Laksmī made of wheat flour is worshipped, milk is offered to the goddess and the bridegroom's mother first makes the boy and then the girl drink some of the milk. The girl is then given a new name, which is told to the party assembled. Sugar, betelnut, betel-leaves are distributed and the party disperses. Next the girl and the boy's mother are served food on one plate from which they feed one another, and the ceremony ends.

Devakotthāpana.

Devakotthāpana or the unshrining of the *devak*, is the closing rite of the marriage. It is performed on the 2nd, 4th, 5th, 7th, 8th or 10th day of marriage. The details are the same as are observed in installing the *devak*. When it is over, the priest and other Brahmans are worshipped, feasted and presented with articles of dress and money.

Marāṭhās and other non-Brahmin communities give two sorts of dinners to their marriage guests, *godī* (sweet) and *khatṭī* (sour). The *godī* feast (a feast of sweet dishes without any flesh) is given before and the *khatṭī* (which chiefly consists of flesh dishes) after the *devakotthāpanā* ceremony.

Many of the ceremonies described above have either ceased to be performed or are performed in a very attenuated manner at the present time. During the last twenty-five or thirty years, conditions of life and thought have enormously changed. There has been a considerable spread of education and reorientation of values. The age of marriage of boys and girls has appreciably risen. The economy of the country has undergone a transformation, resulting in increased urbanization, overcrowding in cities and a much faster tempo of day to day working life. The old elaborate and leisurely ritual, whether

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Devakotthapana

religious or social, connected with an event like a marriage is found to have no relevance in the altered circumstances. Attempts have been made to rationalize and abridge the whole ceremonial. What is described as the Vedic form of marriage has now come to be evolved and has become very common, particularly among the educated classes. It confines itself to religious rites which are absolutely essential according to the Hindu concept of Dharma to solemnize a marriage and does not take more than about an hour and a half to complete. Only very near relatives and close personal friends are invited to be present at the ceremony. The social part of the function is generally confined to the giving of a dinner or a reception to which is invited a wider circle of relatives and friends. More often than not the whole festivity is finished in a day.

FUNERAL

HINDUS GENERALLY CREMATE THEIR DEAD When a person is on the point of death, his son or his wife lays the dying man's head on his or her right knee and lets a few drops of water fall into his mouth. A small piece of gold may also be put into the dead mouth, and after an hour or two when friends and neighbours have come the dead body is bathed in water heated on a hearth set in front of the house. To carry the body a ladder-like bier is made of two poles, six or seven feet long, with three or four small cross pieces. Two new earthen pots, a large one for water and a small one for fire, *gulāl* (red powder), betel leaves and a cloth about seven and a half feet long are bought from the market or village cloth shop. Cowdung cakes and fire-wood are sent to the burning ground which is generally on the river bank*. Except the face the body is covered with a new waist-cloth and a cord is passed several times round the body to secure the cloth firmly. Betel leaves and *gulāl* (red powder) are sprinkled over it and a basil leaf is put in the mouth and some rice, a copper coin and the quarter of a cake are laid beside the body. Four kinsmen of the deceased bear the body and the son bathes and walks in front carrying the fire pot on a triangular frame fastened to a sling. When they reach the burning ground they raise a pile of four layers of cowdung cakes. They then take off the waistcloth, cut the thread tied round the wrist and loosen the loin-cloth. The body is laid on the pyre and is covered with other layers of cakes. When the mouth is being covered the son pours a little water into it. The son sets fire to the pyre, bathes, brings water in the large earthen pot, and stands at the head of the pyre. Another person comes and with a small stone makes a hole in the earthen pot. As the water spouts from the pot, the son goes five times round the pyre and at the end throws the pot on the ground at the head of the pyre and calls aloud, beating his mouth with the back of his hand. He then goes and sits among the other men without

*In several places the municipality makes arrangements to provide a hand-cart to carry the dead body and its use for that is not uncommon.

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touching them. After a short time the sound made by the bursting of the skull is heard and the chief mourner and others, at least the four bearers, bathe. The stone with which the earthen pot was pierced is kept with great care somewhere in the burning place and the funeral party returns home. In the evening after the funeral, a lighted lamp is set on the spot where the deceased breathed his last.

On the morning of the third day the son with some friends and relatives goes to the burning ground and from the spot where the body was burnt he takes the ashes except one bone which he puts aside and throws them into the nearest river. If he is rich he gathers the bones from the ashes and afterwards takes them to a holy river. When the *rākhsāvadaṇē* (ash-gathering) is over, the son and the other mourners bathe and return home. On the tenth day all the household bathe and wash their clothes in the river; and the son shaves his moustache and bathes. While a Brāhman recites verses the son washes with cow-urine, the *ju-khaḍā* (life-stone) and the bone he kept, prepares ten balls and three little banners made of ochre-coloured cloths, each tied to a stick. The Brahman is given some money, shoes and in old days sometimes even a cow presents which are supposed to help the deceased on his way to heaven. After preparing the offering balls the son sits at a distance so that crows may come and eat them. If a crow touches them soon after they have been laid out, the deceased is supposed to have died with no unfulfilled wish. If crows do not touch the balls, the son and his relations promise to fulfil the dead person's wish, and when the promise is given the crows are believed to fall on the offering and eat it. After this is over, the son and the other mourners bathe and return home.

On the eleventh day the family which since the death is supposed to have been impure is cleansed by using the five products (*pañcagavya*) of the cow. On the twelfth day a highly complex ritual known as *sapīṇḍī śrāddha* is performed. By virtue of this ritual, the deceased who has been a *pret* (ghost) so far changes into *pitr* (father or guardian spirit) and unites with the mourners' *pitāmaha* (grandfather) and *prapitāmaha* (great grandfather). On the thirteenth day the *śrāddha* is performed in the name of the dead and friends and kinsfolk are treated to a dinner. The anniversary of the death is kept by a *śrāddha*, when friends and relatives are asked to dine at the house. The deceased is remembered every year in *mahālaya-pakṣa*, the dark half of *Bhādrapada*, on a day corresponding to the day of decease.

It must be added that the rites described above are not strictly observed in every detail now a days by many people, particularly in the educated sections of the community. There is a distinct tendency to reduce the funeral ritual and to dispense with the *śrāddha* ceremony.

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CultureRELIGIOUS BELIEFS
AND PRACTICES

THE RELIGIOUS LIFE OF THE ORTHODOX HINDU is mainly governed by the tradition of the caste-group to which one belongs, though the influence of even that tradition is tending to diminish appreciably with the spread of education. Of the several sections of Brahmanic Deshasthas and Konkanaasthas are found in considerable number in Kolhapur. Deshasthas belong to two main classes, R̥gvedis and Yajurvedis. R̥gvedis are divided into Sm̃rtas and Vaiṣṇavas, and Yajurvedis into followers of the Śūla (white) and of the Kṣṇ (black) Yajurved. Mādhvācāryas who are found in small numbers in all parts of Kolhapur are a sub-division of Yajurvedi Deshasthas and have two sections, Vajasaneyas and Kanvas. They are said to have got the name because while other Deshasthas performed their *sandhyā* (twilight worship) at sunrise they as a rule performed it at mid-day. Konkanaasthas, who are next to Deshasthas in number are divided into R̥gvedis, Āsvalāyans and Apastambas or Hiranyakeśis. They belong to two *śākhās* (branches), Śūlāla and Taittirīya. The *sūtra* (ritual) of the Śūlāla branch is that composed by the seer Āsvalāyana and that of the Taittirīya branch is that by the seer Hiranyakeśi. As followers of Vedic observances these Brāhmanas when they call themselves Apastambas or R̥gvedis, it means their rites are regulated either by texts written by the sage Āpastamba of Kṛṣṇa Yajurveda or by the next of R̥gveda.

Sm̃rtas are followers of Sankarācārya, the apostle of the doctrine that the soul and the universe are one, and Vaiṣṇavas who are mainly Bhāgavatas, that is, followers of the Bhāgavata Purāṇa, hold the doctrine that the soul and the universe are distinct. Those Deshasthas who are Vaiṣṇavas are known as Mādhva Brāhmanas or followers of Mādhvācārya (A D 1238 to 1317) whose chief mission was to preach the reality and dependence of the universe composed of *cit* (souls) and *acit* (matter) upon the Supreme Soul (*paramātmā*) God Viṣṇu, and *amala bhakti* (pure devotion) to Viṣṇu is the means of emancipation for the souls from the whirlpool of births and deaths and of enjoying the highest bliss that is their own. Besides the allegiance they owe to the Vedas and *dharma-sūtras* and the faith they have in a particular religious sect, Brahmins worship a number of family gods and abide by some traditional beliefs. For instance, the family gods of Deshasthas are Ambābai of Kolhapur, Bānśhankarī of Badāmi, Durgā, Gaṇānana, Jogeshwari, Jotibā of Vadi-Ratnagiri in Kolhapur district, Khandobā of Jejuri in Poona district, Rāma, Śiva and Viṣṇu. They worship many local and boundary gods, and many believe in witchcraft and soothsaying and lucky and unlucky omens. Marāṭhās and Marāṭhā-Kunbis who constitute a majority of the population worship all these gods and keep the usual fasts and festivals. Some aristocratic families of Marāṭhās (*kuln*) claim a Kṣatriya origin, wear a sacred thread and observe Vedic rituals.

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In the religious practices of Hindus, *devapūjā* i.e. worship plays a prominent part. Images of gods may be worshipped daily at home and in temples and on special festive occasions. In the house of a devout Hindu may be found a god-room or a specially assigned niche in the wall in which is kept a *devtārā* (a handy shrine) or a *courang* (wooden stool) to accommodate small images of the family gods and goddesses and objects such as *bhāga-līnga* (representing Mahādeo), *śāligrāma* (representing Viṣṇu); the *śankha* (conch) and *cakra* (discus) metallic stone (representing Durgā), crystal for sun-worship, red stone (representing Gaṇeśa) and *pādūkā*s (foot-prints of Datta the Preceptor). *Tāks* (small embossed images representing the dead ancestors) are often grouped with other god-images in the *devhārā* by backward communities.

Among the gods popularly worshipped in temples the principal ones are Viṣṇu under various names and in various *avatāras* (incarnations), Śiva in his various forms, Durgā, Gaṇeśa and Sun. The worship of these deities is called *pañcāyatana pūjā* which is often performed in different arrangements, the deity the worshipper wants to give prominence to being kept in the middle and the *pañcāyatana* called after that deity. Of the temples dedicated to the ten *avatāras* of Viṣṇu those to Rāma (with his consort Sītā, three brothers and devotee Hanumān) and Kṛṣṇa (with Rādhā) or Kṛṣṇa as a child (Bālakṛṣṇa) are pretty frequent. Viṣṇobā or Viṭṭhala with Rukmīṇī his consort is another popular god with temples at many places. Worship of Datta (the Hindu Trinity) and reading of *gurucaritra* (biography of Datta the Preceptor) is sometimes followed as a cult and Datta temples are often believed to have special spirit-scaring or exercising attributes.

In the worship of Brāhmanic images a highly systematised ritual of *devapūjā* is followed which includes the sixteen *upacāras* (way of service) accompanied by appropriate mantras (text) adoring the deity. The sixteen *upacāras* so offered are: *āhāna* (invocation) or *svāgata* (welcome) *āsana* (offering of the seat), *pādya* (water for washing the feet), *arghya* (water respectfully offered for washing the hands) *āchmarjya* (the water for sipping), *snāna* (bath to be effected with five materials called *pañcābhya* followed by pure water), *vasra* (clothing) *gāṇopavita* (sacred thread), *chalepara* or *garbhā* (sacred) *puṣpa* (flowers), *dipa* (light), *raivedya* or *upahāra* (food) *namaskāra* (bow) *pradakṣiṇā* (going round from left to the right as a mark of respect) and *visarjana* or *udvāsana* (ceremonial dismissal). Worship performed by non-Brāhmin communities is comparatively much simple. On ordinary occasions waving of an incense stick and applying *kubkū* to the deity constitute the worship. One who wants to be more elaborate, places some flowers, tulsi or bīṣa leaves, and fragments of *dhātā* grass on the idol, burns camphor, breaks a coconut, and waves incense stick and *dhātā* before it. This kind of worship is offered only on important holidays such as

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Nagachandana, Garuḍaastuti, etc. On minor holidays a coconut is broken and camphor is burnt before the local deity in worship. If it is a special occasion a *naivedya* (food offering) is made at the time of worship. Only the dish prescribed for the particular holiday or occasion is offered. It is placed on a silver tray and placed before the god with a prayer, a flower placed on the feet is thrown on it and then it is distributed among the members present.

The religious faith of the Hindu agriculturists and labourers, i.e., the rural population in general, is a curious mixture of customs and tenets of Hindu religion. They cannot tell whether they are Smārtas or Bhāgavats. Many of them are Vāraṇasīs. They worship all Brāhmanic gods and goddesses, but their chief objects of worship are Bhairava, Bhavānī, Bhairabā, Jakhāi, Janai, Jokhāi, Kalkāi, Khandobā, Mārutī, Meṭisāi, Mhasobā, Mukāi, Navalāi, Phirangai, Satvāi, Tukāi, Vāghobā and Vetāl. Bhairava who has two forms—Kāḷa Bhairava and Bāla Bhairava—is the usual village guardian, Kāḷa Bhairava is shown as a standing man with two hands, a *damru* in his right hand and a trident in his left. He is encircled by a serpent. Bāla Bhairava lives in an unhewn stone covered with *śendūra* (red-lead) mixed with oil. Bhavānī (Pārvatī), the wife of Śiva, is known by many names such as Phirangai, Tukāi, etc. She shares with Bhairava the honour of being a village guardian. Bhairabā lives in an unhewn stone outside the village. Jakhāi, Janai, Jokhāi, Kalkāi, Meṭisāi, Mukāi and Navalāi are all local 'mothers' and according to the people's belief are unkindly forms of Bhavānī, capable of doing much mischief with the help of their two attendants, Naikji and Birji. Khandobā, literally 'sword-father', guards the country as Bhairava guards the village. He drives away the evil which causes sickness. No class honours Khandobā so highly as Rāmosis. Mārutī, also called Hanumān, is a kindly god, the great saviour of those into whom evil spirits have entered. No village in the Deccan is without a Mārutī, a rudely embossed monkey figure, sometimes within the village and sometimes without, but generally near the gate. Mhasobā or Mhasobā is perhaps the commonest and most widely feared of the local evil spirits. He lives in an unhewn stone coated with red-lead. Besides, to prevent his doing mischief, Mhasobā is worshipped by men who have a grudge to clear off or a wrong to avenge. They go to Mhasobā, name their enemy, and promise that if he ruins their enemy, they will give him a goat or a fowl. Satvāi, or Mother Sixth, is the goddess of pregnant and lying-in women. Vāghobā lives in an unhewn stone, and if he is cared for, he guards the village herds from the attacks of tigers. Vetāl is the leader of demons and evil spirits and also the patron of wrestlers and athletes. When a villager or one of his family is troubled by an evil spirit he tries to persuade Vetāl with a promise of a goat or a fowl to order the spirit to give up the troubling.

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 HOLIDAYS
 FESTIVALS

HINDUS HAVE SEVERAL RELIGIOUS HOLIDAYS throughout the year, but all are not commonly kept. Almost in every month there occurs a *saṇa* (holiday), an *utsava* (festival), a *jayantī* (birth) day anniversary of a god, a saint, or a hero) a *jatṛā* (fair) There are days for individual observances such as a *vrāt* (vow) or a *upavās* (fast) These are mentioned in a *pañcaṅga* (almanac) but in their observance a person is led by the tradition of his family, caste and the local usage The following is a chronological enumeration of the holidays in a year observed by different Hindu sections in the district

Gudhī-padva.

The first of Caitra is called *Gudhī-pādvā*, it being the New Year Day according to Śālivāhan Śāka (era) which is observed in the district. It is ushered in by house holders by setting up in front of their houses a *gudhī*—a bamboo pole capped with a small silver or brass pot and a new piece of cloth and a string of flowers hanging to it as a flag To bathe early in the morning, eat a mixture of *gūl*, gram and neem leaves, have a sumptuous meal at noon and in the evening, visit the leading temple and particularly in villages to hear the *varṣaphala* (year's forecast) read by the village priest are the activities of the people for this day

Ram-Navamī.

The birthday anniversary of god Rāma, the seventh incarnation of Viṣṇu and the hero of the *Rāmāyana* is celebrated with birth festivity on the bright ninth of Caitra. That day people flock in holiday dress to Rama's temple Exactly at 12 noon the *Haridās* announces the birth of Śrī Rāma by tossing *gulāl* (red powder) and the people join him The idol of Rāma is cradled. The ceremony closes with *ārāṭī*, distribution of *sunṭhavaḍā* and *ūrthaprasād* and in the evening *kīrtana* and *bhājana* are held in praise of Rama.

Hanumana-Jayanti

On the full-moon day of Caitra exactly at sunrise an *utsava* is arranged in the temple of Hanumana to celebrate his birth

Gaurī-Pūja

In the month of Caitra, starting from the bright third and on a convenient day, Brāhmin *suṇvāsīnīs* hold in their homes the ceremony of *halad-kunkū* in honour of goddess Gaurī The idol is decked with flowers, and lights are set before it Women neighbours and friends are invited and presented with *halad-kunkū*, and wet gram and fruit are laid in their laps Thus is observed in most Brāhmaṇa houses, and women are seen busy during the whole month paying visits for this purpose to neighbours and relations The bright third of Vaiśākha is the last day of the *halad-kunkū* ceremony when the goddess Gaurī is said to go to her *mahar* (mother's house)

Basava Jayanti

On the second lunar day of Vaiśākha comes *Basava-Jayanti*, a day of feast for Lingāyats

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Aśa Tritiya

The third lunar day of this month which is known as *Akṣa-tritiyā* is considered one of the luckiest days of the year and as an auspicious beginning of field activities, cultivators do some spade work on the day

The full-moon day is celebrated as the birth-day of god Narasimha, the fourth incarnation of Viṣṇu, by devotees of the deity.

The full moon day of Jyestha known as *Vaṭa-pournimā* is observed by married Brāhmana women as a day of prayer that their husbands' lives may be prolonged. They observe a fast, worship the banyan tree and distribute *vāyans* (special offerings) to Brāhmins and *Suvāsinīs*

The 11th day, both of the bright and the dark half of every month is known as *ekādaśī*, a day of prayer and fasting. The two occurring in the bright halves of Āsādhā and Kārtik are considered to be very important, they mark the beginning and the end of *cāturmaṣ* (four holy months) and are considered specially sacred and observed as fast and prayer days by a very large number of people. Followers of Vārkarī sect make it a point to be present at Pandharpūr on those days

*Mahā-
ekādaśīs*

A number of fasts, feasts and festivals occur in the month of Śrāvana. On all the Mondays in this month, as they are sacred to god Śiva, Śivabhaktas fast part-time and enjoy a feast in the evening. The Fridays which go by the name of *Sampad* *Sukravār* (prosperous Friday) are observed by women with a worship of goddess Laxmī drawn on a small earthen pot. On every Tuesday in Śrāvana for five years after marriage the wife worships *Mangalāgaurī* or the goddess of luck

The bright fifth of Śrāvana is observed as *Nāgapañcamī* day by Hindus when in many a house a clay *nāga* (cobra) is worshipped and a feast enjoyed. In villages activities like digging and ploughing which are believed to hurt snakes are completely suspended and the day is spent in festival gatherings of sports and games. In the afternoon women dressed in their best, dance round in a ring, keeping time to a song which they sing in chorus

*Naga-
Pancamī*

On the full moon of Śrāvana comes *Nārālī-pūrnimā* (Cocoanut Day). In the evening after a hearty afternoon meal men and children go to the river side and to propitiate god *Varuna* (Uranus) the presiding deity of all waters and offer cocoanuts to the water course. Because of the auspicious position of the *Śrāvana* constellation that day, followers of Yajurveda and Atharvaveda in particular observe it as a day of *upākarma* or as popularly known of *śrāvanī* ceremony, when sacred fire is kindled and oblations are offered to it, *pañcagavya* is sipped and the old sacred thread is discarded for a new one. This custom

*Nārālī-
pūrnimā*

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Narali Purnima

is however now tending to go out of vogue. The day is also known as *Povatyācī-pūrnimā* (thread-hank full-moon). Kumbis and others make a number of hanks of cotton thread of five skeins each and about three feet in circumference. They dip the hank in turmeric paste and throw one round the neck of each of the men and women in the family, and round every lamp-stand, cart and other farm implements. The dish for the day is sweet milk.

Janmashtami

On dark eighth of Śrāvanā comes *Janmāstamī*, a festival in honour of Śrīkrṣṇa's birthday. At places, people fast on the *aṣṭamī* day, worship an idol of Śrīkrṣṇa at midnight and celebrate his birth with the distribution of *sunthavadā*. The next day is observed as a day of *dahikālā* or Gokul day. Youths and boys group themselves as cowherds and give a display of frenzied dances.

Puthorī Amāvāsya

The no-moon day of Śrāvan known as *Puthorī Amāvāsya* is observed as a *vrata* by women, particularly mothers whose children do not live long.

In villages this *amāvāsya* (at places it is the full moon of *Asadha*) is known as *Polā* or *Bendar* which is a gala festival for agricultural communities. That day they worship clay images of bullocks, and paint the horns of their cattle, especially of their bullocks, feed them on sweet dishes, and allow them to rest. In the evening they take out a procession of decorated bullocks from outside the village to its principal temple.

*Ganeśa-
caturthī*

On the bright fourth of Bhādrapada comes *Ganeśacaturthī* (Ganapati's Fourth) when a painted clay figure of Ganapati specially bought for the day is worshipped and offerings of *modaka*, a dish of rice flour balls stuffed with cocoa-kernel scrapings and *gūl*, are made to the god. The image is kept in the house from one and half to ten, and very rarely even twenty-one, days as may be the custom with the family and then ceremonially immersed in a well, a pond or a river. A special feature of this worship is that in towns, apart from the function in the family, it is also celebrated on a community scale by public contribution and with the added attraction of religious and semi-social programmes held each day during the festival.

Gaurī

Cojoined with the Ganeśa festival, on the third or fourth day after *caturthī*, women hold a feast for three days in honour of Pārvatī or Gaurī, the mother of Ganeśa. A brass or clay *mukharatā* (face image) of the goddess is duly installed near the idol of Ganapati, worshipped and then ceremonially dismissed on the third day.

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*Haritalikā and
Rsi Panchamī*

On the third and the fifth lunar days of Bhādrapada come *Haritalikā* and *Rsi-pañcamī* which are observed as days of fast particularly by Brāhmana women. The first is kept by married women and young girls in honour of *Haritalikā* (goddess *Pārvatī*) who successfully resisted her father's wish to marry her to god *Viṣṇu* and married god *Śiva* whom she loved. The second is observed by elderly women in honour of *Rsīs* (ancient Seer). That day they do not eat anything that is grown with the labour of cattle or any other animal, but eat only hand-grown fruits and vegetables.

The dark half of Bhādrapada known as *Putrapaksa* (the Spirit's Fortnight) is held sacred to the spirits of ancestors. On the day of this fortnight which corresponds to the death day of the father, a *sapinda śrāddha* is held. The ninth day, known as *avidhavā-navamī*, is kept for rites in honour of unwidowed mothers, and the fifteenth day known as *Sarvapitrī-amāvasyā* is reserved for all ancestors whose worship may have been left out.

Putrapaksa

The *Navarātrī* festival begins from the first day of Āśvina and lasts for ten days, the first nine being known as *Navarātra* (nine nights) and the last as *Dasarā* or tenth. An earthen jar filled with water with a coconut on the top is worshipped in honour of the goddess *Ambābāī*. On the tenth they worship weapons and field tools, children worship their books. A function of *Śāradā Pūjā* is arranged in schools and there is a feast in every house. In the afternoon villagers go in a procession as far as the *gānvśva* (village boundary). Here the village headman worships the *āptā* or *śamī* tree with the help of the village Brāhmana, and on their return they interchange the *āptā* or *śamī* leaves or gold as they are called that day with their relatives and friends.

*Navarātra
and
Dasarā*

The full-moon of Āśvina known as *Pāṇḍav*-full-moon is observed as a festival by agricultural communities. They spend the day from noon till evening in their fields. There they take with them one to five dishes such as cakes and sugared milk, offer them in worship to a configuration of six stones representing the five Pāṇḍavas and their mother *Kuntī* and then enjoy the feast. On their way home they pluck some ears of the new crop, put them on the shrine of the family god or cooking them partake of the food as *navānna* (new food). This full-moon is also known by some as *Kojāgarī Pūrṇimā*. To celebrate it they take their supper in open moonlight or drink sugared milk in company.

Kojāgarī Pūrṇimā

The *Dvālī* or *Dīpavālī* festival signifying "a feast of lights" starts from the 13th of the dark half of Āśvina and lasts for five days. During the period each evening *panatī* lamps are lighted in all frontages of the house and every nook and corner inside

*Dvālī
Festival*

CHAPTER 3. has also a *panatī*. The thirteenth known as *Dhanatrayodaśī* is spent in general house-cleaning and preparation of sweet dishes. **People and Culture.** Early morning on the fourteenth all the house members take *abhyanga* bath. The whole day is spent in merry-making and eating sweet dishes at home and at friends' and at night fireworks are let off. On the no-moon day there is again a feast and in the evening there is the worship of goddess Laxmī. Merchants and traders hold this *Laxmī-pūjāna* (worship of Laxmi, the goddess of wealth) on a considerable scale and invite friends and patrons to the *pūjā* and *pān-supārī*. The next day which is the first day of Kārtika marks the beginning of the commercial year and is called *Bal-pratipadā* after the demon-king *Bali*. Wives wave *āratis* to their husbands and get presents. The last day of the festival is *Bhāūbeeja* when sisters invite their brothers, feast them, wave an *ārati*, and receive presents.

Tulasī Lagna

On the 12th lunar day of Kārtika comes the festival of *Tulasī-lagna*. The holy basil plant usually found enshrined on a pedestal in the back-yard is married that evening to an idol of Kṛṣṇa. Parched rice (*curmuras*) and pieces of cocoa-kernal are distributed. With the marriage of *Tulasī* the Hindu marriage season opens and from that day agriculturists start partaking new tamarind, new *avalas* (*phyllanthus emblica*), and new sugar-cane.

The bright fifteenth of Kārtika known as *Tripurī-pūrṇimā* or *Deo-divālī* is held in honour of Śiva's victory over the demon *Tripurāsura* and is celebrated that evening with the lighting of lamps in the niches of *dīpamāls* (lamp-pillars) in front of temples.

*Makara
Sankranti*

The day the sun enters *Makara* (the zodiac sign of Capricornus) which as a solar incident occurs on the 14th of January but on an uncertain *tithi* (lunar date) in the month of Pausa is celebrated as *Makara Sankrānt*. It is marked with a feast in the afternoon, and in the evening men and women dress in new clothes, visit friends and relatives and offer them *tilagūḷa* or *halvā* (sesame-sweet) as greetings of the season.

The day previous to *Sankrānta* is called *Bhogī* on which a special dish called *khicadī* (rice and moog pulse boiled together, with a little salt and other condiments added) is offered to the gods and eaten. The next day of *Sankrānta* is known as *Kṛnnkrānta*. Among Brāhmanas, for the first five years after her wedding a newly married girl celebrates the day with *luṭanē* (free distribution to *svāsmī*s of auspicious article) this may also be on any day up to *Rathasaptamī*, the seventh day of Māgha.

On the day that ends on fourteenth of Māgha comes *Mahā-Sivarātre* (Śiva's fast night) which is observed by devotees of Śiva with a fast and worship. The night is spent in singing devotional songs and the next morning after worshipping the Lord all partake of a feast.

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People and Culture
MAHA
SIVARATRA

The chief festival of the year is *Simagā* or *Holi*. In villages the advent of *Śivarātre* eagerly awaited both by the young and the old. The main day of the feast is on the full-moon of Phalgun, but small boys start their holiday activities from the second day of the bright fortnight. Festivities go on till the end of the bright fortnight. In the afternoon of the full-moon day after feasting on cakes, it is sometimes customary for villagers to go into the bushlands and cut a long pole which is called the *holi*, and bring it in a procession to the village. The stump of the last year's pole is dug out and the new pole is fixed in its place. A stone is worshipped at the bottom of the pole and fuel and cow-dung cakes together with what remains of the last year's pole, are piled in a heap and set on fire. The next day, known as *dhulavada* is also observed as a holiday. There used to be a boisterous indulgence in an exchange of mud flinging and wayward pranks on that day. But that practice has now disappeared from cities and is fast disappearing also from rural areas. The dark fifth of Phalgun is observed as *Ranga-Pañcāmī*. Water, coloured with red colour is thrown at each other on that day.

SIMGA OR
HOLI

A number of forms of recreational activity such as games, sports, and amusements are traditionally known to the people and are in popular practice in the region for a long time. They are mentioned below with a brief description of their distinctive characteristics.

GAMES AND
RECREATIONS
Minor Games

In the play activities of infancy and early childhood, toys predominate over games. Babies are fascinated by multi-coloured rattles (*khulkhulā*) and toys that make a variety of sounds—all kinds of pipes, whistles, drums and tamborines. These are followed by their keen rival, the doll, and then come the 'toys on wheels'. It is not an uncommon sight to see a child tripping about the house with a *pāñqula-qādā* or running about dragging behind him a toy-vehicle attached to a short string.

Children of four to five years of age play a few simple games taking part by turns. *Śivā-śivī* is the simple chase and tag game in which one of the children becomes a chaser and others run. The chase is simple with little or no dodging and the tagged player becomes the next chaser. Children love swinging and *ihoke ahenē* which is but a reversion to the days of their infancy when the cradle rocked them to sleep, holds

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a pleasurable attraction to them. *Golāntī* (somersault) wherein the child puts his head on the ground and swinging his legs and body backward lands supine facing the sky is a brave performance enticing others to follow.

Games of the "imitative" or "make-believe" type, wherein various roles like that of a cartman, horse-driver, engine-driver, musician-player, palanquin-bearer, etc. enacted with fidelity to real life are a particular attraction of early childhood. They are games of the sort played with no set rules but with a good team spirit every player having a part to perform. *Ghodā-ghodā* (horse) is played in several ways. Usually two children stand, one (driver) behind the other (horse) and both run forward, the driver holding the 'horse' by its garment. Some times, a rope is passed from the back of the neck of the 'horse', and the 'driver' holds in one of his hands the two ends of the rope and carries a whip in the other. Another variety of this game consists of the 'horse' moving on all fours with a 'rider' on his back. Horse and rider is also played by only one child, the child (rider) holding a long stick (horse) between the two legs, one of the ends resting on the ground behind and the other held on the hand. *Pālakhī* (palanquin) is usually played by three. The two stand facing each other, each gripping with his right hand his left elbow and with his left hand the right elbow of his friend opposite. In the arm-square so formed they carry the third who sits with his arms resting on the shoulders of the two. *Āg-gāḍī* (train) is just a queue of children, each holding the garment of the one in front of him. The engine-driver is at the head, at the tail is the guard, and in between are the 'wagons'. The guard whistles and gives the signal, the 'wagons' get ready to move and the 'engine' speeds up.

Doll-dressing and doll-marriage are a favourite pastime among girls. *Bhatukalī* is the game of house-keeping often played enthusiastically by girls with secondary roles given to boys. Doll's marriage may form a part of *bhātukalī* or be played as a game by itself. When planned on a grand scale *Gāḍyā-gāḍyā-bhūngoryā* is a game of whhls in which children go round and round themselves till the quaint sensation of giddiness sets in.

A number of "chase and tag" games are played by children between the ages of five and nine. *Sankhalī*, *Siva-rā* is a more complex game than the ordinary tag. In it as the chaser tags one player after another they all join him to form a chain and run together to chase others. *Chappā-pānī* is a tag game with the restriction that the chaser cannot touch a player who squats and the squatter cannot get up unless helped by some player who is on his feet. In *Āndhalī-Koḥimbīr* (blind man's bluff) the blindfolded player tries to tag anyone that comes within his reach in the fixed playing area. *Lapaṇḍāv* is the

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game of hide and seek The seeker stands facing a wall with his eyes closed while the others hide After all the players have found a hiding place they call out *Coo-Coo-Ch-Coo* On this, the 'seeker' unfolds his eyes and starts searching the hidden players who rush to the spot and touch an object previously agreed on before the 'seeker' touches them In *Una-Una-Savalī* the playing area consists of an open sunlit place with spots of shaded places scattered all over The chaser stands in sun light and he can only tag the other players when they are not under some shade In *Sāt-Talyā*, the chaser faces a player from the group while others stand near the latter, ready to run away The facing player gives the chaser seven claps, the last being the signal to run The players run, followed by the chaser who tries to tag one of them

In all "chase and tag" games the player who is tagged becomes the chaser and the game starts afresh

Games of *gotyā* (marbles), *bhomrā* (top), and *patanga* (kite) have a great attraction for boys between the ages of six and sixteen and are played with competitive zest For hitting a marble usually the spring action of the drawn up middle finger is used Each instance of correct aiming adds to the delight of the played and gives an impetus to the other to compete For "spinning the top", the top is twirled with a long string, one end of which is held between the middle and the ring finger The top is held between the thumb and the index finger and whipped on the ground so as to land spinning on its spike Once a mastery over the 'spin' is acquired more skilful top-games are contested

Days round about the festival of *Sankrānt* is the season for kite-flying Hoisting up a kite is as good as a challenge to anybody to have a "kite-fight" Each boy so handles his kite as to cut off the thread of his opponent For these fights a special thread (*māṇjyā*) treated with powdered glass and gum is used

A number of team-games are played strenuously and boisterously in later childhood and adolescence

Badā-badī or *Rapā-rapī* A soft ball either of rags or rubber is tossed up in air for all to catch and the player who succeeds tries to hit with the ball any other player who tries to dodge The game can continue indefinitely

Gup-cup-tobā Players sit in circle facing in and one of them runs outside the circle with a *tobā* a well-knotted piece of cloth, which he quietly and swiftly puts behind one of the players If the player is alert he immediately picks up the *tobā* and chases the player who dropped it behind him The latter to avoid being hit by the *tobā* by the chaser must reach the vacant place quickly

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If the seated player fails to detect the *toba* put behind him, the chaser completing the round picks up the *toba* and with it beats and chases the 'dullard' till he takes one round and resumes his seat

Vāgha Bakarī One of the players is made the tiger (*vāgha*), another the shepherd (*dhanagar*) and the rest are lambs (*bakarī*) They line up behind the shepherd, each holding the one in front by the waist The shepherd handles a knotted piece of cloth for the protection of his lambs, and in spite of all the beating he gets the tiger makes repeated efforts till he captures all the lambs

Sūrapārambī The game is popularly played by cowherds From a circle drawn on the ground under a tree a player throws away a stick as distant as he could By the time the 'thief' runs for the stick and restores it in the circle all climb the tree The game lies in the players from the tree jumping from or climbing down the tree and touching the stick before they are tagged by the thief. The one who is tagged becomes the next 'thief' *Kuraghodī* Of the two teams of equal member of boys one acts as 'horses' and the other as 'riders' The leader horse bends before a wall for support and others bend and file behind him each holding the one in front by the waist The riders one by one take a start, run, jump and ride a horse The leader-rider closes with one hand the eyes of his horse and asks to tell the number of fingers of the other hand held before him If the horse tells the correct number all the riders get down and the teams exchanging their parts the game is resumed

The difference between the play interests of girls and boys, though sometimes exaggerated in popular opinion, cannot be overlooked Girls generally prefer amusements like doll-dressing and are greatly interested in dancing, skipping and singing Boys on the other hand love to play strenuous games involving muscular dexterity and skill Following are some noteworthy games played by girls

Girl Games

Sāgar-gore This is a sedentary game played by girls Big round seeds (*gaṇage*), pebbles, or shreds of pottery serve as ready material Five to any convenient odd number of these are thrown up into the air and an effort is made by the player to catch as many as possible with the palms turned backward These are again hurled up into the air and caught in both the palms facing upwards Thus each player goes on playing till she exhausts all the pebbles In a more complex form of the game the player throws all the pebbles on the ground, picks one of these, tosses it up in the air and before hopping it again, picks up one, two, and sometimes a large number of pebbles all at once

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Major games

The tag-game of *chappa-pāñī* and *khāmb-khāmbolīyā*, a game of goose are more popular with girls than boys. Same could be said of *chāñī* (ladder) a game of 'hop scotch' in which the player, hopping on one foot, pushes with it a piece of flat stone over a pattern of line marked on the ground.

Phugadā is a typically indigenous game usually played by girls in pairs. Two girls stand facing each other, keep their feet together with a distance of two or three inches between the toes, arms keep them straight and hold each other's hands, balance the body backward, and each time, stepping the right foot a few inches to the right and sliding the left along with it, start an anti-clockwise movement. As the footwork quickens, the movement gathers in tempo till the players get swung in a whirl. They sing jocular couplets and blow rhythmic breathing sounds with the mouth known as *pāñī* to keep time and add zest to the dance.

There are various types of *phugadis*. In *danāa-phugadī* the players hold each other by the *dandā* (upper arm), in *nakuliyā* they interlock their fingers in a hook grip. In *basa-phugadī* one player keeps moving with bent knees while the other is comparatively erect. *Ekahātāci-phugadī* is played with only one hand engaged in the grip and the other resting on the hip. In *lolana phugadī* the players bend the legs and hold the great toes and then start rolling on the back and then sit. In *bhuu phugadī* the dancers start with a full squatting position and arms resting on the knees, and then scrape the feet alternately in oblique kicks balancing the steps with backward and forward movements of the arms.

Jhimṃā, *Kombadā*, *Pingā* are *phugadis* of different kind. There are no whirling movements done in pairs. In a way they are callisthenic movements repeated with rhythm of songs and *pakvā* and acted in pairs and groups, they lead to a competitive zest.

A number of major games, both of Western and Indian types, are played in Kolhapur. Characteristically they require no elaborate equipment. Of the Indian major games, the well-known are (1) *hu-tū-tū*, (2) *kho-kho*, (3) circle *kho-kho*, (4) *lanqadī*, (5) *āṭyā-pāṭyā*, (6) *viṭī-dāndū*, and (7) *lagoryā*. These games when popularly played are played with regional variations. Standardised forms, however have been carried out by institutions like the Akhila Mahārāshtra Śārīrīka Śikṣana Maṇḍala which are now widely adopted and strictly observed when the games are played in contested matches.

Major games

Kolhapur is famous for its *Tālīms* and *Ākhādās* which are old, indigenous institutions for the training of athletes, wrestlers and gymnasts and generally for providing facilities for exercise and physical culture. A *tālīm* is usually managed by

*Ākhadas or
Tālīms*

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 Wrestling-Tālim.

a committee of *pañcas* or notables of the locality and their number varies from five to fifteen. Funds are raised by subscription from residents of the locality for the initial stage of construction and equipment of the *tālim* and further for celebrations such as *urūs* *Ganapati* festival or *Satyānārāyaṇ*, *pūjā*, etc. A *tālim* is conducted by one or two senior persons known as *ustāds* or masters who are much respected by their disciples. As trainer-gymnasts they train young people who come to the *tālim* for exercise and for learning wrestling and other athletic arts. In villages, the *Māruti* temple usually serves the purpose of the gymnasium, but in towns a *tālim* may have a building of its own. In its necessary paraphernalia could be included *lāthis*, *bojhāṭis*, *farigadgās*, *lezams*, *dāṇḍpatṭās*, *malakhāmb*, *karelā*, *joḍ-joḍis*, *hatte*, heavy stone-balls and *nālīs* (stone wheels) and sometimes *dumb-bells* and modern weight-lifting apparatus. Every *tālim* has a *haudā* (wrestling arena) and one or two *deries*, either a *Māruti* and/or a *Pin*. Sometimes a *tālim* has an open ground attached to it.

Tālims usually aim at turning out good wrestlers. Wrestling matches are arranged between young and mature athletes of different *tālims* in the city or with athletes from outside. The winner is usually awarded an amount in money. When such matches are arranged the wrestler is put on some special training and diet. In villages the yearly 'challenge meeting' usually held on the day before *Dasarā* is a great event. The winner gets a handsome prize—a bracelet, a turban or a waist-cloth. Similar wrestling bouts known as *hagāmā* is a regular feature at most fairs.

Recreation-
 and-Instruction.

The religious-minded Hindu, particularly if he has taken to *śaṅga* devotion (idol worship) attaches great religious merit to the uttering and hearing of and meditating upon the name of god or that of his favourite deity and attending different kinds of religious expositions known as *purāṇa*, *pravaccana*, *kathā* or *kīrtana* and *bhajana* delivered by professionals in a technique of their own.

The professional readers and reciters of sacred books are known as *paṭhṇikas* who are engaged sometimes by a rich householder or by a temple management to read *purāṇa*. These readings take place either in the afternoon, or at night from eight to twelve o'clock. They read usually from the *Rāmāyaṇa*, *Bhāgavata Purāṇa* and the *Mahābhārata* in Sanskrit and expound it in the regional language. *Pravaccanas* are learned religious discourses delivered by *śāstris* well versed in the knowledge of Hindu scriptures. A *pravaccanākhā* need not be a professional lecturer or *paṭhṇik*.

A *kīrtana* is a musical discourse in which God and religion are described and expounded in poetry and prose. A *kīrtana-kāra* (performer of *kīrtana* or preacher) is also known as

Haridās (servant of Hari or Viṣṇu) or *kathekarī* (expounder of *Hari-kathā*) Of the nine stages of *bhakti* (devotion), *kīrtana* is the second stage and the objective of a *kīrtanakār* is to express his love of God, sing His praise and at the same time lead the hearers to a life of faith and morality.

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Recreation cum-
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Two schools of *kīrtana* are generally followed at present, the *Nārada* and the *Vārakarī*. In the *Nārada* type, for the *purvaranga* (first part) the preacher chooses as his text a Sanskrit verse from sacred books or a song of a poet-saint, makes out a philosophical theme of it and follows it up in *uttararanga* (second part) expounding the principle by an illustrative story. In the *Vārakarī* type the distinction of *pūrvavaranga* and *uttaranga* is not observed. The preacher quotes themes by way of reciting *abhangas* rhymes and songs of famous poet-saints, one after another and immediately expounds them with illustrative examples and commentary. Off and on he pauses and starts a *bhajan* in which his accompanists and even the audience joins.

Bhajan is the chanting of religious songs in chorus. Almost every village has a *bhajana* group, which consists of a leader-singer (*buṇḍā*), a *mrdangi* (drum-player), a harmonium player and several *tālakarīs* (cymbal-players). The *buṇḍā* who is equipped with *vīṇā* (lute) and a *ciplī* (castanets) gives out the song, the *mrdangi* and the harmonium-player provide rhythm and tune and the *tālakarīs* pick up the refrain and vociferate it in chorus clicking their *tāls* in unison.

A recreational fare similar to that of *bhajana* and *kīrtana* is served by *Gondhalīs*, a community of religious mendicants and hereditary worshippers of the goddess *Ambābāi* in whose honour they sing and dance. Marāṭhā Hindus, and even some Brāhman families, after some joyful event in the family such as birth or marriage, usually hire *Gondhalīs* to give a *gondhal* performance at night. A high wooden stool is set in the middle of a room and a handful or two of wheat is laid on it. On the wheat is set a copper cup with betel leaves in it, and over the leaves, a half cocoa-kernel holding some rice, a betelnut, and a copper coin. Near the stool is set an image of the goddess *Ambābāi* and a light lamp stand, the three or four dancers playing on the *sambal* (double drum), *tuntunē* (one-stringed fiddle) *zāṇj* (cymbal). One holds a *divatī* (lighted torch). The head dancer dresses in a long robe and garlands of cowrie shells and stands in front of others, lays sandal, flowers and *navedya* before the lighted torch and takes the torch up, dances with the torch in his hands for a time, sings, and at intervals makes a fool of the torch-bearer. The dance lasts about an hour, and after waving an *āratī* in front of the goddess and throwing copper and silver coins in the plate holding the lamp the dance is over.

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RECREATION.
TAMĀSĀ.

A popular recreational activity, is the *Tamāsā*. It is an indigenous species of folk entertainment which includes singing, dancing, dialogue, etc. Usually a *Tamāsā*-party which is known as *bārī* consists of about seven persons the minimum number considered necessary being five. It includes artists of histrionic talent and of musical skill. There is one dancer, one drummer, a comedian and two others keeping time, one with a *tunturē* (a string instrument) and the other with a pair of small cymbals. In a bigger party there may be an additional dancer, and a drummer and some actors. Sometimes a tambourine-player is also included. A village may be proud of its *tamāsā*-party of amateurs. Besides, there are many *tamāsā*-troupes of performers. The *nācīyā* (dancer) in amateur troupes is generally a boy dressed as a girl, while a female dancer and singer is the chief attraction in professional *tamāsā*.

Tamāsās are usually performed at the annual fairs or local shrines, where people congregate in great number and in gay mood as the harvesting season is just about to close. *Tamāsā* parties prefer villages to towns as they get better patronage in rural areas. Night is considered the proper time for the performance.

As the participants enter, they make obeisance to the audience. A prayer in chorus is then offered. The general prayer, called *ārāṭī*, is followed by a song in praise of Gaṇapati known as *gāṇā*. The item that follows the *gāṇā* songs is known as *gavalāṇā* in which the traditional Kṛṣṇa-milk-maid theme is enacted with characteristic repartees between the boyhood friends of Kṛṣṇa and *gavalāṇās* (milk-maids) headed by Rādhā. Lord Kṛṣṇa's dramatic appearance on the scene and at the end singing of some devotional *gavalāṇā* songs by the maids to the accompaniment of appropriate gestures and movements. After *gavalāṇā* comes 'the farce', a humorous presentation of a story, the chief role being enacted by the comedian. The 'farce' is followed by *cargit bārī*, an interesting item of 'dance and song' by the woman dancer. *Lāvāṇas*, *zagaṇās* and modern songs from the movies and other popular ones are sung and danced and members of the audience sometimes give small amounts to a particular singer for a song which has particularly pleased them. This extra collection earned by the dancer is known as *daulat jādā*. Then starts the *vag* or the dramatic presentation of a story. The story is often taken from the Purāṇas or some historical incident. *Tamāsā* troupes have now taken to modern social themes and present them in the way of stage actors. The *vag* has an indefinite duration from one to three hours. Generally the songs sung during a *vag* are sung by all, irrespective of their roles. The performance is brought to an end with the singing of a prayer.

In the census of 1951 Jains are returned as numbering 58,124 (m 30,006, f 28,118) or 4.72 per cent of the total population of the district, 39,033 (m 19,895, f 19,138) in the rural area, and 19,091 (m 10,111, f 8,980) in the urban area. They are chiefly found in Kolhāpūr City and in Hāṭkanangalē and Shirol sub-divisions.

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Jains take the name from being followers of the twenty-four Jainās (conquerors), the last two of whom were Pārśvanātha and Mahāvīra who was also called Vardhamāna. Pārśvanātha or Pārśvanātha, literally (though the conventional interpretation is different) the *nātha* or lord who comes close or precedes the last Jina Vardhamāna was, according to traditional sources, the son of king Aśvasēna by his wife Vāmā or Bāmā Dēvī of the race of Ikśvāku. He was born at Bānārās, was married to Prabhāvatī, the daughter of king Prasenajī (according to one tradition but remained celibate according to another), adopted an ascetic life at the age of thirty, and practised austerities for eighty days when he gained perfect wisdom. Once while engaged in devotion and meditation his enemy Kamathā caused a great rain to fall on him but he stood firm and undisturbed in all the troubles caused by Kamathā. The serpent Dharanīdhara or the Nīga king Dharana, however, shaded Pārśvanātha's head with his hoods spread like an umbrella or *chhatra*, whence the place was called *Ahichhatra* or the snake-umbrella. Pārśvanātha is said to have worn only one garment according to one tradition but practised nudity according to another. He had a number of followers of both sexes and died performing a fast at the age of 100 on the top of Sammet Shikhar in Nazariabagh in West Bengal. His death occurred 250 years before that of the last or twenty-fourth Jina Mahāvīra. Pārśvanātha often gets the epithet in early literature 'a lovable or genial personality'. His pupils like Keśikumāra lived at the time of Mahāvīra and had minor differences in dogmatic details though the basic religious ideology was fundamentally the same both for Pārśva and Mahāvīra. In fact, the parents of Mahāvīra belonged to the fold of Pārśva. Mahāvīra or Vardhamāna, who was also of the Ikśvāku race, was the son of Siddārtha by Trīślā and was born at Kundgrāma or Kundapurā, a suburb of Vaiśālī (modern Basarh) some 30 miles to the north of Patna in the district of Muzaffarpur. He is said to have married Yaśodā and to have had by her a daughter named Priyadarśanā who became the wife of Jamālī, a nephew of Mahāvīra's and one of his pupils who founded a separate sect. But another tradition reports that he remained a celibate. Mahāvīra's father and mother died when he was twenty-eight and two years later he devoted himself to austerities which he continued for twelve and half years, nearly eleven of which were spent in different series of fasts. As a Digambara or sky-clad ascetic he went robeless and had no

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vessel but his hand. At last the bonds of Karma were snapped like an old rope and he gained *Kevala* or absolute knowledge or spiritual perfection and became an Arhat that is worthy of Jina that is conqueror. He went from place to place and taught his doctrine. Of several eminent Brāhmanas who became converts and founded schools or *ganas*, the chief was Indrabhūti or Gautama who preached his doctrines at the cities of Kaushāmbī and Rajgrīha. Mahāvira attained Nirvāna at the age of seventy-two at Pāvā in Bihar in B. C. 527 according to the well attested traditional chronology. The two royal clans, Mallakī and Licchavī, celebrated the occasion by a lamp-festival which is annually observed as Diwālī even to this day.

The period in which Mahāvira lived was undoubtedly an age of acute intellectual upheaval in the religious history of India, and among his contemporaries there were such religious teachers as Kesa Kamahalin, Makkhali Gośala, Pakudha Kaccayana, Purana Kassapa and Tathāgata Buddha. Like Buddha, Mahāvira was not required to go from teacher to teacher; but he accepted his hereditary creed of Pārśva which was already well established and started preaching the same. Mahāvira was connected with the royal families of Eastern India; his mode of living won respectful allegiance from high and low, and his metaphysics was based on common sense, realism and intellectual toleration. It is no wonder, therefore, that Mahāvira left behind him not only a systematic religion and philosophy but also a well-knit social order of ascetics and lay followers who earnestly followed and practised what he and his immediate disciples preached.

Like Buddhists, Jainas reject the authority of the Vedas which they pronounce apochryphal and corrupt, they have their own scriptures called Parvas and Angas. As among Buddhists, confession is practised among Jainas. Great importance is attached to pilgrimage and the *cāturmāsa* that is four months from Āsāḍha or July-August to Kārtika or October-November in the year are given to intermittent fasting, the reading of sacred books, and meditation. They attach no religious importance to caste. Jainas like Buddhists are of two classes, *yatis* or ascetics and *śrāvakas* or hearers. The Jaina samgha (congregation or community) has a four-fold division: monks, nuns, laymen and lay women. Jainas, like Buddhists, admit no creator. According to them the world is eternal and they deny that any being could have been there as its creator. The Jina became perfect but he was not perfect at first. He is not his creator, nor has he anything to do with worldly affairs. He is the God in the sense that he is spiritually perfect, and as such he is an Ideal for the worldly people who are aspiring for

spiritual perfection. Jains worship twenty-four Tīrthankaras² or lords, of whom Vṛshabha was the first, Pārśva the twenty-third and Mahāvīra the twenty-fourth. Their images have certain signs on the pedestal and have attendant deities on both sides.

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On the whole Jainism is less opposed to Brāhmānism than Buddhism is and admits, here and there, some of the Brahmanic deities, though it holds them inferior to their co-visi or twenty-four Tīrthankaras.

The traces of Jainism in South India go back to as early as the second century before Christ if not still earlier. The ancient Jain caves at Sittanmhasal and the migration of Bhadrabāhu along with Chandragupta, to Śravana Belgol are important landmarks in this connection. The early mediaeval royal dynasties of the South such as the Gangas, the Kadambas, the Cālukyas and the Rāshtrakūta kings extended their patronage to Jainism. Some Rāshtrakūta kings of Mānyakheta were zealous Jains. Throughout the Deccan we come across Jain

* Jain Tīrthakars and their Signs —

Name	Sign
Rishabh or Adinath	Bull
Ajitanatha	Elephant
Sambhava	Horse
Abhinandana	Monkey
Sumati	Curlew
Padmaprabha	Red Lotus
Suparsva	Lucky Cross or Svastika
Chandraprabha	Moon (Crescent)
Pushpadanta	Crocodile
Sitala	Cruciform Symbol or Srivatsa
Sreyansa	Rhinoceros
Vasupujya	Buffalo
Vimalanatha	Boar
Ananthanatha	Falcon
Dharmanatha	Thunderbolt
Santinatha	Antelope
Kunthunatha	Goat
Aranatha	Nandyavarta or pleasing jewel
Mallinatha	Water Jar
Muni Suvrate	Tortoise
Naminatha	Blue Lotus
Neminatha	Conch Shell
Parsvanatha	Cobra
Vardhamana or Mahavira	Lion

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temples and statues of great architectural and artistic significance. Among the monolithic images of Bāhubali found at Belgol (Śravana Belgola), Kaskal (Karkal) and Venur (Venus or yenor),* the one at Belgol, erected by Cāmundarāya, the great general of Ganga Rachamalla, in the last quarter of the 10th century A.D. is a marvel of artistic execution and serenity of expression, apart from its being the earliest of the best specimen. The feudatories of the Rāshtrakūtas favoured Jainism in various places. Near about Kolhāpur, the Rattas of Saundatti (District Belgaum), and their provincial governors were great patrons of Jainism in the 11th century A.D. A Jaina saint Munichandra was not only a teacher but also a minister to Lakṣmidēva, Kartivirya's son, and he was given the title of 'Acārya, the founder of Ratta-rajya'. Under the Śilāhāras of both Karad and Kolhapur, Jainism received great patronage. Kolhapur seems to have been a Jaina settlement even before the time of the Śilāhāras. It is once called Padmālaya or the abode of Padmā or Padmāvatī, the Jaina name for Lakṣmī apparently from the temple of Mahalakṣmī (the tutelary deity of Kolhapur rulers) which has since been used by Brāhmins. During the time of the Śilāhāras (1050-12-0) Jainism was the prevailing religion in Kolhāpurī and the country around. The great teacher Māghanandi seems to have been responsible for putting Jainism on a sound footing in this area. In Kolhāpur itself there are some old temples which testify to the popularity and prosperity of the creed in the town. It gradually gave way to Śankarācārya, the founder of the Smārtas (A.D. 788-820) Rāmānuja, the great Vaiṣṇava (A.D. 1130) and Basava, the first of the Lingāyatas (1150-1168).

Jainas name their children after their Tīrthankaras or worthies of the present, past and future ages, after the parents of the arhats, after the pious and great men, and sometimes after Brāhmanic gods and local deities. Like Hindus, Jain parents sometimes give their children mean names to avert early death, as Kallāppā. From Kallu (K) stone Kadāppā from kad (K) forest, Dhondū from dhondū (M) and Dagadū from dagad (M.) stone.

Classes

Kolhapur Jainas are divided into Upādhyas or priests, Pancamas who are generally traders, Caturthas who are generally husbandmen, Kāsāras or copper dealers, and Śetavalas or cloth-sellers. With the spread of modern education these hereditary professions are getting changed. These classes eat together but do not inter-marry, lately, however, some inter-marriages are taking place. Formerly the sect, it is reported, included barbers, washermen and many other castes that have now ceased to be Jainas. Properly

speaking, in certain areas, there is no separate priestly caste among the Jainas, the Upādhyas or priests are usually chosen from among the learned Pancamas or Caturthas subject to the recognition of their principal *svāmīs* or head priests called Pattācārya Svāmīs

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The sacred literature of Jainas is in a Prākṛit dialect called Māgadhī. They keep cattle but are not allowed to have pet birds in cages. As a community, Jainas are strict vegetarians and do not use animal food on pain of loss of caste. They filter the water that is used in drinking or cooking for fear of killing insect life. The pious Jaina takes his food before sunset in fear of destroying any animal life by eating in the dark. No pious Jaina tastes honey or drinks liquor, and monks and religious Jainas abstain from fresh vegetables. Men wear the waistcloth, jacket, coat, shouldercloth and often the Kanarese headscarf. Women wear the hair in a knot at the back of the head and dress in the full Marāṭhā *lugadē* with or without passing the skirt back between the feet, and a bodice with a back and short sleeves. Young widows may dress in the *lugadē* and bodice and their hair is not shaven. Old widows generally dress in white and do not put on bodices. Strict Jainas object to tillage because of the loss of life which it cannot help causing. Still they do not carry their objection to the length of refusing to dine with Jaina husbandmen. Among Kolhāpur Jainas the husbandmen are the largest and most important class, with a head priest or Bhaṭṭāraka of their own who lives at Nandī about eighteen miles east of Kolhāpur and has also a *matha* in Kolhāpur. Except some of the larger landholders who keep farm servants Jaina landholders with the help of their women do all parts of field work with their own hands. They are among hardest working husbandmen in the district, making use of every advantage of soil and situation. In large towns like Kolhāpur and Miraj Jainas are merchants, traders, and shopkeepers dealing chiefly in jewelery, cotton, cloth and grain. The traders or Panchamas have their Bhaṭṭāraka at Kolhāpur, besides at Kolhāpur, he has a *matha* at Raibāg and Belgāum. Most Kāsāras deal in bangles or deal in copper or brass metal, and others weave and press oil. To every Jaina temple one or more priests or Upādhyās are attached. They belong to the Chaturth or the Pancham division and are supported by the Jaina community, taking food offerings, cloth and money presents which are made to the gods and goddesses. Besides temple priests, every village which has a considerable number of Jainas has a hereditary village priest called *grāmo-pādhyā* who conducts their ceremonies and is paid either in cash or in grain. These village priests, who are married and in whose families the office of priest is hereditary, are under a high priest called *dharmādhyakāri* or religious head, a celibate or ascetic by whom they are appointed and who has power to turn out any priest who breaks religious rules or caste

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customs Lately, those two offices are merged in the hands of Upādhyā who is subordinate to Bhaṭṭāraka. The village priest keeps a register of all marriages and thread-girdings in the villages; and the Bhaṭṭārakas whose headquarters are at Kolhāpur and other places and whose authority extends over all Kolhāpur Jains, make a yearly circuit gathering contributions, or send an agent to collect subscriptions from the persons named in the village priest's list. The office of high priest is selective. The high priest chooses his successor from among his favourite disciples. Though the Bhaṭṭārakas are respected and well received whenever they go out, they seem to be losing strength as an institution, but in the post-medieval ages, their *maṭhas* did good work; they looked to the religious needs of society and contributed to its social solidarity; secondly, the learned heads of the *maṭhas* were great teachers and authors in some cases, and therefore the *maṭhas* were seats of learning; thirdly, they were looked upon as religious heads and as such the contemporary kings honoured them and entrusted them with the management of temples and their estates. Under the present changed circumstances, the strength of the *maṭha* institution has very much declined. Bhaṭṭārakas have hereditary titles, Jināsēna, that of the Chaturtha section: Lakṣmīsena, of the Panchama section; Dēvēndrakīrti, of the Kāsārā section, and Viśalakīrti, of the Śetavala section. The last two have their Mathas outside Kolhapur.

In the early morning before he gets up, a pious Jain rests his right shoulder on the ground. He then sits facing the east and repeats verses in praise of Jinadēv, the victorious and thereafter sets out for the temple to see the image of Tīrthakara, say Pārśvanātha, avoiding as far as possible on his way the sight of man or beast. On returning home from the temple he bathes in warm water which he first purifies by reciting verses over it. When bath is finished he puts on a freshly washed cotton cloth sits on a low wooden stool, and for about an hour says his morning prayer or Sāmāyika. He lays sandal, flowers and sweetmeat before the house gods and then goes to the temple to worship the Jina, where the head ascetic or Svāmi reads the Jaina Purāna, tells his beads, receives the holy water *gandhodaka* or *tīrth* in which the image has been bathed. On certain occasions he performs a fire worship and feeds the fire with cooked rice and clarified butter in the names of the popular deities or *Viśvēdēvas*. He usually lunches between eleven and one. If a stranger happens to visit the house at dinner time, he is welcomed and asked to dine. If the guest belongs to the same class as the houseowner they sit in the same row. As a rule he sups an hour at least before sunset recites his evening prayer, visits the temple and hears a Purāna, especially in the four months of the rainy season. Women, as soon as they rise, go to the temple to have a sight of the Jina, say Pārśvanātha, return home and mind the house

sweeping and cowdunging the kitchen and dining place. They then bathe, dress in a freshly washed cotton *lugaḍē* and bodice, rub their brows and cheeks with vermilion and turmeric, again visit the temple, bow before the god, and throw over the head water which has been used in bathing the god. Household work like cooking, washing, grinding, fetching water etc. is done by them. They visit the Jaina temple, listen to a *Purāṇa*. These details depict conditions more in the rural than in the urban areas. The temple is really the religious as well as social tie for the community as a whole.

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The religion of Kolhapur Jainas may be treated under five heads, temple worship of the twenty-four Jinas and their attendant goddesses, holy places and holy days, the worship of house-gods, the worship of field guardians, and irregular worship of evil disease-causing spirits. The chief Jaina doctrine is, that to take life is sin. Like Buddhists they believe that certain conduct has raised men above the gods. Twenty-four Jainas have gained perfection. To each of these a sign and attendant god and goddess have been allotted and these form the regular objects of Jaina temple worship. Jainas belong to two main sects the *Śvetāmbaras* or white-robed and *Digambaras* or sky-clad that is naked saint worshippers. These designations indicate that the ideal saints of the former wear white garments but those of the latter go about nude. The bulk of Kolhapur Jainas are of the *Digambar* section. Temple worship is the chief part of a Jaina's religious duties. Their temples are called *bastis* or dwellings but can easily be made out from ordinary dwellings by their high plinths. The temple consists of an outer hall and a shrine. The walls of the outer hall are filled with niches of the different popular deities and attendant goddesses. In the shrine is an image generally of the twenty-third Tirthankara *Pārśvanātha*, which in Kolhāpūr temples is generally naked (so far as *Digambara* temples are concerned). The images in most cases are of black polished stone, two feet to three feet high, either standing with the hands stretched down the sides or in the seated cross-legged position. The other images generally worshipped in this part are those of *Ādinātha*, *Neminātha* and *Candranātha*. Temple worship is of four kinds, daily worship, eight-day or *āstānhikī* worship, wish filling or *kalpa* worship, and five-blessing or *pancakalyāṇī* worship. In the daily temple worship the image of the saint is bathed by the temple ministrant in milk and on special days in the five nectars or *pañcāmṛta* water, tree sap or *vrkṣa rasa* that is sugar, plantains, clarified butter, milk and curds. The priest repeats sacred verses, sandal paste is laid on the image, and it is decked with flowers.

Religion

Jainas perform the *āstānhikī* or eight-days worship three times in a year from the bright eighth to the full-moon of *Āsāḍha* or July-August, in *Kārtika* or October-November and in *Phālguna* or February-March. Only the rich perform the

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wish-fulfilling or *Kalpa* worship as the worshipper has to give the priest whatever he asks. The *pañcakalyāṇī* worship centres round the five auspicious occasions, namely conception, birth, renunciation, enlightenment and liberation, in the career of a Tirthankara. In certain details it resembles the Brāhmanical sacrifice; of course, there is no place for any sort of animal destruction. According to the Jain doctrine, bathing in holy places does not cleanse one from sin. Kolhapur Jains make pilgrimages to Jain holy places, Ujjyantagiri or Girnar in South Kathiawar sacred to Nemisvara or Neminnātha, Pāvāpura near Rājagṛha or Rajgir about fifty miles south of Patna sacred to Vaidhamāna Svāmi, Sammedagiri properly Sammet Shikhar or Pārsnāth hill in Hazaribagh in West Bengal sacred to Pārśvanātha where are feet symbols or *pādukās* of the twenty-four Jain arhats or worthies, and in the south, the monolithic image of Gomateśvara in Śravan Belgolā in Mysore, and Mudabidri in South Kanara. They make pilgrimages to Banāras which they say is the birthplace of Pārśvanātha. The leading religious seats of Jains are Delhi, Dinkanchi in Madras, Penāṅgundi in the South and Kolhapur. Any poor Jain may visit these places and is fed for any number of days, but on pain of loss of caste he must beg from no one who is not a Jain.

Fasts

Jain ascetics keep ten fasts in every lunar month, the fourth, the eighth, the eleventh, the fourteenth, the full-moon and no moon days. During the *cāturmāsa*, pious house-holders observe full or partial fasts on the 8th and 14th day of a fortnight. They keep most of the Brāhmanic holidays and in addition the week beginning from the lunar eighth of *Āśāḍha* or June-July, of *Kārtika* or October-November, and of *Phālguna* or February-March, they hold a special feast on *Śrūta Pañcme* May-June. Of the twenty-four minor gods and goddesses who attained on the twenty-four saints the chief are Kṣetrapāla and Kalika or Jvālāmālīnī and Padmavatī who have other counterparts in Bhairava and Lakṣmī.

Goddesses and
Saints

Jains pay special respect to Śrūtadevī who is represented by a sacred book resting on a brazen chain called *śrūta skandha* or learning's prop and in whose honour in all Jain temples a festival is held on the bright fifth of *Jyēṣṭha* or May-June, the Brāhmanic counterpart of this deity is Sarasvatī. To these guardian goddesses and saints two beings are added, Bhugabali or Gommata of Śravan Belgolā in Mysore distinguished by the crepeers twining round his arms and Nandisvara a small temple like a brass frame. Besides these, they worship a brass wheel of law or *dharmacakra* which is symbolic of religion, they also worship an image representing five classes of great deities or *Pañameśthī*, a verbal salutation to the whole of whom forms a pious Jain's daily prayer. Jains think that their book and temple gods the Arhats or worthies, the Siddhas

or perfect beings, the *Ācāryas* or preceptors, the *Upādhyās* or priests, and the *Sādhus* or saints are too austere and ascetic to take an interest in every-day life or to be worshipped as house guardians. Perhaps for this reason their house deities are generally of a popular nature.

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As among Hindus, the house deities are kept in a separate room generally next to the cooking room in a *devārā* or shrine of carved wood. The images are generally of metal three to four inches high. Among them is usually the mask or bust of some deceased female member of the family who has afflicted the family with sickness and to please her had her image placed and worshipped among the house-gods. Besides the usual Brāhmanic or Lingāyata house deities, several families have a house image of Pārśvanātha but the worship of Pārśvanātha as a house image is not usual. As among other Hindus, the daily worship of the house-gods is simple, chiefly consisting in a hurried decking with flowers. On holidays the images are bathed in milk and flowers, sandal-paste, rice, burnt frankincense and camphor, and cooked food are laid before them. Women are not allowed to touch the house gods. During the absence of the men of the house the temple priest is asked to conduct the daily worship. Latterly, the custom of worshipping non-Jaina house deities appears to be diminishing. Another class of Jaina deities are the *Kṣētrapālas* or field guardians, essentially the deities of agriculturists, the chief of whom are Bhanava and Brahmā.

House Duties

In theory Jains do not believe in spirits. In practice, however, such belief is not found to be uncommon, particularly among villagers. They believe in spirit-possession and call their family spirits *pitṛgaḥ* or fathers. Though they profess not to believe that infants are attacked by spirits they perform the ceremonies observed by Hindus in honour of Mothers Fifth and Sixth which seem to form part of the early rites on which the customs of all Hindu sects are based. Besides the spirit attacks to which children are believed to be especially liable on the fifth and sixth days after birth, Jains believe that children are also liable to child-seizures or *bāla grahas* probably a form of convulsions, which Jaina women say is the work of spirits. Educated and religious Jains who object to the early or direct form of spirit action believe in the more refined *dṛṣṭa* or evil eye as a cause of sickness. According to the popular Jaina belief all eyes have not the blasting power of the evil eye. Care must be taken in cutting the child's navel cord for if any of the blood enters its eyes their glance is sure to have a blasting or evil power. Jains do not believe that a woman in her monthly sickness is specially liable to spirit attacks. In their opinion a woman runs most risk of being possessed when she has just bathed and her colour is heightened by turmeric, when her hair is loose, and when she is gaily dressed and happens to go to a lonely well or river bank at noon or sunset. Boys

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also are apt to be possessed when they are well dressed or fine-looking or when they are unusually smart and clever. Jains profess not to hold the belief that the dead first wife comes back and plagues the second wife. Still they feel great terror for Jakhīns that is the ghosts of women who die with unfulfilled wishes and who plague the living by attacking children with lingering diseases. When a child is wasting away Jaina parents make the Jakhīn a vow that if the child recovers the Jakhīn's image shall be placed with their family gods. If the child begins to recover as soon as the vow is made the house people buy a silver or gold mask or *tāka* of Jakhin, lay sandal-paste and flowers on and sweet-meats before it, and set it in the god-room with the other house-gods. Five married women, who are asked to dine at the house are presented each with turmeric, vermilion, betel and wet gram, and a special offering or *rāvan* consisting of five wheat cakes stuffed with sugar clarified butter and molasses is made in the name of the dead woman who is believed to have turned Jakhīn and possessed the child. The image is daily worshipped with the house gods with great reverence as it generally represents the mother or some near relation of the worshipper. However this Jakhīn worship is now reported to be disappearing.

Beliefs

Jains have no professional exorcists or charmers chiefly because their place is filled by priests. When sickness is believed to be caused by spirit-possession the priest is consulted. He worships the goddess Padmāvatī or Lakṣmī and gives the sick holy water or *tīth* in which the goddess' feet have been washed. If the holy water fails to cure, the priest consults his book of omens or *śakunārāl*, adds together certain figures in the book and divides the total by a certain figure in the book and divides the total by a certain figure in the tables of the book and by referring to the book finds what dead relation of the sick person the quotient stands for. If it is a woman she has become a Jakhīn and should be worshipped along with the family gods, the priest then mutters a verse over a pinch of frankincense ashes or *angārā* burnt before the gods and hands it to the sick to be rubbed on his brow. If the ash-rubbing and Jakhīn worship fail to cure the sick, the priest prepares a paper or *bhūrj* or birch leaf called a *yantra* or device marked with mystic figures or letters and ties it in a silk cloth or puts it in a silk cloth or puts it in a small casket,—or *ṛāṇ* mutters verses over it burns frankincense, and ties it round the possessed person's arm or neck. If the amulet is of no avail the priest advises an *anusthana* or god-pleasing. The head of the house asks the priest to read a sacred book before the temple image of one of the saints or to repeat a text or *mantra* or sacred hymn or *stotra* some thousand times in honour of one of the saints. The priest is paid for his trouble, and when the sick is cured the god-pleasing ends with a feast to priests and friends. If even the god-pleasing fails, the sick

if he is an orthodox Jaina, resigns himself to his fate or seeks the aid of a physician. Exorcists are shunned by Jain men because part of the exorcists' cure is almost always the offering of a goat or of a cock. When all remedies are of no avail Jains sometimes take the sick to a holy place called Tavnidhī fifteen miles south-west of Cīkodī, and the sick or some relation on his behalf worships the spirit scaring Brahmanidhī until the patient is cured. Jains profess to have sacred pools, animals or trees that have a spirit-scaring power. When an epidemic rages, a special worship of Jainadeva is performed. With a better acquaintance of the basic principles of Jainism consequent upon the spread of education and reading of sacred works by the Śrāvakas themselves, and through the preachings of saints like Śāntisāgara, these practices have become out of date and looked upon as almost irreligious excepting perhaps in out of the way villages.

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Of the sixteen sacraments or *sanskārs* which are nearly the same as the sixteen Brāhman sacraments, Kolhāpūr Jains perform those of thread girding, marriage, puberty and death. Except that the texts are not Vedic the rites do not differ much from those performed by Brāhmins. Their birth ceremonies are the same as those of Brāhmins like whom on the fifth day they worship the goddess Satvāī. Boys are girt with the sacred thread between eight and sixteen. A boy must not be girt until he is eight. If, for any reason, it suits the parents to hold the thread-girding before the boy is eight, they add to his age the nine months he passed in the womb. A Jaina astrologer names a lucky day for the thread-girding, a booth is raised before the house, and an earth altar or *bahule* a foot and a half square is built in the booth and plantain trees are set at corners. Pots are brought from the potter's and piled in each corner of the altar and a yellow cotton thread is passed round their necks. Over the altar is a canopy and in front is a small entrance hung with evergreen. A day or two before the thread-girding, the invitation procession consisting of men and women of the boy's house with music and friends starts from the houses. They first go to the Jaina temple and the father or some other relation with the family priest lays a cocoanut before the god, bows before him and asks him to perform the ceremony. Jains have no *devak* or family guardian worship. The boy and his parents go through the preliminary ceremonies as at a Brāhman thread-girding. The boy's head is shaved and he is bathed and rubbed with turmeric. The astrologer marks the lucky moment by means of his water-clock or *ghaṭikā* and as it draws near music plays and guns are fired. The priest recites the auspicious verses and throws red rice over the boy. The boy is seated on his father's or if the father is dead on some other kinsman's knee on a low stool. The knot of his hair is tied and he is girt with a sacred thread or *janve* and a string of *kuśa* grass is tied round his waist. The priest

Sanskars

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kindles the sacred fire, betel is served to the guests and money gifts are distributed among priests and beggars. The boy has to go and beg at five Jaina houses. He stands at the door of each house and asks the mistress of the house to give him alms saying "Oh lady, be pleased to give alms." The alms usually consists of a waistcloth, rice or cash. Great merit is believed to be gained by giving alms to a newly girded boy and many women visit the boy's house for three or four days to present him with silver or clothes. After begging at five houses the boy returns home and a feast to friends and kinsfolk ends the first day. The *sodmunj* or grass-cord loosening is performed usually after a week and sometimes between a week from the thread-girding and the marriage day. The loosening is generally performed near a *pimpal* (*ficus religiosa*) tree. The boy is bathed, the rite of holiday calling or *punyāhavācan* is gone through as on the first day, music plays and flowers, sandal-paste, burn frankincense and sweetmeat are offered to the *pimpal* tree. The boy bows before the tree and the priest unties the cord from round his waist. The boy is then dressed in a full suit of clothes, declares that he means to go to Banāras and spend the rest of his life in study and worship and sets out on his journey. Before he has gone many yards, his maternal uncle meets him, promises him his daughter's hand in marriage and asks him to return home and live among them as a householder or *gṛhasth*. The boy is escorted home with music and band of friends and a small feast to friends and kinsfolk ends the ceremony. Latterly, the practice of collective *vrata bandha* ceremony is becoming popular and they are celebrated at places like Bahunali etc and on occasions of *pañcakalyānī pūjā* etc.

Marriage

Formerly, boys used to be married between fifteen and twenty-five and girls before they came of age. The law has now prescribed fourteen and eighteen as the minimum age for the marriage of a girl and a boy respectively. In towns and in educated families even this age has increased, particularly in the case of girls. The boy's father proposes the match to the girl's father and when they agree an astrologer is consulted. He compares the birth papers of the boy and the girl and approves the match if he thinks the result will be lucky and if the family stocks and branches or *Sākhās* of the boy and the girl are different. Then on a lucky day the boy's father visits the girl's house with a few friends, including five kinswomen, and are received by the girl's father and mother. The girl is seated on a low stool in front of the house gods and the boy's father presents her with a *sādī* and bodice and a pair of silver chains or *sāṅkhlīs* and anklets or *vālās*. Her brow is marked with vermillion and decked with a network of flowers. The women of the boy's house dress the girl in the clothes and ornaments brought by the boy's father and the boy's father puts a little sugar in her mouth. Packets of sugar and betel are handed to the guests and the asking or *māgnī* ends.

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with a feast to the guests. Formerly, marriage took place two or three years after betrothal. A lucky day for the marriage is fixed by a *holēkar*. The ceremony lasts five days according to orthodox custom. On the first day two married girls in the bride's house bathe early in the morning, wear a ceremonial dress and with music and band of friends go to a pond or a river with copper pots on their heads, lay sandal-paste, flower, rice, vermillion, burnt frankincense, and sweet meats on the bank in the name of the water goddess, fill the pots with water and mark them with vermillion, set a cocoanut and betel leaves in the mouth of each, cover them with bodice cloths and deck them with gold necklaces. They then set the waterpots on their heads, return home and lay them on the earthen altar. Flowers, vermillion, burnt frankincense and sweetmeats are offered to the pots and five dishes filled with earth are set before them, sprinkled with water from the waterpots and mixed seed grain is sown in the earth. Friends and kinsfolk are asked to dine at the house and the sprout-offering or *ankurārpana* is over. The bridegroom is bathed at his house and lights a sacred fire or *homa*, puts on a rich dress and goes on horseback with music and friends carrying clothes, ornaments, sugar and betel packets to the bride's house. The bride's party meet him on the way and the bridegroom is taken to the bride's house and seated outside of the house on a seat of *audumbar* or *umbar* (*Ficus glomerata*) wood. The bride's parents come out with a vessel full of water, the father washes his future son-in-law's feet and the mother pours water over them. The bridegroom is then taken to a raised seat in the house, seated on it and presented with clothes, a gold ring and necklace. The bridegroom's parents present the ornaments and clothes they have brought for the bride, packets of betel and sugar are handed to friends and kinspeople and the first day ends with a feast to the bridegroom's party. The bridegroom returns home with his party, is rubbed with turmeric and clarified butter, and bathed by five married women seated in a square with an earthen pot at each corner and a yellow thread passed five times round their necks. The bride is bathed in a similar square at her house. On the third day the bride and bridegroom bathe, dress in newly washed clothes and starting from their homes meet at the Jaina temple. The priest attends them and the two bow before the idol. The priest makes them repeat the five-salutation hymn which every Jaina ought to know and warns them to keep the Jaina vow or *Jain vrata* of non-killing or *ahimsā* and of leading a pure moral life. They are treated to sweetmeats each by their own people and the family gods and the *cork marriage* *colonet* or *bāśing* are worshipped at both houses. On the fourth day the actual marriage ceremony begins. Friends and relations are asked to both houses. The bridegroom is rubbed with fragrant oil and again kindles the sacred fire, dresses in rich clothes and goes to the bride's house on horseback with music and friends.

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On the way he is met by the bride's party and taken to a raised *umbar* wood (*Ficus glomerata*) seat. While he is seated on the seat a couple from the bride's house generally the bride's parents, come and wash his feet. The bridegroom thrice sips water, puts on the new sacred thread offered him by the bride's priest and swallows curds mixed with sugar which the couple have poured over his hands. The father-in-law leads the bridegroom by the hand to a readymade seat in the house. Before the seat a curtain is held and two heaps of rice, one on each side of the curtain, marked with the lucky cross or *svastika* and crowned with the sacred *kuśa* grass. A short time before the auspicious lucky moment the bride is led by her friends and made to stand on the rice heap behind the curtain, the bridegroom standing on the rice heap on the other side. The guests stand around and the priests recite the nine-planet lucky verses or *navagraha maṅglāṣṭakas*. The astrologer marks the lucky moment by clapping his hands, the musicians redouble their noise, the priests draw aside the curtain, and the bride and the bridegroom look at each other and are husband and wife. The bridegroom marks the bride's brow with vermilion and she throws a flower garland round his neck. They fold their hands together and the bride's father pours water over their hands. They then throw rice over each other's head and the priests and guests throw rice at the couple. The priests tie the marriage wristlets on their hands. The bridegroom then sits on a low stool facing east and the bride on another stool to his left. (In some places the bride sits to the right and the bridegroom to the left.) The priest kindles the sacred or *homa* fire and the bridegroom feeds the fire with offerings of parched rice held in a dish before him by the bride. Then the priest lays seven small heaps of rice, each with a small stone or a betelnut at the top, in one row. The bridegroom, holding the bride by the hand, touches the rice and the stone or betelnut on each heap with his right toe, moves five times round the heaps the priest shows the couple the Polar star or *dhruva* and payment of a money gift to the priest completes the day's ceremonies. The hems of the couple's garments are knotted together and they walk into the house and bow before the waterpots which have been arranged on the first day and are fed with a dish of milk and clarified butter. Next day the bride's parents give a feast to the bridegroom's party and to their own kinspeople. In the morning the couple are seated in the booth and young girls on both sides join them. The bridegroom takes some wet turmeric powder and rubs it five times on the bride's face, who gathers it and rubs it on the bridegroom's face. Next morning the sacred fire is again kindled and the serpent is worshipped. The couple then dine at the bride's and are thereafter seated on horseback, the bride before the bridegroom and taken to the Jaina temple where they walk round the god, bow before him and ask his blessing. They then walk to the bridegroom's. Before they

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reach, every part of the house is lighted and a long white sheet is spread on the ground from the booth door to the god-room. When the couple attempt to cross the threshold the bridegroom's sister blocks the door and does not allow them to enter. The bridegroom asks her why she blocks the door. She says, 'will you give your daughter in marriage to my son?' He answers, 'Ask my wife.' The sister asks the wife and she says, 'I will give one of my three pearls in marriage to your son.' Then the sister leaves the door, the couple walk into the house, bow before the house-gods, and a feast ends the ceremony.

It must be stated that the details about marriage ceremony described above depict a picture more of the past than of the present. They are now getting considerably modified and abridged and some of them are even tending to disappear, particularly in cities.

Though forbidden by their sacred books, all Jainas except Upādhyas (priests) and some families of prestige allow widow marriage. They say the practice came into use about 200 years ago. If a woman does not get on well with her husband, she may live separate from him but cannot marry during her husband's lifetime.

When a Jaina is on the point of death, a priest is called in to recite verses to cleanse the sick person's ears, to quiet his soul, and if possible to drive away his disease. When recovery is hopeless, a ceremony called *sallekhana vidhi* or voluntary submission to death is performed to sever the sick person from worldly pleasures and to make him fit for the life he is about to enter. Sometimes the sick man is made to pass through the ceremony called *sannyās grahana* (ascetic vow-taking) with the same rites as among Brāhmanas. When these rites are over and death is near, the dying man is made to lie on a line of three to four wooden stools and the names of gods and sacred hymns are loudly repeated. After death the body is taken outside of the house, bathed in warm water (this bathing is not current everywhere), dressed in a waist and shoulder cloth and seated cross-legged on a low stool leaning against the wall. A bier is made and the dead is laid on it and the whole body including the face is covered with a white sheet. Jewels or gold pieces are put into the dead mouth and fastened over the eyes. Four kinsmen lift the bier and followed by a party of friends walk after the chief mourner who carries a firepot slung from his hand. To perform Jaina funeral rites, from the first to the thirteenth day, six men are required, the chief mourner who carries fire, four corpse-bearers and a body-dresser. Music is played at some funerals, but on the way no coins or grain are thrown to spirits and no words uttered. The party moves silently to the burning ground and the chief mourner is not allowed to look behind. About half-way the bier is laid on the ground and the cloth is removed from the dead face apparently to make sure that there are no signs of life. They go on to the burning ground and set down the bier. One of the party cleans the spot where the pyre is to be

Last rites

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prepared and they build the pyre. When it is ready the bearers lay the body on the pile and the chief mourner lights it. When the body is half consumed or about to be set on fire the chief mourner bathes, carries an earthen pot filled with water on his shoulder and walks three times round the pile. Another man walks with him and at each turn makes a hole in the pot with a stone called *aśmā* or the life-stone. When three rounds and three holes are made, the chief mourner throws the pot over his back and beats his mouth with the open palm of his right hand. The *aśmā* or lifestone is kept ten days and each day a rice ball is offered to it. The funeral party stops at the burning ground till the skull bursts. If they choose, some of the party may go home but the six mourners must remain there till the body is consumed when each offers a flour-ball and a handful of water to the life-stone and returns home. A lamp is set on the spot where the dead breathed his last, and kept there burning for at least twenty-four hours. On the second day the six chief mourners go to the burning ground and in the house put out the fire with offerings of milk, sugar and water. On the third day they gather the deceased's bones and bury them somewhere among the neighbouring hills. Except offering a rice ball to the life-stone from the first to the tenth day nothing special is performed from the fourth to the ninth day. The family are held impure for ten days. On the tenth the house is cowdunged and all members of the family bathe and each offers a handful of water called *tilodaka* (sesame water) to the dead. The house is purified by sprinkling holy water and the sacred or *homa* fire is lit by the priest. On the twelfth the clothes of the deceased are given to the poor and rice balls in the name of the deceased and his ancestors are made and sandal-paste, flowers, vermilion, frankincense and sweetmeat are offered to them. The temple gods are worshipped and a feast to the corpse-bearers and dresser ends the twelfth day ceremony. On the thirteenth day the *śrāddha* (mind-rite) is performed and a few friends and relations are asked to dine. A fortnightly and monthly ceremony is performed every month for one year and a feast is held every year for twelve years in some of the families. According to the old rule the widow's head should be shaved on the tenth but the practice is becoming rare. She however gives up her lucky thread and toe ornaments and does not wear a black bodice or *lugade*. When a *sanyāsi* (ascetic) dies his body is carried in a canopied chair instead of an ordinary bier. The body is laid on the pyre and bathed in the five nectars or *pañcāmṛtas* milk, curds, clarified butter, plantain, and sugar. Camphor is lighted on the head and the pile is lit. At a *sanyāsi's* funeral only five men are required. A fire-carrier is not wanted as fire can be taken from any neighbouring house to light the pile. The family of the dead are impure for only three days and no balls are offered to the dead. When an infant dies before teething it is buried, and boys who die before their thread-girding are not honoured with the rice-ball offering. No special

rites are performed in the case of a married woman, a widow, or a woman who dies in childbed. No evil attaches to a death which happens during an eclipse of the sun or the moon. In the case of a person who dies at an unlucky moment, Jainas perform the same rites as other Hindus.

Jainas are bound together by a strong caste feeling and settle social disputes at caste meetings. Appeals against the decisions of the caste council lie to their Bhattāraka or *svāmī* or religious heads who with the two titles Jinasena Svāmī and Lakśmīsena Svāmī and with jurisdiction over the Jainas of almost the whole Bombay Karnatak, live at Kolhapur.

Non-Kolhapur Jainas include a considerable number of Jaina Marwaris and Jaina Gujarat Vanis who have come from Marwar and Gujarat for trade and have settled in the district. They do not marry with the Jainas of Kolhapur, and unlike the Jainas of Kolhapur they have no objection to take water and food from non-Jainas. Their favourite place of pilgrimage is Mount Abu. They are moneylenders and dealers in piece-goods and jewellery. They live in well built houses, send their children to schools, and are a prosperous class. Many of them have now settled in this part, especially in prosperous business centres where they have built temples for themselves.

LINGAYATS (*Linga-Wearers*) were returned in 1931¹ as numbering 74,975 in Kolhapur district, of whom 38,646 were males and 36,329 females. They are chiefly found in the Hatkanangale, Gadhinglaj and Shirol sub-divisions. More than one-third of their population is found in Gadhinglaj on the south-east bordering on Belgaum.

The Lingāyata sect which rose in importance during the twelfth century is closely associated with the name of Basava²

¹ In 1921 they numbered 60,911 (m 31,901, f 29,010)

² Followers of Basava consider him an incarnation of Nandi (Siva's bull). According to the traditional account Basava was born in a Brahmana family at Ingleshwar Bagevadi in the Bijapur district (about A. D. 1125) as the son of Madiraja and Madalambike. He refused to undergo the *upanayana* ceremony and embraced the Virasaiva faith. He spent his early days at Kappadi at the junction of the Malaprabha and Krishna where a shrine stands, dedicated to Sangamesvara. Here Basava is said to have received a divine call to work for the revival of Virasaivism. He found a great opportunity to fulfil his mission when he was appointed prime minister of Bijjala the Kalachuri King (A. D. 1156-1168) in succession to his own maternal uncle who had filled that post till his death. Basava's influence in the realm increased when the king married his sister, Padmavati. In concert with Channabasava, the son of another sister of his, he pursued a vigorous policy of spreading the Virasaiva doctrine through the priests of the faith called Jangamas. The other officers at the court carried tales about Basava to the king, and accused him of embezzlement. Basava fled and, with the help of his numerous followers who accompanied him, defeated the king, who was compelled to reinstate him in his former high office. True reconciliation, however, there could not be, and there are different accounts of what followed.

The Lingayat account is that Basava directed one of his disciples to slay the king when he came to know of the latter's design to put out the eyes of two Lingayat devotees, and fled to Kudal Sangmesvara where he was 'absorbed into the Linga'. The Jain version is that Basava succeeded in the murder of his king with a poisoned fruit and then struck with panic fled before the king's son to Ulavi near Goa where he threw himself into a well to escape capture and perished. Lingayats still go on pilgrimage to Ulavi in *Magh* (Jan-Feb).

faith cleared of all priestly mysticism. They deny the supremacy of Brāhmins, and pretend to be free from caste distinctions, though at the present day caste is in fact observed amongst them. They declare that there is no need for sacrifices, penances, pilgrimages or fasts. The cardinal principle of the faith is an unquestioning belief in the efficiency of the *līṅgam*, the image which has always been regarded as symbolical of the God Śiva. This image, which is called the *jaṅgama līṅgam* or moveable *līṅgam*, to distinguish it from the *sṭhārara* or fixed *līṅgam* of Hindu temples, is always carried on some part of the body, usually the neck or the left arm, and is placed in the left hand of the deceased when the body is committed to the grave. Men and women, old and young, rich and poor, all alike wear this symbol of their faith, and its loss is regarded as spiritual death, though in practice the loser can, after a few ceremonies, be invested with a new one. They are strict disciplinarians in the matter of food and drink, and no true Lingāyat is permitted to touch meat in any form, or to partake of any kind of liquor. This Puritan simplicity raises them in the social scale, and has resulted in producing a steady law-abiding race, who are conservative of the customs of their forefathers, and have hitherto opposed a fairly unbroken front to the advancing tide of foreign ideas. To this tendency is due the very slow spread of modern education amongst them, while, on the other hand, their isolation from outside influence has without doubt assisted largely in preserving intact their beautiful, highly polished, and powerful language, Canarese i.e. Kannada.*

One of the leading doctrines of Basav's faith was that nothing could make the bearer of the *līṅga* impure. To the true believer the observance of ceremonial impurity in consequence of a woman's monthly sickness, a birth or a death was unnecessary. In actual practice, many Kolhapur Lingāyatas are found to observe the practice. Another of Basav's leading doctrines was that as she wore the *līṅga* the Lingāyata woman was the equal of the Lingāyata man, that therefore she should not marry till she came of age, that she should have a say in the choice of her husband, and that she, equally with the man, might be a *guru* (Lingāyata teacher). In practice, however the position of a Lingāyata woman hardly differs from the position of a woman in a non-Lingāyat Hindu household. According to the theory of the Lingāyata faith the wearer of the *līṅga* safe from all evil influences, neither stars nor evil spirits can harm him. In practice many Lingāyatas consult astrologers and fear and guard against evil spirits. The chief point of other difference between Kolhapur Lingāyatas and Hindus is that a Lingāyata worships fewer gods, has fewer fasts and feasts and fewer ceremonies, especially death ceremonies and purifying ceremonies; that both men and women wear the *linga* and neither man nor woman the sacred thread, that both men and

* *Castes and Tribes of Southern India*, Edgar Thurston, Vol IV, p 280

CHAPTER 8. **People and Culture.** **LINGAYATS.** women rub their blows with cowdung ashes; that they neither eat animal food nor drink liquor, and that they show high respect to Jangamas, their own priests. In having a *lingā* binding an initiation for priests, and a purifying ceremony for all instead of the sixteen *saṃskāras* (sacraments), Lingāyatas differ both from Hindus. In their respect for life, in the strictness of their rules against the use of animal food and liquor and in the little regard they show to the dead, Lingāyatas are like Jains.

Classes. Kolhapur Lingāyatas belong to four classes:—(1) Jangamas (priests), (2) Vams (traders), (3) Pancams or Pancamsahs (craftsmen, husbandmen and herdsman), and (4) an unnamed class including servants, barbers, washmen, and Mahārs.

Jangamas. Lingayata priests of Kolhapur include five sects or schools. Ekoramārādhya, Marulārādhya, Panditarādhya, Revanārādhya, and Visvarādhya. The founders of these schools Ekorama, Marula, Pandita, Revana and Visva are believed to have sprung from the five mouths of Śiva and to have been great spreaders of the Lingayata faith. The heads of these sects seldom meet and there is no show of rivalry. To laymen all Jangamas are holy and they worship all without much inquiry as to their schools. Each of the five schools includes thirteen *bagis* (divisions).¹ "It is a peculiarity amongst the Lingāyats that they esteem the Jangam or priest as superior even to the deity."

¹The 13 divisions of the Ekoramārādhya school are Bhivana, Chandragumdi, Kityumba, Khaderi, Khastak, Lambonemba, Mrityakanti, Rayu, Rangiri, Rampa, Shikhar, Tripati and Varam. The divisions of the Marulārādhya school are Bihavatra, Bhavtra, Chakiri, Kattar, Kowach, Koraban, Kukshakanti, Kutar, Malli, Masani, Nikanti, Sargi and Samakanti. The divisions of the Panditarādhya school are Beladi, Bhagum, Danti, Gomkoti, Jalkanti, Jathar, Keshkanti, Lallit, Lochan, Mukta, Nakhla, Natya, Trigun and Vyaparakanti. The divisions of the Revanārādhya school are Bukt, Digambar, Mahim, Murath, Musadi, Nat, Panchakanti, Padvadi, Puran, Shadga, Shori, Sargi and Vem. The divisions of the Visvarādhya school are Dashmukh, Garga, Gechar, Gurjarkanti, Kambl, Panchyakti, Panchram, Lagudi, Musli, Pashupati, Shitali and Vrishabh. The chief details of the five leading schools are —

LINGAYATA SECTS (1881).

School	Origin,	Centre	Stock	Sutra or Branch	Prayer or Founder
Ekoramārādhya	Draksharata Kshetra	Kedar	Bhrami	Lambak	Vishnu
Marulārādhya	Shrisiddhaya	Urani	Nandi	Vrishatik	Vishnu
Panditarādhya	Shudhikundi	Shrisiddhaya	Vrishabh	Muktan	Vishnu
Revanārādhya	Kolhapur	Kadapur	Vir	Padvadi	Vishnu
Visvarādhya	Vishvesh	Kolhapur	Skand	Panchyakti	Vishnu

Jangamas of the some school division (*bagi*) do not intermarry. Jangamas include five classes, *Viraktas* (renouncers of worldly pleasures), *pattadevurus* (head priests), *ayyās* (teachers), *carantis* (wanderers) and *māris* (acolytes). *Viraktas* were the loin cloth and short loose shirt and spend most of their time in devotion and study. *Pattadevurus* were a waistcloth instead of a loin cloth and are less retired than *viraktas*. *Ayyas* are married and live chiefly by begging. *Carantis* (wanderers) go from place to place and gather contributions from the Lingāyata laity for the support of *mathas* (monasteries). *Maris* (acolytes) are celibates and wait on *viraktas*. After the death of a *virakta*, the most learned and fittest among his *Māhis* is raised to his seat. Unlike Bijapur Lingāyatas, Kolhapur Lingāyats have no *Ganacharis* (monastery managers), *Mathapatis* (Lingāyata beadles) and *Cālvadis* (Mhār standard-bearers). In Kolhapur the heads of small monasteries are called *Mathadayyas*. *Vānis* and *Panchams* or *Panchamśalis* can become Jangamas but it is only when a Jangama has no child or relation that he adopts a boy from these classes. The boy must be unmarried and must not be the child of a widow by her second husband. *Ayyas* (married Jangamas) may take food from any Lingāyata except from members of the barber, washerman and mahar classes, and in some cases from oilmen and ferrymen. When a jangama gives a feast, all except these three classes come and eat together. The same freedom is observed when a feast is given in a *matha* (monastery). In Kolhapur the word Jangama is generally applied to the Jangama's assistants, and the head local Jangama is called *svāmi* (lord), a title which in other districts belongs to the provincial high priest. The house in which the *mathadayyā* (local head priest) lives is called a *matha* (monastery). In places where there are many Lingāyatas the monastery is a large building of stone or burnt brick, an open quadrangle generally shaded with trees among which the *bel* (*Aegle marmelos*) is conspicuous. The four verandas of the quadrangle are covered with tiled roofs one of which is set apart as a *linga* shrine with a *Nandi* (bull) in front. In the central hall a place is set apart for the *svāmi* (chief priest), whose authority extends over several villages. In the outer verandas a school is generally held where Kannada and sometimes Sanskrit are taught. In the open ground behind the monastery are generally a well, and at some distance the tombs of previous *svāmis*, cube-shaped stone structures with a *linga* on the top. The hindpart of the enclosure is generally surrounded with a wall. At each corner of the building is a stone called the *lingmudrikallu* (*linga*-marked stone). Lingāyata strangers can almost always find a meal at a monastery. No non-Lingayat can get a meal at a monastery and no Lingayata stranger can remain at a monastery more than two days. The

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income of the head of the monastery is generally partly paid by government, most of it is collected from the local Lingayats chiefly on marriage and other festive occasions, from trade fees, and from gifts at religious ceremonies. The head of the monastery often gets presents of cloth from cloth dealers and grain from husbandmen and landowners. A stranger who visits the head of a monastery is generally requested to lay some silver coins before his feet. If the *svāmi* expresses a wish for anything his wish is promptly gratified by one of his followers. He generally takes his mid-day meal at a follower's house and sometimes takes a little at several houses, his evening meal he takes in the monastery. He has servants and attendants who exact prompt obedience from the *svāmi*'s followers. The *svāmi* is always careful on all occasions to press on his followers the need of keeping their faith and of unquestioning obedience to all its rules. In the afternoon he generally reads some sacred book, old people almost always coming to hear. In *Śrāvana* the congregation is specially large and is generally chiefly composed of old women. The *Purāna* is finished in *Bhādrapad*, when the hearers give cash and clothes, and a feast is held.

Vanis.

The class of Lingāyats who rank next to Jangamas are the Vanis (traders). They are divided into Śilavantas (rule-keepers) and Lokavantas (common people).¹ Śilavanta rank next to Jangamas and can become Jangamas by passing the purifying ceremony called *dikśa*. Lokavantas who rank next to śilavantas can also become Jangamas. Except when a Jangama is the host or when the feast is held in a religious house, neither Śilavantas nor Lokavantas eat with members of the lower classes.

The third division includes Pancamas or Pancamasālis, Telis (oilmen), Ambis (ferry-men), Gavalis (cowherds), Malis (gardeners), and Kumbhārs (potters). A Jangama may adopt a Pancam boy. The fourth or lowest class includes Nhāvis (barbers), Parits (washermen), and Mahārs.

The names in common use among men are generally taken from the names of Śiva such as Rudrappā and Śivalingāppā, some from Basava and Guru such as Basappā, Vīr Basappā and Gurusidhappā. If a woman has lost several children she gives her next child a mean name, as Kallappa from *kullu* (K) stone and Kadappa from *kad* (k) forest. The names in common use

¹ Śilavanta is said to come from the Sanskrit *śīla* (good disposition) and to mean those who observe religious rules. The word Lokavanta is from the Sanskrit *loka* (people) and means of the people.

among women are Basavvā from Basav, Gangavvā from the heavenly Ganga, Kallavva from *kallu* (K) stone, and Pārvatīvva from Pārvatī the wife of Śiva. Their surnames, when they have surnames, are place and calling names as Lokapurī, a dweller in Lokapur or Tenginkarī, a cocoanut seller. The lay followers of a *guru* (teacher) adopt his *gotra* (family stock)

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Lingāyatas of Gadhinglaj in the south speak correct Kannada. The home tongue of the rest is a somewhat impure Kannada spoken in a Marāthī tone. Out of door most speak a fairly correct Marāthī. In general appearance, Kolhapur Lingāyatas as a class differ little from Marāthās. The men are dark-brown and women are often fair and handsome. Their houses are simple and clean and are occasionally two-storeyed. They are divided into several dark and ill-aired rooms, a cooking and a store-room, a sitting and office room, and bed rooms. Near the cook-room are niches in the wall with folding doors where pickles and sun-dried *sāṇḍge-pāpad* are kept. A portion of the centre hall is set apart as a shrine where the Jangama is worshipped. No one but a Lingayata may go into the cook-room or into the Jangama shrine. Lingāyatas have a great dislike to leather. They allow no leather in their saddles, no shoe may be brought into the inner part of the house, and if any one touches a shoe he must wash. The privy, if there is a privy, is at some distance from the house. Cattle are not kept in the house but in a separate shed.

Houses

Lingāyatas never use animal food or spirituous drink. Their daily food includes rice, millet bread, pulse curry, vegetables, and milk, whey, curds, butter and clarified butter. No one but a *linga*-wearer may touch or even see a Lingāyata's food. On holidays and at small parties they have rich dishes. Their caste feasts are plain. The two chief dishes are *huggi* that is wheat and milk boiled together and seasoned with raw sugar and *holagis* (rolly-polies), that is wheat cakes stuffed with gram flour and raw sugar. A Lingāyata when alone or one of a small party sits to eat on a low wooden stool and generally eats his food off a brass plate set on an iron or brass tripod. Except in travelling when metal plates are not easily got and leaf plates are used, Lingāyatas do not use leaf plates. At dinner, before he eats, a Lingāyata holds his *linga* emblem in his left hand and bows to it. At caste dinners the guests sit on matting instead of on stools, and except Jangamas, lay the plate on the ground and not on a tripod. At caste dinners before guests have sat to it, *tīrtha* (holy water), that is water in which a Jangani's feet have been washed, is poured over the guest's hands. The guests sip the holy water, shout *Har Har Mahadev* and begin to eat. In eating, the right hand is alone used. The small waterpot which must never touch the lip is raised in the left hand. Women dine after men. They sit on stools, and generally lay their plates on the ground. In orthodox families

Food

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Dress

for a young married couple to talk together in the presence of elders is considered immodest. The religious minded elderly men grow short topknots or shave the whole head and face except the moustache and eyebrows. They mark the brow with white ashes called *vibhūti* literally the great power.¹ The ashes which are rubbed on the brow are specially prepared by the Jangamas (priests). Pure cowdung is dried and burnt and the ashes soaked in milk for six or seven days and rolled into balls about the size of a mango. Before they are used, the Jangama purifies the ball by sprinkling it with sacred water and saying texts over it. They cannot be sold by the person who gets them from the Jangama, and they cannot be passed to any one else. Virakta (unwed Jangamas) wear a loincloth hung from a waistband and ochre-coloured shoulder and head cloths. Laymen and married priests generally wear a somewhat scrimp waistcloth, and a headscarf. They do not colour their cloths with ochre. Husbandmen generally wear a loincloth or short trousers, a blanket, a headscarf. Lingāyata women tie the hair in a knot at the back of the head. They rarely deck their hair with flowers or ornaments. They wear the ordinary *coli* (bodice) with a back and short sleeves and the ends tied in front on the bosom, and ordinary *sari*, the skirt of which falls like a petticoat and is seldom drawn back between the feet. Lingāyata women are also careful to draw the upper end of the robe over the head. Like the men, women mark the brow with white cowdung ashes. Except that the women wear no head ornaments, the ornaments worn both by men and women are more or less the same as those worn by other Hindu communities.

Daily Rites.

An orthodox Lingāyata rises early, marks his brow with ashes and goes to the monastery to pay his respects to the *śūmī*. He works till eleven, bathes, and, sitting on a white blanket in the central hall near the Jangama shrine, worships the *linga* for about half an hour and then dines. In the evening he visits the monastery and bows to the head priest.²

¹ Among Kolhapur Lingayats, according to the time when they are used, the cowdung ashes have different degrees of holiness. The ashes which Lingayats rub without bathing are simple ashes, have no texts said over them, and can be touched by any Lingayata. The ashes rubbed after bathing are holier, have texts said over them, and can be touched only by Lingayats, who have bathed. The ashes rubbed at the time of *linga* worship are still holier, have many texts said over them, and can be touched only at the time of *linga* worship.

² When a Lingayat layman pays his respects to his head priest, he prostrates himself before him. and when he meets an ordinary jangama, he places both his palms on his head and the head on the Jangama's feet. Neither the head priest nor an ordinary jangama does or says anything. When a Lingayat layman meets another Lingayat layman, both of them join their hands, raise them to their heads and say *Saranarth* probably from *saranarthi* that is a seeking refuge. When two jangamas meet they salute each other like laymen. Laywomen do not salute each other, but if one meets a jangama woman, a laywoman salutes a jangama. Like laywomen, jangama women do not salute one another. Before he starts on a journey, a Lingayata prostrates himself before his gods and elders, and his younger relations prostrate themselves before him.

Priests and a few pious laymen worship the *linga* in the evening with the same detail as in the morning. But the bulk of the laity simply wash their hands and feet and then wash the *linga* and eat their supper.

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Religion and
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The religious creed which Lingāyats follow is known as Viśaivism—the Saivism of the Stalwarts or heroic Saivism—and hence they are called Viśaives as distinguished from other three classes of Śaivas viz Sāmānya, Mīśa and Śuddhasaivas. The first two of these classes worship Śiva and Viśnu while Śūddha and Vīra Śaivas worship Śiva alone. Because of the *linga* they wear on their person, which the Śuddhasaivas do not, Viśaivas get the name of “Lingāyats” and the cult itself is called Lingāyata.

The Viśaiva philosophy is called *Śakti-viśiṣṭādvaita* a term which means the non-duality of God (viz Para-Śiva) as qualified by *Śakti* (power). According to this system, God and Soul are in an inseparable union through the inalienable power called *Śakti*, the individual soul is neither absolutely identical with nor entirely different from God. *Śakti* is the power which eternally resides in Para-Śiva as His inseparable attribute. The individual soul or *Jīva* is *anisa* (part) of Śiva, and it imagines itself to be different from him on account of *avidyā* (ignorance). The final goal of the soul as conceived in the Viśaiva system is its *aikya* (unity) with Para-Śiva, the Supreme reality. It is an experience of unexcellable bliss technically called *lingāṅga-sāmāsyā*, of i.e., identity in essence between *linga* (Śiva) and *anga* (soul).

Guru, *Jangama* and *linga* are the three terms which occur most often in Viśaiva writings. The *guru* is the preceptor who imparts to the aspirant spiritual knowledge. The *jangama* is the realised soul or the human abode of this deity and the *linga* is the store home deity, Śiva. As aids to progress in faith, Viśaivism (Lingāyatism) attaches great importance to the observance of eight rules called *astavarna*.

Astavarna.

(1) obedience to the *guru*, the spiritual guide who initiates the novice into the Viśaiva fold with due forms, (2) worship of the *linga*, an emblem of the supreme God, (3) reverence for the *Jangama* as for an incarnation of Śiva, (4) smearing of *vibhūti* (holy ashes) prepared of cowdung, (5) wearing of a rosary of *rudrākṣa* beads, (6) *pādodaka* sipping the water in which the feet of a *guru* or *Jangama* have been bathed, (7) *prasāda*, offering food to a *guru*, *linga* or a *Jangama*, partaken sacramentally of what is left, (8) *mantra* the sacred formula of five syllables (pancakṣara) “*namah Śivāya*” meaning “obeisance to Śiva”. These eight modes of piety are taught to every Lingayata child at the *dikṣa* ceremony.

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All Līṅgāyatas, both men and women, from childhood to death wear, hung to a string passed round the neck a small slate-stone *linga*, a double disc with a small pea-like knob on the upper disc, hid under a betelnut-like coating of cowdung earth and marking nut, and wound in a cloth or laid in a silver or rarely in a gold box? A Līṅgāyata is very careful not to lose his *linga*. In theory a man who loses his *linga* is degraded and cannot again become a Līṅgāyata. In practice if the *linga* is accidentally lost the loser has to give a caste dinner, go through the ceremony of *śuddhi** (cleansing), and receive a new *linga* from the *guru*. Jāṅgamas (Līṅgāyata priests) marry and bury Līṅgāyatas and conduct almost all Līṅgāyata rites and ceremonies. The Jāṅgama is succeeded by his son or near kinsman, or if he has no near kinsman by a disciple. The head pontiff of the Līṅgāyatas is the Ayyā of the Chitrakaldurga monastery in north-west Mysore. He is greatly respected and when he visits Kolhapur is received with enthusiasm. The *guru* is a married Jāṅgama and seems to be the direct descendant either by birth or by adoption of the first head of several families. The *gotra* (stock) of these families and of their *guru* is the same and the families cannot intermarry. The *guru* is required to be present at every family ceremony. If he is not present his place is taken by an ordinary *ayyā* who conducts the ceremony. Besides everybody's own *linga* which is worshipped by the wearer at least once a day in Kolhapur almost every Līṅgāyata household has a wooden shrine for the house gods, who are worshipped every morning by a man of the house. The shrine is placed in *mājaghar* (central hall) close to the Jāṅgama shrine. The house gods are small brass images generally representing Śiva's family, Śiva himself, his two wives Gangā and Pārvatī his two sons Ganapati and Virbhadrā and his bull the Nandī. The worshipper bathes wears a silk, woollen or

* The *lingas* worn by Līṅgāyatas are generally of a light gray slate brought from Purvaṅga in North Arkot. The *linga* which is turned on a lathe is of two discs one above the other circular about an eighth of an inch thick the upper slightly elongated each disc about three quarters of an inch in diameter and separated by a deep groove about an eighth of an inch broad. From the centre of the upper disc which like the lower disc is slightly rounded rises a pea-like knob about a quarter of an inch high and three quarters of an inch round giving the stone *linga* a total height of nearly three quarters of an inch. The knob is called the *lāṅ* or arrow. The upper disc is called *ṣaṭṭhā* or that is the water-drawer because this part of a full-sized *linga* is grooved for carrying off the water which is poured over the central knob. It is also called *ṣaṭṭhā* that is the seat and *ṣaṭṭhā* the little seat. Over the stone *linga* to keep it from harm is plastered a black mixture of clay cowdung ashes and marking-nut juice. This coating which is called *ṣaṭṭhā* or the cover or *ṣaṭṭhā* hides the shape of the enclosed stone *linga*. It forms a smooth black slightly truncated cone not unlike a dark betelnut about three quarters of an inch thick at the base to half an inch across at the top to half an inch across at the base to half an inch across at the top. The simplest *linga* costs (Rs. 6) and its usual price is (Rs. 6). To the cowdung and marking-nut juice the rich add powdered gold's leaf coral pearls even diamonds raising the value of the *linga* sometimes to (Rs. 25).

* Unlabeled as such and like Brahmins Jāṅgamas hold that silk and woollen clothes are not *śuddhi* by touch.

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freshly washed cotton warbelloth, marks his brow with cowdung ashes, and begins the worship. He bathes the images in a brass or copper vessel, wipes them with a piece of cloth, and sets them on their proper seats in the shrine. He marks the images with cowdung, the lay Govara on them, throws coloured rice on their heads, burns frankincense before them, waves a small lamp fed with clarified butter about them, and offers them sugar, milk, or molasses. He recites different texts during the different parts of the worship. The *linga* worship is performed close to the shrine of the house gods. The worshipper bathes, puts on a sacred cloth, marks his brow with cowdung ashes and produces a cane basket. From the cane basket he takes a white blanket which is wrapped round a number of small worship pots, a number of large and small rudrāk bead strings and a bag of cowdung ashes. He sits on the white blanket, marks his brow and generally smears his whole body with ashes, and in the small pots which are shaped to hold the different articles of worship puts flowers, red rich, and other articles. He puts the *rudrāks* bead strings round his neck, wrists, ears, and arms, and small string round the *linga*. He worships the *linga* in the same way as he worships his house gods. After worship he folds the pots, the bead strings, and the ash-bag in the white blanket, puts them in the cane basket, and places the cane basket in the niche. Except that she says no texts a woman in worshipping her *linga* goes through all the details given above. Most Kolhapur Lingāyatas, if they happen to pass by Rāma's, Vithoba's, Māruti's or a boundary god's, or Laksmī's or a village goddess' temple, bow to the deity. They fast on *Śivarātra* in *Māgh*. On *Śrāvan* Mondays they take only one evening meal. Most of them go on pilgrimage to Kedārling on Jotibā's hill in Vadi-Ratnagiri about nine miles north-west of Kolhapur, to Nidsushi near Sankeshwara in Belgaum, to the math or monastery of Siddhgiri in Kadappā about six miles south of Kolhapur, and to Yedur in Chikodi in Belgaum. A few go to Gokarn in North Kanara and Ulvi twenty-five miles south of Supa in North Kanara.

In theory the Lingāyata has no good or bad days. In practice Kolhapur Lingāyatas have a belief in good and bad luck and often consult jangama astrologers to find a lucky day to perform a ceremony. They fast on eclipses and bathe before and after the eclipse. Jangamas and a few pious laymen may not believe in ghosts and witchcraft but women and ordinary people have a faith in witchcraft. Some Lingāyatas profess to cure diseased part and by tying on the person of the sick a *Yantra* (magical design) drawn on paper with the name of the god Dattātreyā and some other letters on it.

Any suitable room in the house is used as a lying-in-room. When a woman is in labour a midwife is sent for. If the labour is long and trying, jangamas are called to say texts. After birth the room is purified by sprinkling water in which

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a Jangama's foot has been washed The birth-time is noted and a Jangama astrologer is asked to prepare horoscope and is paid according to the means of the family If a birth takes place at an unlucky time, the evil stars are honoured with offerings On the fifth day after the birth of a child a Jangama comes, recites verses, takes a *linga*, winds it in a piece of silk cloth, and ties it round the child's neck or its upper right arm The *linga* is soon after taken off and tied to the child's cradle In the evening women neighbours come and perform rites in honour of Mother Sixth of Satī to keep off evil spirits Satī is represented by a sickle with a bodice-cloth wound round it Near the goddess are laid a cocoanut, a piece of blank paper, a pen, and an inkstand to write the destiny of the child The paper, pen and ink are kept there during the night On the twelfth day the child is laid in the cradle and named The name is generally chosen by the parents or by some elder of the family and is given by women neighbours who come to witness the ceremony Women fill the mother's lap with wheat, betelnuts, a cocoanut, dry dates and *khana* (bodice cloth) and are given betel and turmeric and vermilion paste to rub on their cheeks and mark their brows

Āitān

Among priestly Lingāyatas when a boy is between seven and nine years old the *aitān* (initiation) is performed A Jangama astrologer is asked to choose a lucky day The *guru* comes early in the morning of the day fixed, a square is made with a waterpot in the centre and one in each corner, each standing on a small heap of rice White thread is passed round the necks of the pots The boy's head is shaved and he is bathed and seated on a small wooden stool in front of the pot square The *guru* recites several texts, whispers into the boy's ear, makes him recite a short hymn During the ceremony the pipe and drum are played and at the close a feast is given and alms are distributed After his initiation the boy is a priest and may not eat food without bathing and performing regular *linga* worship *Dikśā*, which means purification, may be undergone by any class of Lingāyatas except *Jangamas* A *dikśā* raises a Pancam to be a Lokvant, a Lokvant to be a Śilavant and a Śilavant to be a Jangama By performing *dikśā* girls of the Pancam, Lokavant, and Śilavant classes may marry into the classes above them Many Lingayata men and women perform *dikśā* before marriage or at any time before death to cleanse themselves from sin As in *aitān* so in *dikśā* the day is fixed by a Jangama astrologer and except that *dikśā* texts and different from *aitān* texts, the ceremony differs little from *aitān* Five metal jars are set on the ground, four of them, one at each corner of a square and the fifth in the centre, each on a small heap of rice A white thread is wound round the necks of the pots and betel leaves and vermilion are set in their mouths The man or the woman on whose account the ceremony is performed is bathed and made to sit on

a woollen carpet in front of the pot square. The Jangama recites verses and all present throw grains of rice mixed with vermilion over the person's head. The ceremony ends with a feast and the distribution of alms.

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Marriage
Ceremonies

Lingāyats have adult marriages at present, though in the past girls were married before they came of age. Usually the offer of marriage comes from the boy's father, but in case the girl's parents aspire for an educated son-in-law, the subject may be broached by the bride's party. Educated and advanced families allow their children some freedom in the choice of the mate and obtain their consent before finalising the proposal. Before starting any negotiations matters regarding endogamous and exogamous restrictions are carefully investigated and observed. In the past marriage among Lingāyats was not very expensive as no dowry was required to be paid either to the girl or to the boy. However, in recent years the system has begun to make its appearance.

The marriage day is fixed by a Jangama astrologer and marriage booths are raised in front of the boy's and girl's houses. The first pole of the booth is driven in at a lucky moment. A marriage ceremony according to orthodox customs generally lasts for four days. On the first day comes the *videghānē* (betel-serving) in token of the fact that the marriage settlement is made and is binding. The bride is decked with ornaments and in the presence of Jāngamas and other respectable members of the caste is given pieces of sugarcandy. On the second day come the Ganapati worship, the turmeric-rubbing, and the *gugul* (bedellium gum) ceremonies in honour of Vīrbhadra. In the *gugul* ceremony, which either the bride or bridegroom and their mothers must attend, two white-washed earthen jars, in form and size like those in which women fetch water, are cut in two a little below the middle where they are widest. The upper halves are turned upside down standing on their mouths and into the upper half the lower half is dropped so that the open side is upward. The wide-mouthed vessels thus prepared are filled with ashes. The ashes in the middle of each pot are damped and a stick about six inches long is fixed and wrapped round with a piece of cloth like a small torch. The two torches are lighted and the red powders *gugul* and *kunkū*, *gandh* (sandal-paste) and flower wreaths are thrown over them. Two Jangamas (priests) or two kinsmen, dancing as they go, carry the pots either in their hands or on their heads in procession, with pipes and drums, to a river or well outside the village. When the pots are placed on the ground near the river or well, the head of the family washes the feet of the *svāmī* (monastery head) who goes with the procession, puts flowers on his feet, gives him a cocoanut and money and prostrates himself before him. After the *svāmī* worship, the torches are put out and the pots are broken. Betel is served to all present and money is given to the Jangamas. The party go home silently without music.

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The *gugul* ceremony was formerly performed only when a vow was made to Virbhadrā, but in most Lingāyata families it seems to have become a regular part of the marriage ceremony. On the third day comes the *devaka* (marriage guardian) ceremony. All Lingāyat families have the same *devaka*. It is a winnowing bamboo basket containing rice, turmeric, betel leaves and nuts and a closed earthen pot whose lid is tied on with cotton thread. The pot contains water and a few copper coins. Sometimes the *devaka* ceremony takes place a day or two before the marriage. After the guardian is in his place, the bridegroom is bathed and his brow is marked with ashes. He is dressed in rich clothes and a marriage coronet of *bhend* (water hemp) is tied on his brow. An hour or two before the marriage which is generally in the evening, the bridegroom starts in procession with music for the bride's. At the bride's, the bride and bridegroom sit side by side on ordinary *pāts* (low wooden stools) set in the centre of a square of metal pots like the square made for the purification or *dīkṣā*. The bride is dressed in a simple white *sādi* and her brow is decked with a *bhend* (water-hemp) marriage coronet. The hems of the garments of the pair are tied together. The *ayyā* hands rice mixed vermillion to the guests and recites verses. The guests throw the red rice on the heads of the bride and the bridegroom as long as the *ayyā* recites verses. All this time music is played and muskets are fired. At the close of the recitation the lucky black glass bead string is tied round the bride's neck, the wedded couple are taken to bow to the house-gods and the knot of their garments is loosened. On the fourth night the bridegroom goes to a *matha* (monastery) with his wife in a great procession both riding on the back of a bullock or of late, on horseback. At the *matha* (monastery) the couple lay a cocoanut before the *svāmī* (head priest) and postulate themselves before him. From the *matha* the procession goes to the bridegroom's house, where the ceremony ends with a feast and the distribution of alms. On the way they break cocoanuts at places supposed to be haunted by evil spirits and throw to the spirits pieces of cocoanut.

Widow
 Marriage.

*Widow marriage is forbidden among jangamas, silvanats, and lokavants. Pancams occasionally marry widows. Barbers, oilmen, potters, washermen, and mahars allow and practise widow marriage. The Lingāyata widow may use a *sādi* of any colour, continue to wear the bodice and may wear ornaments except the nose-ring, the lucky neck-thread, and toe-rings. Still in the orthodox view a widow is held unlucky and is not asked to marriage and other festive ceremonies.

Death

When a Lingāyata is on the point of death he is advised to distribute money in charity and if possible present a jangama with a cow. His body is covered with sacred ashes. If he is well-to-do the dying man performs the *vibhūtille* (ashes and betel-fruit) at a cost of Rs. 100 or more. This rite is believed

to cleanse the sin of the performer and is generally performed by old men and women. If a performer survives the rite he or she has to leave his or her house and pass the rest of their lives in a *matha* (monastery). Jangamas are not required to undergo this rite as they are considered holy and not to need purifying. Sometimes a Jangama is asked to recite verses. A few minutes before death the dying person is laid on a white blanket a little holy water is put into the mouth. After death the ornaments if there are any, are removed from the body, the body washed in cold water in an open space near the house and is clad in full dress. The body is laid cross-legged slightly leaning against a wall for two to eight hours, or even longer if the dead is an old and influential person. If the dead is a Jangama or an old man or woman, Jangamas are asked to recite verses and the recitation is accompanied with music. If the dead has a wife, his wife's lucky thread, glass bangles, and toe-rings are taken off her body and laid in the canopied bier (*vimān*) specially prepared for the occasion. Plantain stems are tied to the upright poles of a chair, the leaves are fastened together into arches and the whole chair is decorated with flower wreaths. The dead body is seated cross-legged in the chair and the chair is borne by four friends or kinsmen. No fire is taken with the procession and no women go with it. If the family is well-to-do musicians play ahead in the funeral procession. Music is always employed when a Jangama dies. As the body is borne to the grave men in the procession cry out "Śiva Śiva", or "Haia Haia", and at intervals betel leaves and copper coins are thrown on the road. Meanwhile the grave is being dug by labourers. The grave is 4½ feet long, 2½ feet wide and 3 feet deep. In the east side of the grave a niche large enough to hold the dead body is cut, and the inside of the grave is cowdunged and purified with *pādodaka*, that is, water in which a Jangama's feet have been washed. On the outside of the grave, at each corner, is set an earthen *linga* with an earthen bull in front of each *linga*. The dead is lowered into the grave by his friends and kinsmen and laid in the niche facing west. The *linga* worn by the deceased is taken out of its case, which is kept by the heirs, and laid in the body's left hand. The priest washes the *linga*, rubs ashes, and lays *bel* leaves on it. He hands *bel* leaves to all present and drops some on the head of the dead and all drop their leaves after him. If the dead is a *svāmī* a note signed by his successor asking that the doors of heaven may be opened to let the dead into the presence of Śiva is tied round the neck. The grave is filled with salt and ashes till the body is covered, and then with earth, and over the earth one or two slabs of stone are laid. The priest stands on the stone and the mourners wash his feet, lay flowers and *bel* leaves on them, and give him money. Money is also given to beggars. When there is music, it goes on till after the priest's feet are worshipped. The whole party go to a river or well, bathe, and return in wet clothes to the house of mourning where each of them sips a little *karuṇā* literally grace, which is of higher

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efficacy than *pādodaka* (foot-water) and over which a large number of texts have been repeated Jangamas are fed and alms are given to the poor On the first and sometimes on the fifth day the old clothes of the dead are given to priests and poor men To the *svāmī* are given a pair of shoes, an umbrella, pots, and among this very well-to-do perhaps a cow On the third, fifth, or seventh day after death Jangamas and the near kinsmen of the dead are asked to dinner, and after this the family are considered pure and strangers may take food in the house No monthly or yearly *śrāddhas* (mind-rites) are performed in honour of the dead If the family is well-to-do, a tomb is built with a masonry *linga* and *nandī* (bull) on it and they are worshipped daily by some member of the family

Lingāyats are bound together by a strong fellow-feeling Social disputes are normally referred to the *svāmī* or monastery head whose decision is generally accepted An appeal lies to the head of the Kadāppā matha (monastery) on a hill six miles south of Kolhapur, who is the head Jangama of the province Modern education has now begun to spread rapidly among Lingāyats and they are taking to service and the professions A large number are weavers, several are retail dealers and some are husbandmen. Except the priests no Lingāyata lives on alms and few are labourers

BACKWARD
CLASSES

THE BACKWARD CLASSES IN KOLHAPUR DISTRICT, as in the State in general, consist of three distinct groups—The Scheduled Castes or *Harijans*, the Scheduled Tribes, and the other (unscheduled) Backward Classes The communities known as criminal tribes before the repeal of the Criminal Tribes Act, are now included in the three-fold division Of the classified list of backward communities the following ones are found in the district —

Scheduled Castes —(1) Bhangī (441), (2) Cāmbhār (19,089), (3) Dhor (1,231), (4) Mahār (1,01,720), (5) Māng (16,538), and (6) Māng-gārudī (56)

Scheduled Tribes —(1) Phāse-paradhī (165), (2) Konkanā (49)

Other Backward Classes —Bāgadī (181), Bāva (823), Beldar (468), Berad (4,752), Bhoī (1,180), Burud (631), Dombārī (124), Dāvarī (98), Gārudī (199), Ghisādī (57), Gondhalī (1,353), Jogatīn (48), Jogī (24), Joshi-Kudbude (164), Kaikādī (289), Kolī-Mahādeo (1,564), Kolī-Suryavanśī (294), Kolhātī (253), Kanjārbhāt (200), Korvī (1,450), Lamānī (100), Nandivāle (34), Pātharvat (650), Rāmośī (857), Sanagar (1,413), Śikalgār (48), Vadār (4,032), Vaidu (62), Valhar (339), Vāsudeo (16) '1

'1' The figures in brackets are 1931 population figures from revenue records for each of the communities.

The population of the backward classes in the district in 1951 was 1,61,436, which was 13.15 per cent of the total population. It was distributed among the three divisions as under — (1) Scheduled Castes — 1,39,075, (2) Scheduled Tribes — 214, and (3) Other Backward Classes — 22,147

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CLASSES

Scheduled Castes According to the *varna* system Hindus consider themselves divided into four divisions called *varnas*, viz., (1) *Brāhmanas*, (2) *Vaisyas*, (3) *Ksatriyas*, and (4) *Śudras*. The Scheduled Castes belong to the fourth order and they were considered 'untouchables' by caste Hindus. By article 17 of the constitution of India 'untouchability is abolished and its practice in any form is forbidden'.

Scheduled Tribes These are the aboriginal tribes living in hills and forests. Such tribes are very few in Kolhapur District. **Other Backward Classes** — These include Hindu castes which are backward educationally, socially and economically.

Each of these backward communities has its peculiar manners and customs, but it will be difficult to give here details of them all. Details of only such communities as have either a considerable population or some distinctive characteristics are given below.

OF THE SCHEDULED CASTES Bhangis work mainly as scavengers in Municipalities. Traditionally Cāmbhārs are leather workers, Dhors are tanners, Mahārs are village servants doing all types of low manual work, Mang-gārudis was once a criminal nomadic tribe, and Māngs who include a number of subdivisions work as cattle-dealers, cobblers, rope-makers, musicians and snake-charmers. Scheduled Castes

Bhangis or nightsoil men are returned as numbering 441 in Kolhapur district and are found in towns and cities where they work as scavengers in municipalities. They have two endogamous divisions among them as (1) Muslim Bhangis, and (2) Kāthevādī Hindu Bhangis who are called 'Halālkhors'. Bhangis

In 1947¹ in Kolhapur city there were about 75 families of the community with a population of about 300. About 40 families belonged to the Malkane Panth and were natives of the Kolhapur territory. The rest were called Pardeshis, who belonged to the Lalvili division and were recent (1905) migrants from Gujarāt brought from Bombay to break a local strike. Bhangis speak an incorrect Hindustani at home and Hindustani and Marāthī outside. They live in houses which are very simple, mainly tin sheds, built away from other caste Hindu localities. In Kolhapur city they live in Municipal chawls built

¹ Social Survey of Kolhapur City Vol. III, p. 215 N. V. Sovani

Brāhman name the lucky day for marriages and conduct the ceremony. They make pilgrimages to Singanapur in Satara, to Yallamni in Belgaum and to Jotibā's hill in Vādi-Ratnagiri nine mile north-west of Kolhapur. They have a religious teacher to whom they pay a yearly money tribute but whom they do not ask to settle social disputes which are referred to *Pancāyat* (council of elderly castemen). In Kolhapur city (1947) the majority of the community was found engaged in the traditional occupation of making leather goods. The heads of 15-20 families were working as clerks or teachers in Government office and schools, some were in the local police force and some had been recruited in the army during World War II. The whole community acted as a *Pancāyat* (caste council), enforced caste customs and rules and punished offenders by fines, excommunication etc. The community was generally very poor, educationally backward and literacy was very low.

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Chambhars

Mahars are returned as numbering 1,01,720 and are found in considerable numbers all over the district. The community has no memory of any former settlement. In the older generation the names in common use among men are Kondunāk, Limbnāk, Māsnāk, Rāmnak, and among women Bhimi, Jji, Rāni, Taini, and Yelli. Like South Konkan Mahārs the men take *nāk*, apparently a corruption of *naik* (leader), after their names. There is documentary evidence to say that in the Marāṭhā regime Mahārs took part in battles and showed good fighting qualities.

Mahars

Of the many divisions into which Mahārs say they are divided, thirteen are represented in Kolhapur. They are Andvan (virgin-born) Beles (bloom, basket and mat makers) Jhādes (sweepers), Ghadsīs (musicians) Ghaṭkamblīs, Gondvans, (beggars), Hedīs, Kabules, Kudvans, Ladvans, Pans (flute-players), Sonkāmblīs and Saladīs. These divisions once neither interdined nor intermarried but the restrictions are now relaxed, though to some extent, they may be observed regarding marriage. Within these divisions the community had two endogamous divisions, namely Bhāt and Dhegu-megu. The Bhat used to preside over marriage, funeral and other social ceremonies and also served as messengers carrying news of social incidents to relatives. The ancestors of the Dhegu-megus were said to have brought *megh* (rain) by prayer and they were *gurus* (teachers) of the community. Both these divisions now identify themselves with the community and intermarry. There are also a number of exogamous divisions known as *Kuls* (surnames) in the community, some of which are Abbute, Ambedkar, Gāyakwad, Ingle, Jādhav, Kāmbale, Pawār, Vāghmārē etc. A caste organisation presided over by a *pañca* called mehatar once closely bound together the members of each endogamous division. Breaches against caste rules were punished by putting the offender out of caste. A *nimb* twig

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was thrown on the offender's house and all were enjoined to keep aloof from the offender's family on pain of losing caste. These caste organisations have now become loose. Mahārs were once held to be impure by caste Hindus. The village barber would not shave them nor were they allowed to draw water from the village well. Such inhibitions which the community once had to suffer along with other 'untouchables' have now been legally removed by specific provisions in the Constitution of India.

Except those living in the villages bordering on Kannada country who speak Kannada, most Mahārs speak an incorrect and oddly pronounced Marāṭhī. When a Mahār meets a man of his own caste he greets him with "namastu" (a bow to you); to others he says, "johār". They are generally dark with irregular features and flat noses. They live in the outskirts of towns and villages in special quarters known as *mahār-wāḍā*, generally in untidy and ill-cared for houses of sun-burnt brick or stone and mud walls and tiled or thatched roofs. Mahārs once considered it wrong to live in a house for which rent has to be paid. In villages the men dress in a loincloth or waist cloth, a blanket as a shoulder-cloth, a coat or smock and a Marāṭhā turban. The women plait their hair in a braid which hangs down the back and wear the full Marāṭhā sārī (robe) without passing the skirt back between the feet and a colī (bodice) with short sleeves and a back. Mahārs consider themselves as Brahmanic Hindus. They cannot tell whether they are Bhāgvats or Smārts. Some Mahārs have Brahman Gurus, some have also gurus (teachers) of their own caste. Some who are followers of Cokhāmēlā (*vārkarīs*) wear necklaces of *tulsī* beads and make periodical pilgrimages to Alandi and Pandharpūr. They worship all gods and goddesses, their favourite deities being Bahīrobā, Khandobā, Mhasobā and Vithobā. Their peculiar deities are Marī—the cholera goddess, Pāndharī—the village site goddess, and Thal—the settlement place spirit. They also worship their ancestors' brass images as house gods, and they have generally faith in soothsaying, sorcery and witchcraft. Some Mahārs have recently adopted Buddhism as their religion.

Religion

Customs

Like all Hindu communities in the region, Mahārs worship Satvāī Goddess on the fifth day after birth. A few spots of sandal and turmeric paste are daubed on the wall near the mother's cot and are offered worship. The woman is held impure for eight days after child birth and the naming ceremony is held on the ninth day. When the child grows old, its first hair are clipped by the maternal uncle.

Marriage within the same kul and with mother's sister's daughter or sister's daughter is not allowed. The custom of giving dowry to the bride is current in the community, but now-a-days the parents of the girl offer dowry to an educated

or well-placed boy On the day before the marriage day the boy is rubbed with turmeric paste and bathed, and his kins-people and friends take the rest of the paste to the girl's house, rub the girl with the paste, and present her with a *sādr* and a few ornaments On that day a sapling of mango or saplings of Saundad, Āptā, Umbar and Kalamb or Jambhūl as per family custom are brought by the elder sister and her husband and then tied with wheat bread and an axe to the *muhurta medha*. The marriage ceremony takes place generally at the bride's place and the bridegroom goes there in a procession At the time of marriage, the bride and the bridegroom stand in bamboo baskets filled with grains and with a grinding stone in it, or on *pāts* (low wooden stools) with a curtain of cloth held between them Formerly a person of the bhāt sub-division of the community used to preside over the ceremony Now-a-days he is often replaced by an elder or an educated person He chants hymns, throws rice grains over the couple and removes the curtain The assembled also shower rice grains over the couple and the bride and the bridegroom then garland each other and they are wedded Divorce as well as widow marriage is allowed However, a widow is not permitted to marry a member of the deceased husband's family

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Mahārs bury their dead and mourn for three days On the third day the chief mourner shampoos the bearers' shoulders and gives from food before any one of the family eats, and while the bearers are eating every one leaves the house

The hereditary occupation of the community is village service and skinning dead animals They act as guides and messengers to public officers travelling on duty, call landholders to pay the land assessment at the village office, watch boundaries and the village office, repair the *cāvdr* (village office) and *Gānvkusu* (village gate) and sweep the village roads To carry cowdung cakes to the burning ground and to dig graves is a part of their duty to the villagers Most of them enjoy a small Government payment, partly in cash and partly in land. The chief source of their income is the *balutē* (yearly grain allowance) ¹

Occupation

¹ The chief dues for Mahars' services to the villagers allowed by the Muslim and Maratha Government were, *Sitadevi* or a part of a standing sugarcane crop, village or town gate offering, *Holi* food offerings on the full moon of Phalgun, *bendur* grain gifts on the full moon of Ashadh hides of dead cattle, *hat shekno* (hand warning), a money gift for watching the fire made for boiling sugarcane juice *ghar-takka* (home-money), money paid for digging graves, grain lying on and about the thrashing floor when the floor is used for the first time, grain at the bottom of a *pev* (grain pit), the rice strewn on the two low stools which are set for the bride and bridegroom, a yearly pair of sandals for watching the village or town gate, *rukka* (marriage gift), including two coppers in cash, a piece of cocoa kernel and a handful of rice, *oti pati* (lap tax) that is handfuls of grain put into the laps of Mahar women at the first treading of the grain, money thrown into her platter when a Mahar woman comes to wave a lamp round the head of the bride's or bridegroom's mother, *madhe-pade* (carcass tax), *Manguli*, that is gift for winding a string round the village on the no moon of *Ashadh* and of *Kartika ran-sodvan* (forest-leaving) that is grain ears given to Mahars on the first cutting and stacking *pendha* (straw), and *lagin takka* or (marriage rupee) that is 4 *as* given to the village Mahar when the booth is raised.

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For their private services they are paid in cash or, what they like better, in cooked food. Of recent years complaints have arisen in villages near large centres of industry that *māhārs* have been so depleted in numbers by migration to cities as to leave an inadequate staff for village requirements. As unskilled labourers they are employed in large numbers. In villages some are husbandmen and a few are bricklayers. Now-a-days with pieces of waste land assigned to them in villages they have proved good agriculturists. The community is making good progress in education and many have found employment in various branches of Government service.

 Other
 Backward
 Classes

The Other Backward Classes consist of several communities each bearing a caste-name suggestive of the occupation once hereditarily followed. Where the hereditary occupation has ceased to be lucrative, strict adherence to it has naturally dwindled, but caste name has remained in tact. Of these communities some are mainly craftsmen, *e.g.* *beldārs* who work in stone and earth, hew stone and dig wells, *sangars* who weave and sell coarse blankets, their women doing as much work as the men, *pātharvats* are stone dressers, and *buruds* who make bamboo baskets, winnowing fans, mats and cages. Communities such as *berads* (hunters), *bhois* (fishers), *kolis* (ferry-men), *ghisādis* (tinkers) and *rāmośis* have now mostly turned into labourers. A number of small communities such as *bāvās*, *dāvaris*, *dambāris*, *gārudis*, *gondhalis*, *jogtins*, *jogis*, *jośis*, *kolhatis*, *nandivales*, *vaidus*, *valhārs* and *vāsudevs* more or less live a life of mendicancy and can be classed as beggars. Communities such as *kaikādis*, *kanjārbhats*, *korvis*, *lamans* and *vadārs* which shift from place to place to earn a living are "unsettled tribes", though a few families from each have now settled in villages and have taken to agriculture and allied pursuits.

Berads

Berads, numbering 4,752, are found all over the district and chiefly in *Gadhinglaj* taluka. Enthoven writing about this community says, "the term *Bed* (pl *Bedaru*) seems to mean hunters, from *bete*, hunting. The Marathas know the tribe as *Berads* and Musalmans as *Bedars*." They are a settled class and live in regular houses. They seem to have come to *Kolhāpūr* from *Belgaum* under a *naik* (chief) called *Gudadapā* and settled at the village of *Kuldin*. *Gudadapā* gathered a large band of *Berads* and committed gang robberies in the surrounding districts. The hard-heartedness of *berads* became proverbial as they moved about the country committing highway robberies. They were then for several years steadily hunted down by Government and forced to change plundering for tillage.

In origin the *Berads* are an aboriginal tribe of the *Kannada* districts and it grew up by additions from many other castes, such as *Kurub*, *Kaghaligars*, *Vakkāls* etc., superior to the original

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For the purpose of marriage Berads observe the exogamous subdivisions, called *byādaqs*, marriage in the same *byādag* being prohibited. The custom of accepting dowry by the bride is current. On a day previous to the marriage day, the persons of the bride and bridegroom are besmeared with turmeric powder at their places. During marriage rites, the couple stands opposite each other on *pāts* (low wooden stools), with

and even today most of the Vadārs stick to them. Some have evolved into petty contractors who undertake earth or stone work.

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Classes
Vadars

Formerly the divisions of Vadārs used to dine together but did not inter-marry, but now they have ceased to be independent sub-castes as they take food with one another and inter-marry. At present there is no *pancāyat* (caste council) or caste elder among them, but 50 years back there used to be a caste elder known as *thekedār*, who settled disputes, arranged and permitted marriages and whose authority was unchallenged. He had also the authority to fine people in the community for misbehaviour etc. Some of the traditional customs among the community still persist, for instance, their women do not wear the bodice and girls who could wear glass bangles on both hands before marriage wear glass bangles on the left hand and a *kada* (brass bangle) on the right hand when married. However, Kalkuṭagīs in Kolhapur city seem to have now abandoned the customs without being socially ostracised.

On the fifth day after the birth of a child as Vadārs feast married women and name the child on the night of the eleventh. They do not consult astrologers for lucky days or for a name. The mother is considered impure for thirty days after child birth. Their favourite gods are Māruti and Vyankobā, they keep the usual fasts and festivals. Their marriages generally occupy two particular days, viz Sunday and Monday. On Sunday the turmeric ceremony takes place. On Monday morning an iron post is fixed in the ground and the bride and the bridegroom are made to stand near it. Rice and holy water given by the *guru* (teacher) are thrown over the boy and girl but no texts are recited. A dinner party on that day ends the ceremony. Divorce as well as widow marriages are allowed. However, a widow is not permitted to marry a member of the deceased husband's family. The dead are either cremated or buried. The community is hardworking, industrious and prepared to go wherever it can get work.

The communities classed as beggars display peculiarities of professional skill which by themselves are very interesting. Some of them enjoying showmanship with begging, e.g. *Dombārīs* or *Kolhātī* form a nomadic community of acrobats. On Gujarat side a division of the community is known as *Gopāls*. *Dombārīs* earn a living as tumblers, rope-dancers, and beggars. Boys and girls are trained to tumble at the age of five and are good tumblers at the age of eleven with appliances such as a drum, a flute, a leather strap, ropes and poles fifteen to

*Dombārīs
and
Kolhātīs*

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Dombārīs
and
Kolhātīs

As Kolhātīs the hereditary occupation of the community is to prepare combs and other articles from horns of animals and form a Tamāsa troupe In a Tamāsa performance men play on musical instruments like *dholakī*, *tuntunē*, *daph*, *zāñī*, etc while women dance

Gāudīs

Gāudīs who are itinerant jugglers and snake-charmers live by performing with snakes and by begging They are found all over the district but are said to have come from Saurashtra

Vaidīs

Vaidūs who appear to have come into the district from the Karnatak, are a nomadic community of drug-hawkers Their home tongue is Telugu, but with others they speak a corrupt Marathi They generally camp outside towns and villages in cloth or mat tents which they carry on donkeys When they go drug-hawking, they sling across their shoulder a bamboo pole hung with one or two bags containing healing roots, herbs, hides and poisons They are ready to heal with their medicines any disease from a cold to a fever The women of the community beg and sell herbs, needles and glass beads No Vaidū is allowed to work as labourer, if one is found working for hire he is excommunicated

Bairāgīs

Some communities of beggars profess begging on religious ground Bairāgīs (ascetics) who admit all Hindus, except what were formerly known as the depressed classes, within their fold are a class of religious beggars and wander all over the country sometimes in bands and sometimes singly They dress in ochre-coloured clothes, smear their bodies with ashes and grow their hair long, wearing it either dishevelled or coiled round the head A few of them refrain from cutting their hair and nails and undergo bodily tortures They call themselves devotees of Visnu and visit many of the famous Visnu shrines Their *gurus* (teachers) who are also Bairāgīs have *maṭhs* (monasteries) in different holy places in India The *guru* is succeeded by his favourite disciple When a man wishes to become a Bairāgī he approaches a distinguished Bairāgī and tells him about his wish to become his *celā* (disciple) On a fixed day the novice is stripped of his clothes and is given a loin cloth to wear and a *homa* (burnt-offering) is made The novice then takes a vow of poverty, celibacy and pilgrimage to all holy places in India

Similar to Bairāgīs there exists a community of religious ascetics known as Gosvīs found either wandering or settled all over the district They are divided into five classes Bāṇ, Bāṇī, Gosvī, Pūṇ and Sārāṇī who except Bhārtī and

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goddess Yellāmmā, the boys so dedicated being known as Jogtis. They make their living by begging in the name of the goddess. Nandivālas take their name from Nandi, a trained bull dressed in smart clothes with fringes of jingling bells and bell necklaces. They beg from house to house leading the Nandi and making him nod at the signal of a peculiar note they sound on the drum by percussion with a bent stick. Vāsudevs are professional beggars who for begging purpose rise early in the morning, put on a tall hat adorned with peacock feathers and a brass top, and a full skirted coat. Equipped with *tāls* (two metal cups), *ciplyās* (two wooden pincers), brass bells, jingling rings and a wooden whistle, they move about the streets begging from door to door, singing to the accompaniment of the *tāls* and *ciplyās*. Sometimes, when they are three or four, they dance in circle.

Scheduled
Tribes

THERE ARE TWO COMMUNITIES, viz (1) Phānse-pārdhīs, and (2) Konkanās in Kolhapur district who are classed as 'Scheduled Tribes'.

*Phānse-
Pārdhīs*

Phānse-pārdhīs who derive their name from *phānse*—noose, and *pārdhīs*—hunters belong to a wandering tribe of game hunters. They number about 165 in Kolhapur district. They are known to have once carried the business of snaring and hunting wild animals and birds with the help of nets and hunting dogs. As a class *Phānse-pārdhīs* are robust, well-built and of medium stature. They are rather dark in complexion. Migrating originally from Saurashtra they speak Gujarātī but also know Kannad, Marāthī and Hindustani. They profess Hinduism, worship Hindu gods and goddesses, the goddess *Tulajābhavānī* receiving special reverence. They are superstitious and have a strong faith in sorcery and witchcraft.

The community is spread over in different camps, each camp consisting of several families. A camp has got its own leader called *pātīl*. There are a number of exogamous divisions called *kūls* in the community and they bear Marāthī surnames such as Chavān, Kāle, Nelkar, Powār, Rāthod, Shete, etc. It is said these *kūls* had names of Gujarātī origin such as Khetīya, Khūdiya, Mandhiya, Narakhatia, Pampalajiya, Saundia, etc. The *kūls* found in Kolhapur are mainly Chavān, Kāle and Powār, each assigned with a hereditary social function. The chief leader or *pātīl* comes from the Kāle *kūl*; the *sarpanch* belongs to Chavān *kūl*; and a Pavār presides over all religious affairs.

Marriages between members of the same clan (surname) or of allied clan are prohibited. Polygamy, which was once allowed and practised, is now prevented by the Hindu Marriage

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*Phānse-
 Pārādhīs*

Act, 1955 The offer of marriage comes from the boy's father and is accepted by the chief person from the bride by accepting a *vidā* and a rupee from the boy's father A betrothal ceremony may take place several years in advance, the marriage being celebrated when the couple comes of age A convenient day for the marriage is fixed by a person from the Pawār clan (surname) who also officiates at the ceremony On the marriage day the bride and bridegroom are decked with chaplets of *pīpal* leaves a tassel of thread hanging over each temple The skirts of the bride's and bridegroom's robes are knotted together seven times, the priest and the guests throw red rice over the pair's heads, and the marriage is complete

Divorce as well as widow marriage are allowed A widow can marry her deceased husband's younger brother Any other person who is desirous of marrying the widow has to give Rs 100 to Rs 300 to her parents or guardians Widow marriage is performed at night at the widow's place and the only ceremony followed is the exchange of a dish of *shevayā* (spaghetti) by the couple

The community cremates the dead and observes funeral and post-funeral rites similar to those of other backward communities in the region

Phānse-pārādhīs, as they generally live away from village sites, cannot avail of school facilities available to other villagers and have therefore remained backward in education Efforts are being made to start one *Āshram* school for their children and they are being persuaded to settle at Ujalāiwādī A co-operative farming society has been organised for the benefit of Phānse-pārādhīs and Kanjārbhāts and a land measuring about 325 acres has been given to them for cultivation A co-operative housing society has been organised and a land of 20 acres granted to them for their housing accommodation Further, a co-operative labour society has been formed and registered for them and Government has granted a loan of Rs 5,000 for the working of the society Because of these measures the community appears to have changed a great deal They are now engaged in the agriculture and other suitable pursuits with the result that their former anti-social tendency seems to be on the wane

Konkanās with a negligible population of about 49 in the district are mainly found in Rādhānagarī taluka and Gaganbāvdā mahal They live on agriculture and agricultural labour and by sale of wood brought from the forests They also rear cattle and sheep Their customs are similar to those of other backward Hindu communities in the district,

Konkanas

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MUSLIMS.

MUSLIMS, according to the 1951 census, are returned as numbering 56,356 (m 29,225, f. 27,131) in the district of Kolhapur or 1.59 per cent of the population. In 1881 the percentage was 1.12. Their tract-wise distribution over the district is as follows. —

Urban tract. 30,662 (m 15,908; f. 14,754) — Karvi, Kagal, 3,471 (m 1,765; f. 1,709), Hatkanangale and Shuol, 16,169 (m 8,101; f. 7,468), Gadhinglaj, Ajia and Bhudangad, 5,041 (m 2,585, f. 2,456), Bavada, Radhanagar, Shahuwadi and Panhala, 5,971 (m 3,157, f. 2,821)

Urban tract 25,691 (m. 13,317, f. 12,377) — Kolhapur city, 12,232 (m 6,333, f. 5,899), Hatkanangale, Shahuwadi and Panhala, 9,808 (m 5,117, f. 4,691), Gadhinglaj, Kagal and Ajia, 3,851 (m 1,867, f. 1,787).

The majority of Muslims in the district, probably over 90 per cent, can be classified under the three family names Saiyads, Pathans and Shaikhs. There are very few families of Mughals. Any Muslim who is neither a Saiyad, nor a Pathān nor a Mughal, can call himself a Shaikh and consequently Shaikhs are in preponderant majority. Apart from these classes or families, a small percentage of Muslims are called by their traditional occupational names like Atāis, Manvārs, Nālband etc. Enumeration of these sub-divisions among the Muslims was not effected by censuses later than 1901.

It would appear that some Muslim classes like Bāgvān, Bhangī, Bohorā, Fakī, Julāhā, Kalāvānt, Kasāi or Khāṭik, Mughal, Momīn, Pathān, Patwekarī, Penḍārī, Savad, Shaikh and unspecified — total 38,553 were originally Hindus who on embracing Islam took the name Shaikh or Pathān from the religious or military leader under whom they were converted. Many of them may have some strain of Arab, Abyssinian, Persian, Mughal or upper Indian blood. Some of these are still engaged in their old occupations, occupying different localities, and each leading its own community and social life, so much so that each can be identified as a separate social unit in the Muslim community as a whole. The educated among them are however able to mix freely with and marry in the families of the well-to-do classes.

Language

Except that some men wear the beard and have the head clean shaved, the local converts differ little in look from local Hindus and, except Bhorās and Memans who speak Gujarātī and Cutchī at home, almost all Kolhapur Muslims among themselves speak Hindustani with a mixture of Marathi words and Marathi with others. The intonation and accent is peculiarly Kolhapuri. Among the classes of foreign origin, and to a less extent among the main body of Muslims are found men with shrew and marked features, fairer skins and lighter eyes, but

the women show fewer traces of non-local origin and in many cases can hardly be distinguished from Hindu women except that they do not mark their brows with vermilion or pass the end of the *sārī* back between the feet.

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Language

The houses of Muslims do not differ much from those of other communities. In towns the well-to-do live in two storeyed houses with stone and cement walls and tiled roofs, and surrounded by a yard. The bulk of the Muslim houses, many of which have a front or back enclosure surrounded by a stone wall four or five feet high so as to provide privacy. Only orthodox Muslims whose women observe *purdāh* live in such houses. They are like tile roofed cottages built with rough stone and mud smeared with cowdung. The rich houses have generally four or five rooms, the front room being used as the *dālan* (men's room) with a few mats, carpets and cushions, the middle rooms are allotted as bedrooms, one of which is a women's sitting room, and store-rooms and the last room forms the kitchen with a good store of metal vessels. Village houses are built in much the same style as poor town houses, the front room being the biggest, is used as a stable for cattle. The village houses have no wells and the women fetch water from the village pond or river.

Houses

Town Muslims take two meals a day, breakfast about nine of millet or wheat bread, pulse, mutton and vegetables and supper at seven or eight in the evening of boiled rice and mutton and pulse if well-to-do, and bread and pulse with *cutnī* (pounded chillies) if poor. Village Muslims and some rich town Muslims have three meals a day, villagers taking a cold breakfast about seven before going to their fields, a mid-day meal in the field, and a supper on reaching home in the evening. The rich add to the usual two meals a cup of tea or milk with bread in the morning immediately after rising. The staple food of villagers is millet bread, pulse and vegetables. Though all Muslims are non-vegetarians, few can afford meat even occasionally. A few rich villagers eat mutton daily and almost all manage to get mutton on *Bakar Īd* festival. Except a few fresh settlers such as Bohorās and Memans, who may eat beef, the bulk of the local Musalmāns prefer mutton to beef and some communities will on no occasion touch beef. Buffalo beef is eschewed by all, and fowls, eggs, and fish are eaten without any objection when they can afford them. The flesh of only those animals which are butchered according to Islamic law is eaten. The trading classes as a rule use coffee and tea every day and husbandmen drink milk or tea with bread every morning. Tobacco smoking, chewing and snuffing is common among all classes.

Food

Except members of the four leading classes and Bohorās and Memans who dress in loose trouser, a waistcoat, a shirt and a preformed turban peculiar to the community, almost all

Kolhapur Muslim men dress in Hindu style. The transformation of fashions in dress from the Mughal and the Pešwāī patterns to the Western styles is almost complete in the younger generation. However some of the conservative patterns still persist. The *šerwānī* and *pyjamā* (a pair of loose trousers) have an imprint of traditional wear. *Cuḍidār pyjamā* (a pair of tight trousers) and *Shalwār* (a loose trouser worn by Pathāns and Panjābīs) are sometimes worn. At the time of prayer a Muslim may wear a *luṅgī* (loin-cloth) reaching down to the ankles and *pairhan* (a long shirt). Generally men wear indoors a headscarf, a waistcoat, and a waist or loin-cloth. Out of doors on all occasions the rich and on festive occasions the middle class and poor wear a loose Marāṭhā turban, a coat, trousers, and shoes. Most husbandmen while indoors dress in a napkin used as a loin-cloth and on going out draw a coarse country blanket over their shoulders. Indoors almost all the women wear the long Marāṭhā *sārī* and *colī*. The chief exceptions are Bohora women who dress in a petticoat, backless bodice and a headscarf, and Meman women who wear a shirt reaching to the knees and loose trousers. Townswomen wear *sāris* of different patterns and colours. Generally the rich and middle class Muslims keep the *zanānā* (seclusion system) and their women cover their heads with one end of the *sārī* and wear a *burqā* (veil) whenever they go out in public.

Ornaments.

Men do not wear any ornaments except marriage or engagement rings of gold or silver often studded with green jade. Women begin married life with a number of gold or silver ornaments in proportion to the means of the husband or parents. The rich give to their daughters ornaments of gold and precious stones which consist of earrings, bangles, necklaces, bracelets and rings. The poor give silver ornaments which often consist of ankle ornaments such as *todās*, *paizeb* and *jhāñj* and silver finger rings. Necklaces of gold such as *ṭhuṣī* and *bormālī* speak of better status.

Muslims in villages are mostly land owners and husbandmen, and in towns many are craftsmen, artisans and traders and some are moneylenders. Village Muslims especially husbandmen, are thrifty. Women of the families of husbandmen weavers, other craftsmen and petty shopkeepers often earn almost as much as men. Women of other families generally do not work for the purpose of earning. Except some families of Bonorā who are Shias of the Ismailī branch, all Kolhapur Muslims belong to the Sunni sect of the Hanafī school. They respect the same *kāzī* pray in the same mosque and bury in the same graveyard. Some local communities e.g. Bāgrāns, Kasābs, Gavandīs, Pinjārīs have such Hindu leanings that they do not appear to associate much with other Muslims, are not particular about attending the mosque, eschew beef, keep Hindu feasts and openly worship and offer vows to Hindu gods.

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Rites

Those who are not converts to Islam from original Hindu communities are particular about circumcising their boys and having their marriage and death rites conducted by their Kāzī. The *bismillā* (initiation) and the *akīka* (sacrifice) ceremonies are often neglected, owing partly to ignorance and partly to poverty. Though as a rule they do not attend the mosque for daily prayers, almost all are careful to be present at the special services on *Ramzām* and *Bakar Id* days and are careful to give alms and keep fasting during the whole month of *Ramzān*. The well-to-do make special offerings on the *Bakar Id* and pay the *kāzī* his dues. Their traditional religious officers are the *kāzī* (judge) who now acts chiefly as the marriage registrar, the *khātīb* (preacher), the *mullā* or *maulānā* (priest), and the *mujāvar* (beadle), but these offices have now almost disappeared and the mosque services are led by any learned layman or *maulāwī* (law-doctor). The *bāngī* (crier) keeps the mosque clean, shouts the prayer-call five times a day and calls guests to marriage and other ceremonies. Except Bohorās all Muslims believe in *pīrs* (saints) to whom they pray for children or for health and offer sacrifices and gifts. Most craftsmen and husbandmen believe in *Khandobā*, *Mhasobā*, *Mariāi* and *Satvāi*, Hindu deities, to whom they make gifts and offer vows and whom they worship either privately or publicly. Pilgrimage to Macca is very rare but many persons visit the fairs of local saints.

When a woman is in labour a midwife is sent for. The midwife delivers the woman, buries the naval-cord in a corner where the mother is afterwards bathed. If the child is a boy the midwife is paid higher than if it were a girl. Village Muslims, particularly husbandmen, worship on the fifth day the goddess *Satvāi* (Mother Sixth), who is supposed to register the destiny of the child on the sixth night after birth. A silver human tooth and a small silver sickle are the objects of worship. The tooth and the sickle are laid in a winnowing basket with a platter containing the heart and head of a goat and boiled rice, half a dry cocoakernel, two betel leaves and a betelnut and a marking-nut with a needle through it. Before these things the mother burns incense and bows. The ceremony is marked with a feast given to friends and relations. In some families mutton is served at this feast while in other families rice and split pulse sauce are served. After the birth of a child, the members of the family are ceremonially unclean for forty days during which the house images of saints are not worshipped.

Birth

The mother is given a ceremonial bath that day and is dressed in a new *sādī* and bodice. She is also made to put on new glass bangles. Friends and relations are treated to *pulāo* (rice and mutton cooked together) or *bānga* (rice and mutton cooked separately). In the evening the child is dressed in a cap and

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Circumcision

a frock, and its hands and feet are adorned with silver ornaments. The women gather near the cradle, put the child into it and sing songs as they rock the cradle. Before naming the child a piece of sandalwood is wrapped in a handkerchief, waved about the cradle, and is passed from one woman to another with the words "Take this moon and give the sun". After repeating this several times they lay the piece of wood in the cradle by the side of the child and name the child. The child's name is often chosen by the *kān* according to the position of its birth stars. *Sunā* (circumcision) is performed any time between the boy's third and twelfth year, the younger age being always preferred. The ceremony when elaborately performed may extend over three or four days. A bath with a *muhūrtmedh* (lucky post) is raised in front of the house and the boy to be circumcised is rubbed with turmeric paste for two days. A *biyapari* feast is held on the second day when women friends and relations are asked and five unwidowed women observing a fast are treated to a special dinner. On the third day the boy after a ceremonial bath dresses in a *jama* and a *sultānī sherā* (a veil made of a network of flowers) and goes in a procession on horseback to the mosque to say the prayers. On return home after dinner in the evening the boy is seated on a *chaurang* (stool) and the barber who is called *nabi* (Prophet) or *Khalijā* (ruler) calls out "Din Din", and performs dextrously the circumcision. To dull the pain sometimes *gānjā* (hempseed) or some such drug is administered to the boy. Next day the barber washes the wound, turns up the prepuce (foreskin) with a *ghoṭ* (wooden instrument) applies oil to the wound and receives payment for his services from the father or relations of the boy. In poor families the ceremony is finished in a day. Instead of going to the mosque the boy's father brings the *kān* to his house, the barber circumcises the boy in the *kān*'s presence and the ceremony ends with a feast to friends and relations. The wound heals in ten to fifteen days. In honour of the recovery, a grand dinner is given to friends and relations. There is however now a tendency to reduce all this elaborate ceremony to a considerable extent.

Marriage

Among Kolhapur Muslims offers of marriage come from the boy's parents. The boy's father first sees the girl and then the girl's father the boy and if both the fathers are satisfied they consult the *kān* and *maṭān* over the birth stars of the boy and the girl. Finding the stars favourable they settle as to what sum the boy's father is to pay the girl's father as dowry for the girl. This sum is spent by the girl's father in the marriage, and the boy's father may spend very little. When both parties are rich enough to bear the costs no sum is paid by the boy's father to the girl's father. Girls of poor and middle class families marry earlier than those from rich families who are often obliged to marry late on account of the want of

suitable match. Caste endogamy and observation of some Hindu marriage customs still prevail in rural areas among the uneducated. Otherwise during the last thirty years the Muslim ceremonies have been much simplified.

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The well-to-do families have a betrothal a year or six months before marriage. At the betrothal which takes place on a lucky day fixed by the *lāzi* the bridegroom sends to the bride a present of a green *varī* and a bodice and ornaments such as *varī* coils and *toāṇs* and in return receives from the bride's father a turban, a silver ring and a handkerchief.

When the marriage day draws near a booth is built in front of the house with the *muhūrtmedh* (lucky post) planted in the ground at a lucky moment. At night the *rajjaka* in which songs in the praise of Allāh are sung to the music of drums, is performed by women of the family and in rich families by *Dombins* (professional female singers and drummers). While the singing and music go on *gululās* (small stuffed wheat cakes) and *rahims* (boiled rice flour balls made with milk, sugar and rosewater) are heaped in the name of the Allāh in two miniature pyramids, one for the bride and the other for the bridegroom. After offering red cotton cord, flowers and burnt incense to the heaps they are broken and the cakes and balls are handed to women. Next day, without his knowing it, a woman (with her husband alive)* marks the bridegroom's clothes with turmeric paste. This is called *corhalad* (secret turmeric) which is followed in evening by *sāvhalad* (public turmeric) ceremony in which the bride and bridegroom are rubbed with turmeric paste each separately and one after the other. This is followed by the *biyapari* feast at which incense is burnt in the name of Allāh and the bride and bridegroom bow to him. Friends and relations make presents of clothes to the parents of the bride and bridegroom. A feast of *pulāv* (rice cooked with mutton) is given to all male guests.

The ceremony of turmeric-rubbing is followed by that of *tel mendi* (oil and henna). The henna paste is brought from the bride's house by her sister who sitting behind a curtain rubs it on the bridegroom's palms and gets a money present. The henna is then applied to the palms and soles of the bride †.

About ten o'clock at night the bridegroom's friends and kinsmen seat him on horseback and escort him to the bride in a large procession. The bridegroom is dressed in a *jama* (long coat) and a *mandil* (turban) and over the dress a cloak of jasmine or other flowers covers the body from head to foot.

*Like Hindus, the Muslims of Kolhapur, consider it inauspicious for widows to attend festal meetings.

†Where Hindu customs prevail it is customary at this time to tie round the neck of the bride a necklace of glass beads and adorn her hands and fingers with glass bangles and silver rings.

Allāh and Mohammad is the prophet of Allāh' in aloe-powder on the chest and forehead of the dead and puts pieces of camphor at all the joints of the dead body. The body is then wrapped in shroud and placed in *janāza* (bier) and carried to the graveyard. As the body is borne to the graveyard, the funeral party, all of whom are men, accompany the dead body calling *Kalma-i-Shahādat* as they walk and recite verses from the Kuran. Every now and then on the way the bearers are relieved and at the *idgā* (prayer place), they fall on their knees and pray to the Almighty. From this the corpse is carried to the grave and buried. As the grave is being filled all present go round the grave and throw in handfuls of earth. They close the grave and retiring forty paces fall on their knees and offer prayers to the Almighty for the dead. These prayers are called *khātmās*. All then return to the house of the deceased person, and offer *khātmās* on the spot where the dead body was washed and return to their homes. On the first day after the funeral the mourners are fed by their relations and friends on food dressed at their own houses. On the morning of the third day a ceremony called *ziyārāt* is held in the house of mourning. The mourners go to the burial ground, white-wash the tomb and lay flowers, *subjā* (basil *Ocimum pilosum*) and sweetmeats beside it. Feasts in memory of the dead are held on the tenth and twentieth day and a grand feast on the fortieth day. On this day a garland of flowers is kept hanging from the centre of the roof on a large platter filled with a number of savoury dishes and the mourners burn incense before the platter and offer prayers for the soul of the dead. They then partake of the funeral feast, sometimes smoke tobacco but do not receive *pān* and return to their houses. In the evening is held the *maulūd* (Koran reading) and the *maulānā* is paid for all his services in respect of the funeral. The only form of mourning laid down by Muhammadan law is in the case of the death of the head of the house, the strict seclusion of his widow. This lasts for four months and ten days.

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PART IV—ECONOMIC ORGANIZATION.

CHAPTER 4—GENERAL ECONOMIC SURVEY.

THIS PART OF THE GAZETTEER IS DEVOTED to describe in some detail all the major factors which are an integral part of the economic life of the district. However, before going into these details it will be helpful to the readers to have a vivid idea of the economic developments that have taken place in the district since the old Gazetteer was published (1886). It would serve as an introduction to the detailed study.

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INTRODUCTION

The economic life of a people depends on the resources with which they are endowed in the shape of land, man power, capital, and on a proper organization and utilization of those resources for productive purposes. The term land may be taken to include different types of natural wealth. Man power connotes the working population and their acquired skill. Capital is what has been saved and invested. Organization of production is the way in which the available resources are put to productive use. The part that all these factors play in building up the economic life of a community will naturally change with circumstances. Thus, productivity of land, as much as its acreage is of relevance in determining output, and that productivity can be increased by clearing the land, draining and irrigating it and fertilizing it.

From all these stand points Kolhapur district reveals some peculiar features of its economic organization which, interesting in themselves, help in understanding the life and problems of the people who inhabit it.

In 1881, the then Kolhapur State had a population of 8,00,189. The Kolhapur district of today had a population of 12,27,547 in 1951. The decrease in the area covered by these two censuses is of 21.4 square miles, the area in 1881 census was 2,816 square miles and was 2,794.6 in 1951. Therefore the percentage of increase in the population over the period

POPULATION

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POPULATION

of the last 70 years (1881-1951) can be placed at 53.4. Of the total population of the district 6,36,990 persons or 51.89 per cent were self-supporting persons and 3,80,678 or 31.02 per cent were earning dependents.

The process of urbanization is an index of social as well as of the economic changes. In the census of 1881 the then Kolhapur State had five towns; in 1951 they had gone up to 19. In 1951 the percentage of urban population to the total population of the district was 22.6. Historically speaking the rate of growth in the urban population was far higher than that in the rural population. Since 1881 the rural population increased by 29.4 per cent, whereas the urban population showed an increase of 320 per cent.

AGRICULTURE

Agriculture was the main source of livelihood to 9,28,265 persons or about 75.46 per cent of the total population in 1951. This includes self-supporting persons as also earning and non-earning dependents. Out of these as many as 6,63,073 worked on their own farms and 1,54,023 were tenant cultivators.

The total area of Kolhapur district was 17,39,619 acres in 1955-56 of which 9,69,058 acres were under the plough, 1,07,879 acres were barren and uncultivable waste land and 1,64,549 acres were culturable waste. Nearly 58 per cent of the total cultivated area was in the eastern plains mainly in the talukas of Gadhinglaj, Hatkanangale, Kagal, Karveer and Shirol. The proportion of cultivated area varied from taluka to taluka. The highest proportion (89.2) was in Kagal and the lowest (20.7) was in Bavada.

Of the cultivated land *jirayat* formed 93 per cent of the total cultivated area in 1955-56; the rest of the area is *baggayat* land cropped with the help of irrigation. In the same year forest occupied about 11 per cent of the total geographical area or nearly 40 per cent of the total uncultivated area of the district.

The main food crops of the district are rice, jowar, ragi, *larai sava*, *bajari*, maize and wheat. Among the cereals *tur*, horse-gram, gram, black-gram, *ratana* and *mug* are important. Ground-nut and nigar are important among oil-seeds; tobacco among drugs and narcotics; chillies among condiments and spices; cotton among the fibre crops and sugar-cane among sugar crops.

Since the last Gazetteer was published (1886) the crop-pattern has undergone various changes. The proportion of land under cereals, which was 70 in 1881-82, has gone down by about 20 per cent. Among the cereals the area under rice has increased by about 22 per cent; while that under jowar declined by about 20 per cent.

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The area under oil seeds, edible and non-edible, shot up to 1,18,653 acres in 1955-56 from 34,175 in 1881-82. The most pronounced increase is in the area under groundnut. It increased from 27,543 acres in the year 1881-82 to 1,13,978 acres in 1955-56. In 1881-82 the acreage under tobacco was 10,193. It shot up to 36,100 in 1955-56. The percentage of gross irrigated area to total cultivated area came to 7.2 in 1955-56. Of the 66,779 irrigated acres of land, 1,593 acres were irrigated more than once. Sugarcane occupied 72 per cent of the total irrigated area, food crops occupied 20 per cent, and the rest was occupied by non-food crops.

As compared with the other districts of the Deccan, Kolhapur, with the moderate rainfall that it enjoys and with its rich land especially in the valleys of *Dudhaganga*, *Krishna*, *Varna* and *Panchaganga*, is more or less free from famine. No famine of a serious nature is reported to have occurred in this area during the present century.

According to 1951 census, 79,176 persons (of whom 7,792 were women) were engaged in various industries. Historically speaking industries began to develop in the old Kolhapur State round about 1925. Cotton textile, sugar, gur, manufacture of small mechanical devices and production of vegetable oil are the important among them. Among village industries, handloom-weaving, brick-making, tile-making and pottery, leather-working and tanning are important.

INDUSTRIES.

Due to increase in irrigation facilities and supply of electricity, there seems to be sufficient justification for the belief that the sugar industry would become the most important industry in the district in days to come. Another important prospective industry is the manufacture of aluminium, when electricity from the Koyna Hydel Project, becomes available. The first sugar factory began to operate in 1932. It produced 14,281 tons of sugar in 1956-57 and employed, in 1957, 365 persons on a permanent basis and 403 on a seasonal basis.

Co-operative management of industries is a new feature of industrial management and has been adopted in the manufacture of sugar and in various village industries such as brick and tile-making, leather goods industry and tanning industry. In sugar industry arrangements for four co-operative sugar factories have reached the final stage (1956-57) and may start work in the near future.

In addition to the cotton textile mills at Kolhapur, there are at present (1957-58) about 150 power-loom factories with about 1,590 power-loomers, they employ about 2,572 persons. It was in 1928 that the first power-loom factory was started.

There were, in 1953-54, ten oil mills in the district. They employed 300 persons in all. The first mill was started in 1912, the next three during the thirties and the remaining six during the forties.

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Survey.
Trade.

According to the census of 1951 various types of trade—wholesale retail money-lending banking and other financial business real estate, and insurance—provided the principal means of livelihood to 50,650 persons or about 4.4 per cent. of the population of the district. It also provided a subsidiary means of livelihood to 9,894 or about 0.6 per cent. of the total population. Excluding dependents self-supporting persons engaged in trade were 14,417 of whom 10,171 or 70.5 per cent. belonged to urban areas. A very large proportion (80.4) of self-supporting persons engaged in trade and commerce were engaged in retail trade.

In the 19th century, Kolhapur city was an important trade centre through which passed various articles of day to day necessity. According to the old Gazetteer the chief articles of export from the town were grains earthenware, cattle and chilies. Of imports salt coconuts dates piece-goods iron and sugar.

At present (1955-56) the chief articles of import are building material iron brass tin stainless-steel, coal, grains, grocery cloth and medicines. Among the exports gun, tobacco, cotton, cotton-seeds, ground-nuts, sweet-oil, oil-cakes, bajri and jowar are important.

The Bombay Agricultural Produce Markets Act (1939) was made applicable to Kolhapur State in 1945. In accordance with the provisions of the Act, the Kolhapur market was regulated from 15th October 1945. A full fledged market department came into existence from 1st June 1946. At present (1955-57) in addition to Kolhapur the market at Gadhinglaj is also regulated. The commodities regulated at Kolhapur are gun and ground-nuts and at Gadhinglaj gun, ground-nuts and chilies.

There were in 1955-57, 1,530 dealers registered under the Sales Tax Act (1946) and their total turnover was to the tune of Rs. 30.23 crores. Within the district, Kolhapur city had the largest number of dealers (714) with a total turnover of about Rs. 17.16 crores.

FINANCE

Since the old Gazetteer was published considerable changes have taken place in the sphere of finance both in rural and in urban areas. The most remarkable feature of these developments is active Government participation in financial activity and regulation by Government of financial institutions and their operations.

The money lender as an institution of credit is very old in India and continues to play even today an important role in the rural finance of the district. It is believed that they probably supply about 81 per cent. of the total credit requirements of the rural area of the district. They may not however continue to hold the same predominant position in future in view of Governmental regulation of their activities.

and in view of competition from the growing number of institutional agencies that are being set up for the supply of finance to the cultivator

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FINANCE

Another important landmark in rural finance is the introduction of Governmental agencies to advance seasonal loans. Some kind of a gap in the structure of rural credit was created as a result of the enforcement of the Bombay Agricultural Debt Relief Act, 1939, which made alienation of land difficult and therefore made moneylenders extremely cautious in advancing loans. To meet to some extent the lacuna thus caused the Government of Bombay initiated a system of crop or seasonal finance, the principal agencies of the system are co-operative societies, Revenue department, grain depots and persons authorised under section 54 of the Bombay Agricultural Debtors' Relief Act, 1947. Through these agencies loans are advanced, against the security of crops grown by them, to persons who are parties to the proceedings under the Bombay Agricultural Debtors' Relief Act. The Bombay State Co-operative Bank has also followed a liberal policy of crop finance, both in favour of money crops and foodgrains.

Another important landmark in rural finance is the introduction of co-operative societies and banks, which endeavour not only to meet the short and long term credit requirements of the cultivator but also to fetch good prices for their products. Thus they attack the problem of rural finance from two directions. On the one side they try to ensure that the cultivator gets advances at reasonable rates and on reasonable conditions. On the other side they try to increase his receipts by helping him to get better prices for his products. The various co-operative societies and banks working in the district are (1) agricultural co-operative credit societies, (2) multipurpose societies, (3) non-agricultural credit societies and (4) district central co-operative banks.

Among the agencies that mop up small savings, postal savings banks are the most important in view of their suitability to tap rural areas, their prestige and the confidence of the public enjoyed by them. The National Saving Scheme is another important scheme mopping up small savings. Its beginning could be traced to the First World War when Government issued postal cash certificates.

Joint stock banks do banking business in urban areas. Three such banks have their registered offices in the district. They confine their sphere of activity to urban areas and generally advance short term loans. The formation of the State Bank of India is another landmark in modern banking in India. The State Bank is trying to tap rural areas and to widen its sphere of activities. Recently Government has also entered upon the scene and has advanced loans and assistance to village, cottage and other industries in quite a number of ways.

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General Economic
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TRANSPORT

During the last 70 years, vast improvements in the means of transport and communications have taken place. The old Gazetteer mentions that new roads of 300 miles were made during 1845 and 1854. It goes on "At present (1883), besides several small roads, Kolhapur has four main lines of communication, one the Poona-Belgaum road running north and south, and three the Kolhapur-Amba pass, the Kolhapur-Phonda pass and the Sankeshwar-Parpoli pass. Roads, running west towards the coast." At present (1957-58) excluding village roads Kolhapur has a total of 998 road mileage. Besides increase in the total number of miles there is a striking change in the surface of roads. All the national highways and state highways have at least black top surface and are motorable throughout the year. The condition of major district roads has also improved considerably.

It was on April 21, 1891, that a meter gauge railway line between Miraj and Kolhapur was opened for traffic. This line, about 30 miles in the district, serves Kolhapur district. Sugar and gur are transported by the railway. Moreover, during the months of monsoon when country craft cannot ply the railhead at Kolhapur serves admirably for passenger as well as for goods traffic between Ratnagiri and Bombay.

In the matter of postal communications, the district is fairly well served. From 17 post offices (two chief disbursing offices, one town sub-office and 14 sub-offices) in 1886 the number has now gone up to 148 of which one is head office, 15 sub-offices and 132 branch offices. At present there are 14 telegraph offices. In addition to this, there are telephone exchanges, with trunkline alignment, at Kolhapur, Jaysingpur and Ichalkaranji.

A new landmark in passenger transport is the advent of the Bombay State Road Transport Corporation, set up by Government in pursuance of their general policy of nationalising road transport. The Kolhapur division of the Corporation covers the entire district and exclusively undertakes passenger transport.

CHAPTER 5—AGRICULTURE AND IRRIGATION.

IN THE YEAR 1951, NEARLY 76 PER CENT OF THE TOTAL POPULATION of the Kolhapur district was engaged in agriculture. A comparison of the decennial census figures over the past seventy years indicates the trends underlying the variations in agricultural population from decade to decade. However, such a course is not possible for two reasons. Firstly, the decennial census figures, owing to changes in the methods of enumeration and classification, do not provide a consistent record, from decade to decade, of the changes in the structure of population actually engaged in agriculture. Secondly, the merger of the former Kolhapur State in 1949 renders the figures of 1951 census of Kolhapur district difficult of comparison with the earlier figures. Nevertheless, these changes can be broadly gauged from the figures of population given in the census reports under the head "Rural", which includes not only persons engaged in agriculture and allied occupations but also those engaged in non-agricultural occupations. These figures indicate that, during the past seven decades, the increase in rural population has not kept pace with that in urban population. The following table brings out this point —

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TABLE No 1

RURAL AND URBAN POPULATION OF KOLHAPUR DISTRICT (1881-1951)

Year	Total Population	Rural		Urban	
		Number	Per cent of total population	Number	Per cent of total population
1881	8,00,189	7,34,166	91.8	66,023	8.2
1891	9,13,131	8,37,042	91.7	76,089	8.3
1901	9,10,011	8,00,964	88.0	1,09,047	12.0
1911	8,33,441	7,43,960	89.3	89,481	10.7
1921	8,33,726	7,20,014	87.4	1,04,712	12.6
1931	9,57,137	8,21,574	85.8	1,35,563	14.2
1941	10,92,046	9,20,111	84.3	1,71,935	15.7
1951	12,27,547	9,50,090	77.4	2,77,457	22.6

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During the period 1881-1941, the total population increased from 8,00,189 to 10,92,046, an addition of 2,91,857 persons during sixty years. The increase in the decade 1941-51 is more pronounced. In 1951 the total population increased by 1,35,501. Broadly speaking the total increase in population during the period 1881-1951 is of the order of 53.4 per cent.

As against this increase, the rural population increased from 7,34,166 to 9,50,090, an increase of 29.4 per cent over the population of 1881. Urban population, on the other hand, increased by as much as 320 per cent. This shows that increase in the rural population has not kept pace with that in the urban population. Actually, the proportion of the rural population to the total has been on the decline which became very evident in the last decade. It has dwindled from 91.8 per cent in 1881 to 84.3 in 1941 and to 77.4 per cent in 1951. In technical terms, the urban population has shown an accelerating rate of increase at each of the past censuses, while the rural population has shown a de-accelerating rate of increase. The following table gives the population of towns in the district.—

TABLE No 2

URBAN POPULATION IN KOLHAPUR DISTRICT IN 1951

Town.	Taluka or Peta	Popu- lation in 1881	Popu- lation in 1941	Popula- tion in 1951	Percent- age increase (+) or decrease (-) in 1941 over 1881 popula- tion	Percent- age increase (+) or decrease (-) in 1951 over 1881 popula- tion
1	2	3	4	5	6	7
Ajra	Ajra	N A	4,258	5,353		
Gadhinglaj	Gadhinglaj	5,002	9,017	8,540	+80.3	+70.0
Ichalkaranji.	Hatkanangalo	9,107	18,573	27,423	+103.9	+201.1
Hupari	Hatkanangalo	N A	4,790	7,030		
Vadgaon	Hatkanangalo	N A	5,003	6,173		
Pattankodoli	Hatkanangalo	N A	4,850	5,993		
Kumbhoj	Hatkanangalo	N A	N A	5,908		
Rukadi	Hatkanangalo	N A	4,310	5,375		
Alte Kasma	Hatkanangalo	N A	N A	5,214		
Kagal	Kagal	9,371	8,031	9,821	+20.1	+54.2

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The following table shows talukawise distribution of urban and rural population of the district. —

TABLE No 3

RURAL AND URBAN POPULATION IN KOLHAPUR DISTRICT
(TALUKAWISE), 1951.

Taluka	Total	Rural	Urban	Percentage of Rural to total population
Ajra	59,925	53,672	6,353	90.9
Bavda	52,922	52,922		100
Bhudargad	65,929	65,929		100
Gadhinglaj	1,11,397	1,02,851	8,546	92.3
Hatkanangale	1,69,709	1,06,515	63,185	62.8
Kagal	1,10,734	91,714	19,020	81.8
Karvir	2,66,299	1,29,464	1,36,835	48.6
Panhala	96,379	88,782	7,597	91.2
Radhanagari	87,205	87,205		100
Shahuradi	86,765	83,466	3,299	96.2
Shiroli	1,21,192	87,570	33,622	72.3
Total	12,27,547	9,50,090	2,77,457	77.4

The talukas of Bavda, Bhudargad and Radhanagari are purely rural. In the Karvir and Hatkanangle talukas we find that the proportion of the urban population to the total is 51.4 and 37.2 per cent respectively. These two talukas are noted for their commercial and industrial activities. The rest of the talukas are predominantly rural.

In the 1951 census the number of persons engaged in agriculture and in various allied occupations was recorded. This is shown in the following tables:—

TABLE No 4
POPULATION ENGAGED IN AGRICULTURE IN KOLHAPUR DISTRICT IN 1951

	Self-supporting Persons		Earning Dependents		Non earning Dependents		Persons following other professions as their main occupation but deriving secondary income from Agriculture	
	Males	Females	Males	Females	Males	Females	Males	Females
1 Cultivators of land wholly or mainly owned and their dependents	1,44,503	21,207	29,724	93,505	1,59,218	2,11,916	79,516	85,865
2 Cultivators of land wholly or mainly unowned and their dependents	35,716	2,289	7,809	25,148	15,956	47,105	30,765	23,576
3 Cultivating labourers and their dependents	20,424	5,738	3,064	9,090	19,107	27,213	19,039	23,106
4 Non cultivating owners of land, agricultural rent receivers and their dependents	4,694	2,241	467	553	6,894	11,684	6,702	703
Total—All Classes	2,05,337	31,475	41,064	1,28,296	2,21,175	3,00,918	95,655	1,33,350

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TABLE No. 5.
POPULATION ENGAGED IN ALLIED AGRICULTURAL OCCUPATIONS IN KOLHAPUR DISTRICT IN 1951

	Employees		Employees		Independent workers		Total	
	Males	Females	Males	Females	Males	Females	Males	Females
1. Stock raising	73	8	224	1	1,771	101	2,070	110
2. Rearing of small animal and in ect	..	1	4	..	1	1	6	3
3. Forestry and collection of products not elsewhere specified.	1	1	103	3	112	1	946	1
4. Plantation Industries	..	..	..	..	..	1	..	1
Total ..	73	10	331	3	1,917	105	2,321	118

Agriculture is the main source of livelihood to 9,28,265 persons including self-supporting persons, both earning and non-earning, besides providing subsidiary occupation to a fairly large number of persons. In table Nos 4 and 5 above are included persons engaged in agricultural cultivation, land owners cultivating and non-cultivating, farm labourers, labourers working in forests, and persons engaged in rearing, breeding and dealing in livestock. The majority of the workers on the land are the cultivating owners, numbering 6,63,073 who work on their own farms. Tenant cultivators who numbered 1,54,023 come next. Agricultural labourers, who work on other people's farms for wages in cash or kind, numbered 84,636. The non-cultivating owners of land, numbering 26,533, usually give out their lands to tenant cultivators on rent. The number of persons engaged in occupations allied to agriculture was 2,539. Of these, 250 were forest labourers who collect wood fuel and burn firewood for charcoal, 2,180 were engaged in breeding and rearing of livestock. Persons engaged in livestock business usually keep good quality cattle, buffaloes, and pack animals. They also keep sheep, goats and poultry.

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THE FOLLOWING TABLE GIVES THE NUMBER OF RAINY DAYS and average rainfall recorded at a few rain gauge stations in Kolhapur district.

RAINFALL

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TABLE No 6
KOLHAPUR RAINFALL RETURNS
(Average of 13 years from 1939-40 to 1951-52)

Stations	Approximate distance from the Sahyadries (Miles)	Pre-monsoon		Monsoon		Post-monsoon		Winter		Total	
		1st April-31st May		1st June-30th September		1st October-30th November		1st December-31st March		No of rainy days	Rainfall
		No. of rainy days	Rainfall.	No of rainy days	Rainfall.	No of rainy days	Rainfall	No of rainy days	Rainfall		
1. Gagan Bavada	0	6	6.8	106	242.0	12	14.8	1	1.0	125	204.6
2. Radhanagari	0	6	4.7	88	137.7	9	6.6	1	1.0	104	150.0
3. Gargoti	26	6	4.8	69	55.5	10	7.5	1	1.0	86	68.8
4. Kolhapur	40	7	4.6	52	32.5	9	7.4	1	1.8	69	46.3
5. Kapshi	45	5	4.0	43	29.4	7	5.8	1	1.0	56	41.1
6. Gadhanglaj	34	8	5.8	51	24.9	8	7.1	1	1.9	68	39.7
7. Vadgaon	50	7	5.9	42	23.4	8	5.0	1	1.3	58	36.4
8. Shirol	66	6	3.8	32	14.9	7	6.6	1	2.7	46	28.0
9. Kurundwad*		4	2.5	23	10.8	6	3.6	1	0.5	33.5	17.4

* From 1936-37 to 1948-49

Data and number of stations are not sufficient to bring out that rainfall decreases from South to North on the Sahyadries and that altitudes also make difference in the rainfall received at different places. Region with higher altitude in the north gets more rain than that with similar altitude in the south. In spite of insufficient data, however, the table vividly brings out the marked variation in rainfall from West to East. It may be stated broadly that the range between the maximum and the minimum is large and vagaries of rainfall are great. It is indeed rightly said that in Kolhapur district rainfall changes from mile to mile.

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Due to variation in rainfall from year to year (and from place to place) it is difficult to divide the district into distinct rainfall zones. On the basis of rainfall returns for a series of years, however, three broad divisions may be defined, (i) the western zone, receiving heavy and assured rainfall and comprising the talukas of Shahuwadi, Panhala (part), Radhanagari, Bhudargad, Ajra and Bavda, (ii) the central zone, receiving moderate but fairly regular rainfall and comprising Panhala (part), Karvir (part), Kagal (part), and Gadhinglaj talukas, and (iii) the eastern zone, receiving irregular and uncertain rainfall and comprising the talukas of Hatkanangle, Shirol, Karvir (part) and Kagal (part).

It should be clear from the table that most of annual rainfall (*kharif* rains, so to say) of the district takes place between June and November. During June-September, the district receives highest rainfall from the south-west monsoon. By the end of September, the south-west monsoon loses its strength and gives way to the north-east monsoon, which provides *rabi* rain to the eastern part of the district. The middle part of the district gets some rain from the north-east monsoon which is helpful for *rabi* sowing and for sugarcane. The eastern part has to depend on the rains of this monsoon for the maturing of jowar and wheat.

ALL THE CULTIVABLE LAND IN THE DISTRICT falls under one of the three categories, namely *jrayat* (dry crop land), *bagayat* (irrigated land) and rice lands. Dry crop lands on account of their dependence on the monsoon, are further divided into *kharif* (early monsoon) and *rabi* (late monsoon) lands. *Kharif* crops are brought to maturity by the rains of south-west monsoon whereas *rabi* crops depend on north-east monsoon, dew and irrigation.

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Kharif season, which commences in June and terminates in September, draws its rainfall mainly from the south-west monsoon and from the ante-monsoon showers in May. An average rainfall of 69" received during this season is on the whole fairly distributed. The main *kharif* crops of the district are—paddy, *kharif* jowar, bajri, ragi, Italian millets, kodra, vari, sava, maize, *turi*, *kulthi*, *udid*, *chavali*, groundnut, niger,

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sugarcane, chillies, brinjals, tomatoes, bhendi, cucurbits and leafy vegetables. Sowing and reaping of these crops roughly coincides with the commencement and termination of the monsoon. With the exception of sugarcane, sowing is generally done between mid June and mid July and harvesting between the middle of September and the end of November. Kharif Jowar, however is harvested between the middle of December and the middle of January. Crops like chillies, tur and cotton are harvested in September, December, January and February respectively.

In the heavy rainfall zone paddy, ragi, Italian millet, kodra, vari, sava and rala are the main crops grown. In the central and eastern zone, kharif jowar, tur, groundnut, cotton, tobacco chillies and all pulses are grown. Sugarcane, which is the main cash crop of the district, is grown all along the river valleys. Planting of tobacco is generally done in August and it is harvested in January. Planting of sugarcane commences from November onwards and is over by the end of January. Cultivators take *ratoon* crop of sugarcane at least for four years. There is also the practice of planting of cane by the *rajooring* method, especially in the month of August. This is a 16 month crop. Kharif jowar and groundnut grown in central and eastern zone are dibbled by marking the lands by a marker. Cotton crop is grown as a miscellaneous crop generally along with chillies. Sowing is over by the end of July.

Rabi crops such as shalu jowar, gram and wheat are grown in parts of central zone and eastern zone, along the river-banks submerged during floods. The moisture retained by the soil from monsoon showers, rains received from north-east monsoon and dew are sufficient for these crops. In the western zone, after the harvest of paddy, crops such as *vatana* (field peas), *val* and gram are taken in the lands retaining sufficient moisture. Advantage of north-east monsoon rainfall is also taken. Wherever watering facilities are available, wheat, onions, garlic and vegetables such as carrots, radish, cabbage, brinjals and tomatoes are the other crops grown after the harvesting of paddy.

Soils

ALMOST THE WHOLE OF THE WESTERN HALF OF THE DISTRICT IS covered by the basaltic Sahyadri ranges. The land gradually slopes towards the east into the Deccan plateau which is gently undulating with ridges and valleys. Due to these topographical features, the soils in the district vary from tract to tract, so much so that even in a single village, as between field and field, a variety of soils from rich-loam to poor thin *murmad* is met with.

The soils are derived mainly from trap, except in the forest covered mountainous area in the west where they are of lateritic origin. The laterite overlies the trap rock. Consequently, in the western portion the hill tops and ridges are

covered with lateritic soils, while in the valleys the soils are of mixed character, varying in colour from brownish to reddish. In the eastern portion, due to its undulating nature, deeper soils are formed in the low-lying parts, while the ridges are covered by shallow soils more or less partially eroded.

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SOIL

Physiographically, Kolhapur district can be divided into three broad soil zones: (a) the western part, with heavy rainfall (is mountainous and woody and is covered with lateritic soils), (b) the fertile central part with brownish well-drained soils of neutral reaction, and (c) the dry eastern zone, with precarious rainfall and covered with medium black soil of varying depth. The following table shows the chemical and physical characteristics —

TABLE No 7

COMPOSITION OF SOILS IN KOLHAPUR DISTRICT

Particulars	Laterite	Brown	Medium and deep black
Local names	Tambud	Halki kali	Madhyam or Bhari kali
Colour	Red to brownish red	Reddish brown	Gray to deep black
Depth	3'	3'-5'	5'-8'
Drainage	Good	Excellent	Good
Topography	Undulating	Undulating	More or less flat
Erosion	Nil	Slightly	Nil
Sand (per cent)	35-40	45-50	10-15
Silt (per cent)	25-30	20-25	30-40
Clay (per cent)	25-35	20-25	35-50
Lime (CaCO ₃) (per cent)	Nil	1-3	1-5
pH	4.50 - 6.50	6.50 - 7.50	7.50 - 8.50
Nitrogen (per cent)	0.08 - 0.10	0.05 - 0.08	0.06 - 0.08
Phosphoric acid (mg per cent) (P2O5) available	to 0.00 - 5.00	to 10.00 - 15.00	to 15.00 - 20.00
Potash (mg per cent) (K2O) available	15.00 - 20.00	20.00 - 25.00	20.00 - 25.00

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Soil.
Lateritic Soils

Lateritic soils (*tambad mati*) occur mainly in the western hilly tracts of heavy rainfall, on the hill tops and in the ridges which are not covered by forest. They are found in the western parts of Karvir, Bhudhargad and Ajra and the whole of Shahuwadi, Panhala, Radhanagari and Bavada talukas. They are red to brownish-red in colour, mostly eroded and shallow with good drainage. The soils are acidic with low phosphoric contents and liming has been found to be beneficial. They are not retentive of moisture and hill millets are predominantly taken from them. When terraced, applications of nitrogen and phosphorus are found quite useful and in such cases paddy crop can also be taken from the soil.

Under forests, which abound in valuable trees like teak, *undi*, *jambul* etc., the soils are fertile and rich in humus.

In the valleys, lateritic soils are mixed with trap soils. They vary in colour from brown to black, are fairly deep retentive of moisture. Paddy is the main crop of this area and in the *rabi* season *val* is also grown wherever possible. Due to the deforestation of the forests, the soils are well supplied with nitrogen and organic matter but are very poor in phosphorus and potash. The paddy crop, therefore, responds well to the application of phosphorus and potash.

Brown Soils

Brown soils (*halki kali mati*) are found in the talukas of Hatkanangle, Karvir and Radhanagari and parts of the Bhudhargad and Ajra talukas in the transition tract. They are mainly derived from trap and are dark brown in colour, with a reddish tinge. They are rich and fertile with excellent granular structure, almost neutral in reaction and well supplied with calcium. These soils respond well to the application of fertilizers. As this tract receives a guaranteed rainfall of 40"-50", conditions in the tract are optimum for most of the crops. Rice, jowar, and groundnut are grown on these soils in kharif season. Sugarcane and vegetables are taken wherever irrigation facilities are available. Jaggery produced from sugarcane grown in these soils, is well-known throughout India.

Medium and Deep
Black Soils

Medium and Deep Black Soils (*madhyam* or *bhari kali mati*) are found in the talukas of Shirol, Hatkanangle, Karvir, Kagal and Gadhinglaj. They are also derived from trap and vary

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in depth considerably, from place to place. In the river valleys the soils are deep. Medium deep soils are grey in colour with good granular structure and drainage. The deeper soils are more black in colour and more clayey. Lime nodules occur in places and pH value is between 7.5 and 8.0. The soils are quite fertile and good crop of *Uharaj* jowar and groundnut are obtained. They are fairly rich in phosphorus contents and the crop respond well to the application of nitrogen to these soils. As drainage is good, the soils are amenable to irrigation and consequently paddy, sugarcane and vegetables can be successfully taken from them.

BEFORE THE MERGER OF PRINCIPAL STATES (i.e. before 1949), the total area of Kolhapur State, including that of *jahagirs*, was 20,67,291^{*} acres. Immediately after the constitution of Kolhapur district in 1949-50, which then did not include the talukas of Katkol and Raibag of the former State, the total area of the district was reported to be 17,00,700 acres. Thanks to the improvement in reporting and to the reorganisation of the agencies collecting agricultural statistics in the merged and integrated areas, in 1955-56 the total geographical area of the district was reported to be 17,39,619[†] acres.

A major portion of the district forms an irregular part of the South Deccan plateau. The western and central zones, being very proximate to the Sahyadri ranges, are naturally more hilly than the eastern zone. The following table shows the distribution of cultivated and uncultivated areas in Kolhapur district in 1955-56 —

* P. C. Patil, Regional Survey of Economic Resources, India, Kolhapur 1950.

† Chandgad Taluka Excluded. See foot note at the end of the Chapter.

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TION.

TABLE No 8

STATEMENT SHOWING CULTIVATED AND UNCULTIVATED AREAS IN KOLHAPUR DISTRICT DURING THE YEAR 1955-56

Talukas	Number of Villages	Total Geogra- phical- areas	Cultivated Area (In acres)				Total cultivated area
			Gross cropped area	Area cropped more than once	Net area sown	Current fallows	
1	2	3	4	5	6	7	8
Ajra	84	1,32,251	74,132	316	73,816	5,410	79,226
Bavada	76	1,30,701	27,135	69	27,066	5	27,071
Bhadargad	97	1,59,246	59,831	666	59,165	3,153	62,318
Gadhinglaj	90	1,22,258	1,02,723	1,384	1,01,339	7,299	1,08,638
Hatkanangale	53	1,50,578	1,19,161	2,176	1,16,985	268	1,17,253
Kagal	80	1,35,280	1,21,537	930	1,20,607	Nil	1,20,607
Karvir	107	1,65,835	1,10,757	2,654	1,08,103	5,320	1,13,423
Panhala	102	1,40,527	77,388	2,091	75,297	6,561	81,858
Radhanagari	101	2,20,485	68,704	3,411	65,353	18,856	84,209
Shahuwadi	131	2,57,065	69,408	4,924	64,484	3,475	67,959
Shriol	47	1,25,393	1,06,838	440	1,06,398	98	1,06,496
Total for the District	908	17,39,610	9,37,674	19,061	9,18,613	50,445	9,69,058

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TION

Talukas	Number of Villages	Total Geographical areas	Un cultivated Area (In acres)								Total un-cultivated area
			Forests	Barren and unculturable area	Land put to non-agricultural uses	Culturable waste	Permanent pastures and other grazing areas	Land under miscellaneous trees, crops and groves	Other fallows		
1	2	3	9	10	11	12	13	14	15	16	
Ajara	84	1 32,231	36,267	5,639	3,186	323	7,610	Nil	Nil	53 025	
Barada	76	1,30,701	30,384	6,632	2,530	62,810	764	290	Nil	1,03,630	
Bhudargad	97	1 59,246	59,768	6,518	6,801	12,488	7,372	Nil	3,781	96,923	
Gadhinglaj	90	1,22,258	4,309	1,654	4,171	222	2,746	432	96	13,620	
Hatkanangale	53	1,50,578	2,340	8,255	2,904	Nil	19,376	443	7	33 325	
Kagal	80	1,35,280	3,631	117	7,936	Nil	2,703	266	Nil	14,673	
Karvir	107	1,63,835	10,772	7,232	1,725	1,714	30,816	103	Nil	52 412	
Panhala	102	1,40,527	29,069	4,613	7,075	8,861	3,940	Nil	5,111	58,669	
Radhanagari	101	2,20,485	70,734	27,379	1,534	19,226	1,969	14,678	756	1,36,276	
Shahuwadi	131	2,57,065	60,799	31,371	6,616	54,124	29,380	830	5,986	1,89,106	
Shurul	47	1,25,393	2,228	8,419	697	4,781	2,725	Nil	47	18,897	
Total for the District	968	17,39,619	3,10 521	1,07,879	45,195	1,64,549	1,09,601	17,042	15,774	7,70,561	

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 Land Cultivation.
 —
 Cultivated Area.

The total cultivated area in the district formed about 53 per cent. of the total geographical area. This of course, included cropped areas which were kept fallow during the current year and excluded areas which were cultivated more than once during an agricultural year. The eastern plains, mainly the talukas of Gadag, Haver, Nagpur, Solapur and Shirdi, occupied nearly 53 per cent. of the total cultivated area. Among the hilly talukas of the west, Baroda taluka recorded the lowest area under cultivation (i.e. about three per cent. of the cultivated area) because of its proximity to the Sahyadris.

It is further interesting to note that the percentage of cultivated area to total area varied significantly from taluka to taluka. In Nagpur taluka it was as high as 83.2 while in the Baroda taluka it stood only at 2.7. This shows that the talukas in the eastern part possess the highest acreage under cultivation vis-à-vis the total geographical area and secondly it also bears out that within each of these talukas the proportion of total cultivated area to the total geographical area is much larger than in the talukas of the hilly west.

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The cultivated area in Kolhapur district falls under two major heads namely, *Jirayat* (dry land) and *Bogayat* (irrigated land). The *Jirayat* land which formed 93 per cent. of total cultivated area in 1955-56, is cropped only with the help of rain water, while the *Bogayat* land (7 per cent.) is cropped with the help of irrigation, mainly lift irrigation.

Forest Area.

Forests in Kolhapur district occupied in 1955-56 an area of 2,10,521 acres which is about 11 per cent. of the total geographical area and nearly 41 per cent. of the total uncultivated area of the district. As it should be, the talukas in the west have considerable area under forests. The talukas of Bhudargad, Patanagad and Shikharwad taken together account for about 61 per cent. of the total area under forests in the district. In contrast to this, however, are the eastern talukas of Gadag, Haver, Nagpur and Shirdi, possessing only four per cent. of the total area under forests.

The following table shows taluk-wise distribution of forests under the charge of the Forest Department in 1955-56:—

TABLE No 9

AREA IN CHARGE OF FOREST DEPARTMENT IN KOLHAPUR DISTRICT, 1955-56

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Forest Area

Range	Talukas included in the range	Area in acres under forests		
		Reserved	Protected	Total
1 Karvir	Karvir, Radhanagari (Pt), Hatkanangale, Kagal (Pt)	13,678	9,777	23,455
2 Panhala	Panhala, Bavda (Pt), Shahuwadi (Pt)	49,013	19,846	68,859
3 Bhudargad	Bhudargad, Kagal (Pt), Ajra (Pt)	46,312	20,941	67,253
4 Vishalgad	Shahuwadi (Pt)	44,626	4,254	48,880
5 Ajra	Ajra (Pt), Gadhinglaj, Kagal (Pt)	15,684	17,279	32,963
6 Radhanagari	Radhanagari (Pt) and Bavda (Pt)	65,227	18,444	83,671
7 Bavda	Bavda (Pt)	Nil	18,277	18,277
Kolhapur District		2,34,540	1,08,818	3,43,358

Note —Pt = Part

It will be observed that total area under forests, as recorded in the previous table and in the above table does not agree with each other *

Kumri cultivation (wood-ash tillage) is practised mainly in *Kumri Cultivation* the hilly regions of the west. Shrubs and bushes on the farm land are burnt and then seeds of *nachana* and *varai* are broadcast. The cultivators raise the crop for about two years and leave the area to rest for a period of about ten years after which the cycle is again repeated. In some cases, the cycle

* The main causes of this discrepancy are —(1) The dates of reporting the area figures for annual reports differ in the case of the Forest and Revenue Departments. Forest department statistics are for the financial year whereas Revenue Department statistics are for the agricultural year. (ii) As a result of the merger of States (1949) the forest areas of the then States are now managed by the Forest Department. They are not yet legally constituted as Reserved and Protected forests and the work in this connection is in progress (1956-57). However, for the time being, such areas are shown by the Forest Department as forest areas whereas in some cases Revenue Department shows them as waste lands.

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Kumri Cultivation

is as short as of four to five years. Formerly, vast areas of forest land were given out for *kumri* cultivation to the villagers. Most of these lands have now become barren due to heavy soil erosion resulting from repeated *kumri* cultivation. After the merger of the former, Kolhapur State, however, the practice was discontinued. Thereafter the people satisfied their land hunger by *kumri* cultivation on waste lands in charge of the Revenue Department. Now, since these waste lands are getting impoverished by *kumri* cultivation, villagers have started turning their eyes to the virgin forest lands in charge of the Forest Department.

Forest Products

Forest products are divided into two main classes, major and minor. Major forest products comprise mainly wood (i.e. timber and fuel). The total coupe revenue in Kolhapur district in 1955-56 amounted to Rs 73,166. Minor products in the district are *kaju* fruits, *watsol*, *amsol*, honey and wax, *ghaymor*, *phade*, *mano* fruits, *bibi* fruits, *apta temburni* leaves, *sawat* cotton, *lavala kuchal* seed, *shemb* bark, *wavding*, *karanj* seed and *hirda* fruits. They yielded a revenue of Rs 26,086. Among the minor products *hirda* fruits are a major contributor to the revenue, next in importance are *shukekar* and *apta temburni* leaves.

Culturable Waste
Lands.

Culturable waste lands come next in importance (about 21 per cent) to forests which occupied the highest acreage of uncultivated area. These include all lands available for cultivation, whether not taken up for cultivation or abandoned after five years for one reason or the other. Such lands may be either fallow or covered with shrubs and jungles which are not put to any use. They may be assessed or unassessed and may lie in isolated blocks or within cultivated holdings. This category also includes lands once cultivated but not cultivated for five years in succession.

The remaining 39 per cent of uncultivated area is distributed mainly under three categories. Permanent pastures and other grazing lands stand next to culturable waste lands. Barren land and mountains occupy a considerable part of the district. The area occupied by buildings, roads and railways and water (i.e., land put to non-agricultural uses) was 6 per cent of the total uncultivated area. The area under other categories, namely, "other fallows" and "land under miscellaneous tree crops and groves" was almost insignificant.

Cropped Area

The gross cropped area of the district has been recorded as 9,37,674 acres in 1955-56, of which 19,061 acres of land are cropped more than once, hence net cropped area in the district in that year comes to 9,18,613. It is interesting to study how this cropped area is distributed as between food and non-food crops as also in different seasons. The following tables bring out these features very clearly —

TABLE No 10
DISTRIBUTION OF CROPPED AREA IN KOLHAPUR DISTRICT DURING THE YEAR 1955-56

DISTRIBUTION OF CROPPED AREA IN KOLHAPUR DISTRICT DURING THE YEAR 1955-56 (In acres)

Taluka	Gross Cropped Area						Area cropped more than once	No. cropped years	Field
	Kharif		Rabi		Total				
	Food crops	Non food crops	Food crops	Non food crops	Food crops	Non food crops			
Ajara	15,329	28,414	359		15,688	28,414	74,132	73,416	74,132
Bavada	21,581	5,431	123		21,704	5,431	27,135	27,076	27,135
Bhudargad	16,515	12,010	676		17,191	12,686	59,931	59,105	59,931
Gadhinglaj	61,037	39,757	1,309	20	62,346	39,777	1,02,723	1,01,779	1,02,723
Hatkanangale	67,658	47,662	3,841		71,499	47,662	1,19,161	1,16,985	1,19,161
Kagal	58,958	58,985	3,598	6	62,556	58,991	1,21,537	1,20,607	1,21,537
Karvir	69,244	36,204	3,309		74,553	36,204	1,10,757	1,08,107	1,10,757
Panhala	44,307	29,060	4,021		48,328	29,060	77,388	75,297	77,388
Radhanagari	16,287	20,531	1,946		48,233	20,531	68,764	65,353	68,764
Shahuwadi	41,439	20,967	7,002		48,441	20,967	69,403	64,181	69,403
Shriol	54,605	41,710	9,202	1,231	63,897	42,941	1,06,938	1,03,798	1,06,938
District Total	5,57,560	3,41,391	37,466	1,257	5,95,020	3,42,648	9,37,674	9,18,613	9,37,674

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Cropped Area

**Agriculture and
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TABLE No 11.
ACREAGES UNDER DIFFERENT CROPS IN KOLHAPUR DISTRICT DURING 1955-56

[illegible]

Most of the crops in the district are taken in *kharif* season. Only about four per cent of gross cropped area is under crops taken in *rabi* season. Another point that emerges from these tables is that about 63 per cent of cropped area is under food crops as against 37 per cent under non-food crops. This shows that the place of non-food crops is not insignificant in the agricultural economy of the district, though food crops do occupy a dominant position.

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The main food crops of the district are rice, jowar, *ragi*, *varai*, *varia*, *bajri*, maize, wheat and other hill-milletts among cereals, *turi* horse-gram, gram, black-gram, *vatana*, *mug*, other pulses and sugarcane. Fruits and vegetables constitute a negligible portion. Among the important non-food crops are groundnut and *niger* among oilseeds, tobacco among drugs and narcotics, chillies among condiments and spices, cotton and fodder crops. Betel leaves and fibres other than cotton are also grown in the district, though acreage under them is negligible.

Has there been any change in the crop pattern followed by the husbandmen of the district since compilation of last Gazetteer (1886)? The data available for comparison are not based on identical conditions in regard to total acreage, classification of crops etc. Therefore the comparison would not be completely valid. However, broad indication may be obtained from the following table —

Changes in Crop
Pattern

TABLE No 12

ACREAGE UNDER DIFFERENT CROPS IN KOLHAPUR DISTRICT
IN ACRES IN 1881-82 AND 1955-56

Crops	1881-82*	1955-56
<i>Cereals —</i>		
Rice	89,038	1,87,430
Wheat	10,014	5,809
Barley	146	7
Jowar	2,60,197	1,47,887
Bajri	32,570	10,290
Maize	3,205	8,702
Ragi	82,080	70,026
Italian Millots	10,125	3,903
Kodo or Varagu (Kodra)	1,314	3,224
Vari	7,148	17,830
Sava	19,952	20,580
Others	-	425
Total—Cereals	5,25,779	4,76,311

* Figures are for Kolhapur State

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TABLE No. 12—contd.

Agriculture and Irrigation. LAND UTILISA- TION. Changes in Crop Pattern.	Crops.	1881-82*	1953-50
	<i>Pulses,—</i>		
	Gram .	17,738	8,987
	Green Gram (mung) ..	2,294	693
	Tur (Arhar) ..	22,078	18,001
	Black Gram or Urad (Mash) .	3,308	5,330
	Horse Gram ..	2,530	9,501
	Masur	1,513	210
	Math .	606	708
	Val .	1,049	1,832
	Chavali	232	141
	Watana	1,470	4,526
	Others	.	712
	Total—Pulses ..	55,917	51,004
	<i>Oil Seeds —</i>		
	Edible—		
	Groundnut ..	27,543	1,13,078
	Cocoanut	.	2
	Sesamum	927	47
	Safflower ..	5,223	417
	Others ..	182	606
	Total—Edible Oil Seeds	34,175	1,15,080
	Non-Edible—		
	Linseed .	505	1
	Castor .	1,980	16
	Niger seed ..	9,112	3,556
	Total—Non Edible Oil seeds	11,633	3,573
	Total—Oil Seeds	10,108	1,18,653

* Figures are for Kolhapur State

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 TION
 Changes in Crop
 Pattern

It will be observed that in the former Kolhapur State, cereals occupied nearly 70 per cent of the cropped area in 1881-82. This percentage showed a decline of nearly 20 points in 1955-56. The area under rice, increased by about 22 per cent while in the case of jowar it went down by nearly 20 per cent. In the case of pulse crops, no significant change is observed in the acreages for the group as a whole. Area under oilseeds increased from six per cent in 1881-82 to 13 per cent. in 1955-56. Among oilseeds, area under groundnut registered a considerable increase from 60 per cent in 1881-82 to 96 per cent in 1955-56. Groundnut cultivation gained in importance because of the cash value of the crop. Tobacco, because of its increasing importance as a cash crop, also recorded an increase of over three per cent. In 1881-82, acreage under this crop was little more than one per cent of gross cropped area while in 1955-56 it rose to five per cent. In the case of sugarcane, there is an increase of about 4 per cent over the acreage under this crop in 1881-82. Increased and improved irrigation facilities are responsible to a large extent for this increase.

HOLDINGS.

THE SIZE AND COMPOSITION OF AGRICULTURAL HOLDINGS have undergone considerable change since the publication of Kolhapur State Gazetteer in 1881-82. In that year, including alienated lands, the total number of holdings was 75,345. Of these, 35,362 were holdings of not more than five acres; 16,787 were of six to ten acres; 12,778 of eleven to twenty acres, 7,800 of twenty-one to fifty acres, 2,145 of fifty-one to a hundred acres, 453 of 101 to 500 acres; and 20 above 500 acres (including two of more than 2,000 acres). The following table gives the number of holders, and the area held by them in Government Rayatwari area in Kolhapur district in 1952-53.—

TABLE No 13

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RAYATWARI AREA IN KOLHAPUR DISTRICT, 1952-53

	Class A.				Class B.				Class C.			Total	
	No of persons	Area Held.		No of persons	Area held		No of persons	Area held	No of persons	Area held	No of persons	Area held	Total
		Khalasa	Inam		Khalasa	Inam		Khalasa		Khalasa		Inam	
	1	2	3	4	5	6	7	8	9	10	11		
1 Upto 5 Acres	86,524	1,00,331	14,288	1,250	2,635	1,843	17,556	29,608	6,009		1,07,330	2,11,904	
2 Over 5 and upto 15	22,130	1,58,004	12,933	637	4,602	1,715	5,671	35,380	8,602		28,441	2,21,386	
3 Over 15 and upto 25	4,946	80,921	6,733	229	3,833	893	1,356	19,185	5,295		6,531	1,16,860	
4 Over 25 and upto 100	3,009	1,05,973	7,475	105	8,029	1,189	1,153	39,308	8,851		4,417	1,70,828	
5 Over 100 and upto 500	92	13,409	1,001	29	3,150	898	173	19,505	9,321		294	47,887	
6 Over 500	4	511	1,750	2	100	2,099	46	15,214	23,979		52	13,653	
Total	1,16,765	5,19,239	44,783	2,342	22,349	8,637	25,958	1,58,260	62,210		1,45,005	8,15,478	

Class 'A' — Those persons who cultivate land themselves with or without the help of hired labour

Class 'B' — Those persons who do not cultivate land themselves, but supervise and direct cultivation by labourers or farm servants

Class 'C' — Those who receive rent but do not directly or indirectly take part in cultivation

Note—In view of the definition of "personal cultivation" given in the Bombay Tenancy and Agricultural Lands (Amendment) Act, 1955, the distinction between classes A and B disappears with the result that there will generally be only one class. Most of the lands will fall in this class and in the present C class, which will have to be classed as B, the tenanted lands will be very small in extent.

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Holdings

The size of an average holding* works out to about 5.6 acres for the district. It seems to have been influenced by the preponderance of holders having their holdings of less than five acres each. Nearly 72.6 per cent of the total holders belonged to this class and held only 28.3 per cent of the total area held. Holdings of 19.6 per cent, ranged between five and fifteen acres; they held 27.2 per cent. of the total area. A large number of them cultivated the land themselves with or without the help of hired labour.

It is interesting to note that nearly 46.5 per cent. of the total area held was in the charge of a handful of persons (about 7.8 per cent). Their holdings stood between 15 and 500 acres (and above). The existence of jagirs and inams in the former Kolhapur State was probably responsible for this concentration of ownership in land. Those with large holdings showed a tendency to rent out the land to others. Irrigation facilities or an assured rainfall in parts of the district might have stimulated the tendency to lease out land in places where much land was held in large holdings instead of hiring labour for cultivation as is usually done in the case of large holdings in dry crop regions. Thus, though there were 52 holders, with an average landholding of more than 500 acres, majority of them were absentee landlords.

The size of holding varies from taluka to taluka and is dependent on rainfall, soil, crop pattern, pressure of population, financial condition of the rayats and the extent of absentee landlordism prevailing. In Kagal taluka the highest average of 10.39 acres was recorded while in Radhanagar it was the lowest, namely 4.14 acres. The following table gives the quinquennial statement of holdings in various talukas of the district:—

*"Holding" is the area of land (may be consisting of scattered fragments in different areas) registered in the name of a "holder".

TABLE No 11

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RAMATWARI AREA IN KOLHAPUR DISTRICT (Till 31-3-1952-53)

Magnitude Groups	Classes	ATAPA			RAVADA MAHAI			HIDAPGAD		
		No of Persons	Area in Acres		No of Persons	Area in Acres		No of Persons	Area in Acres	
			Khad	Inam		Khad	Inam		Khad	Inam
1 to 5 Acres	A	11,497	31,101	10,535	2,835	1,133	7,111	8,109	2,738	4,122
	B							131	1,179	1,179
	C	155	4,305		88	110		40	2,432	2,432
5 to 15 Acres	A	46	177	36	1,379	12,427		1,744	11,011	1,022
	B	9	57	11	1	1		175	914	924
	C	104	562	109	96	289	32	69	2,787	1,109
15 to 25 Acres	A	21	284	35	769	10,648	128	287	3,068	1,699
	B	3	49					47	949	214
	C	34	119	110	21	103		112	2,129	709
25 to 100 Acres	A	15	177	129	134	17,918	111	210	3,792	2,173
	B	3	110	26	8	26		21	816	269
	C	78	2,891	217	79	1,389	702	169	2,429	1,482
100 to 500 Acres	A	2	781		21	3,009	223			
	B				1	110		2	213	3
	C	27	1,212	1,749	10	971	6,011	15	1,571	1,592
500 and above	A									
	B									
	C	15	2,896	12,612				1		5,646
Total		12,099	17,476	25,769	5,412	51,000	2,678	11,087	11,017	25,888

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TABLE No. 11 contd.

Mazculture Group	Class	KARVE			PANHOLA			RADHANAGARI		
		No. of Portions	Area in Khadim.	Area in Acres	No. of Portions	Area in Khadim.	Area in Acres	No. of Portions	Area in Khadim.	Area in Acres
		3	1	3	0	7	8	0	10	11
1 to 5 Acres	A	13,208	23,406	4,147	9,097	10,331	205	8,383	11,309	851
	B	1,130	1,180	1,831	107	110	86	900	613	90
	C	2,613	2,100	613	2,303	3,228	310	978	1,206	113
6 to 15 Acres	A	9,601	11,431	914	3,300	10,865	1,143	1,918	10,808	385
	B	1,231	8,828	870	45	300	82	31	372	21
	C	1,163	21,180	120	102	3,319	730	101	1,320	125
15 to 25 Acres	A	800	11,002	1,838	109	7,101	792	985	6,365	270
	B	578	7,131	958	18	215	110	13	230	1
	C	318	1,180	135	85	1,766	338	51	1,081	110
25 to 100 Acres	A	231	9,913	429	181	6,152	291	181	6,329	250
	B	100	6,071	1,171	17	618	182	7	300	1
	C	125	3,971	391	90	1,063	270	81	3,223	138
100 to 500 Acres	A	15	2,171	132	2	328	11	0	2,130	1
	B	11	3,800	302	1	108	13	1	1,120	3
	C	20	1,880	302	2	110	281	11	1,120	1
500 and above	A	1	000	1	1	1	1	1	1	1
	B	1	000	1	1	1	1	1	1	1
	C	1	000	1	1	1	1	1	1	1
Total		27,600	1,28,020	15,015	11,917	60,100	3,037	19,487	19,903	2,308

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TABLE No 14—contd

Magnitude Groups	Classes	GADHINGLAJ			HATKANANGALE			KAGAL		
		No of Persons	Area in Acres		No of Persons	Area in Acres		No of Persons	Area in Acres	
			Khalas	Inam		Khalas	Inam		Khalas	Inam
1	2	3	4	5	6	7	8	9	10	11
1 to 5 Acres	A B C	10,707 74 1,451	11,518 205 1,709	9,230 78 1,383	11,737 233 3,203	10,801 599 5,104	7,112 201 1,516	5,151 21 617	5,281 84 2,019	1,421 16 640
5 to 15 Acres	A B C	2,415 88 560	9,933 402 2,294	9,224 267 2,210	2,817 136 1,203	21,006 791 8,111	2,759 249 2,784	1,927 37 181	11,077 416 3,736	1,046 61 1,527
15 to 25 Acres	A B C	418 11 117	3,361 71 1,012	4,071 144 1,147	177 45 299	7,201 898 4,163	958 111 1,084	673 19 106	10,660 467 2,379	1,819 43 959
25 to 100 Acres	A B C	143 10 113	2,309 257 1,372	2,004 272 1,585	206 37 204	7,007 1,005 7,061	735 401 1,701	699 38 57	23,646 845 6,462	3,039 201 1,919
100 to 500 Acres	A B C	2 3 11	143 1 668	186 455 781	10 9 22	1,114 856 1,175	456 315 1,040	13 2 4	2,278 389 3,768	318 1,101 9,627
500 and above	A B C									
Total		16,103	75,175	11,937	20,698	88,772	17,938	9,847	75,537	26,797

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TABLE No 14—concl'd

Magnitude Groups	Classes	SHAHUWADI			SHIROL		
		No of Persons	Area in Acres		No of Persons	Area in Acres	
			Khalasa	Inam		Khalasa	Inam
1	2	3	4	5	6	7	8
1 to 5 Acres	A	7,880	14,171	1,092	9,700	13,298	7,077
	B	31	101		100	274	133
	C	884	768	251	2,214	2,387	2,779
5 to 15 Acres	A	2,392	20,877	561	2,825	17,187	7,570
	B	16	160	2	83	477	224
	C	162	1,050	202	746	3,420	3,653
15 to 25 Acres	A	681	32,901	122	663	8,509	3,295
	B	11	233		45	550	386
	C	38	730	5	233	1,473	2,787
25 to 100 Acres	A	475	21,553	324	350	8,045	1,573
	B	9	284		21	585	321
	C	23	1,275	39	142	2,204	2,682
100 to 500 Acres	A	8	1,865	2	8	687	510
	B				1		304
	C	3	288		20	1,724	2,564
500 and above	A				2		1,004
	B						
	C				2	1,374	1,429
Total		12,622	90,325	2,600	17,314	62,280	38,960

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Holdings
Prevention of
Fragmentation
and Consolidation
of Holdings

WITH A VIEW TO PREVENTING FRAGMENTATION and initiating the process of consolidation of holdings, the Government of Bombay enacted a law called the Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947. It was made applicable to Kolhapur district in 1954

The first part of the enactment deals with prevention of further fragmentation of land. Government has been empowered to fix the "standard area" (i.e. the minimum area necessary for profitable cultivation as a separate plot) for any class of land in any local area. The "standard area" is such as is expected to keep the cultivator fully employed on the field, and the yield from it is expected to be sufficient to cover the cost of cultivation and Government revenue assessment and also to yield a reasonable profit. On account of difference in quality of soil, climate, standard of husbandry and other factors, the standard areas for different types of land vary from district to district. The range of the standard area applicable to various types of land in the district is as follows —

<i>Jirayat</i>	1 acre
Rice	20 gunthas
<i>Bagayat</i>	20 gunthas
<i>Varkas</i>	2 acres

Under the law, the standard areas are fixed by the Collector in consultation with the District Advisory Committee and after consideration of any objection from the public to his provisional figures which have to be published for general information inviting objections. All existing holdings which are smaller than the standard area are declared as fragments and entered in the Record of Rights as such and the fact is notified to the fragment holders. By 1958, the work of entering the fragments in the Record of Rights had been completed in respect of over 850 villages and notices to this effect had been issued for about 817 villages. The work of certification of mutation regarding fragments was completed for over 838 villages.

The fragment holder and his heir can cultivate and inherit the fragment, but if at any time the fragment holder or his heir wants to sell or lease the fragment, it must be sold or leased to a contiguous holder who can merge it with his field. In case the contiguous holder is unwilling to take it or purposely makes a low bid, Government purchases the fragment in question at the market value according to the provisions of the Land Acquisition Act, 1894, and leases it out to any of the neighbouring holders. In this process tenants of the fragments are protected and they are not to be discontinued. Creation of fragments in future is prohibited. It cannot be done either by transfer or partition. Transfer or

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partition contrary to the provisions of the Act is void and persons guilty of breach of the law are liable to pay a fine upto Rs 250.

Side by side the Act also provides for the consolidation of holdings into compact blocks. This involves valuation of all holdings in a village and then redistribution in such a manner as to secure to each cultivator the same return from land which he had got prior to consolidation. Every effort is made to ensure that exchange is made only of lands of equal fertility and outturn. Where such exchange is not possible, compensation is paid to the owner who is allotted a holding of less market value than his original holding and this compensation is recovered from the owner who is allotted the holding which has greater value than his original holding. This amount of compensation is fixed according to the provisions of the Land Acquisition Act. After the process of consolidation is over, the tenure of the original holding is transferred to the new consolidated holding. Similarly, leases, debts and encumbrances, if any, are also transferred, adjusted and fixed up. The interests of tenants are safeguarded, as far as possible, and tenancies are usually transferred to the exchanged land. If there is any difference in value, between the original holdings and the exchanged ones, adjustments in rents are made.

In Kolhapur district by 1958, 50 villages had been selected for implementing the schemes of consolidation of agricultural holdings and duly notified in accordance with section 15 of the Act, nine and 26 villages respectively were from the talukas of Hatkanangle and Karvir and 15 were from Panhala mahal. An area of 92,644 acres was available for the purpose. The work of consolidation had been taken up in 26 villages (area available 53,164 acres) viz Padli, Manpadle, Wathar, Talsande, Chaware, Pargaon, and Ambap in Hatkanangle taluka, Kurdu, Isphurli, Nandwal, Kavane, Mahalunge, Yewati, Nigave Kh, and Khebavade in Karvir taluka, and Amatewadi, Shahapur, Borpadale, Pokhale, Jakhale, Dewale, Mohare, Arale, Kekhale, Bahirewadi, and Male in Panhala mahal. The execution of consolidation schemes had been completed in eight villages, namely, Padle, Wathar, Talsande, Amtewadi, Shahapur, Borpadale, Pokhale, Jakhale. Consolidation schemes have been published in about three villages viz, Ambap, Isphurli, and Kekhale. The area actually consolidated was 14,380 acres. The number of holdings and fragments reduced from 11,084 and 7,273 before consolidation to 5,735 and 2,460 respectively after consolidation.

In addition, consolidation schemes were in progress in nine villages, namely, Pargaon, Mohare, Kurdu, Chaware, Arale, Kavane, Bahirewadi, Nandwal, Mahalunge, and it was proposed to take up consolidation work in the remaining four villages (Male, Yawati, Nigave Kh, Khebawade) by 1958-59.

FOR STEPPING UP AGRICULTURAL PRODUCTION and for ensuring economic cultivation, an increase in the unit of cultivation is necessary. Here co-operative farming has direct relevance. Co-operative farming necessarily implies pooling of land and joint management. Without under-mining the sense of proprietorship and the incentive to industry that it gives, co-operative farms can produce all the advantages that a larger unit possesses.

There was only one co-operative farming society in former Kolhapur State when it was merged in the Bombay State and the Kolhapur district constituted. Twelve more societies have been organised under the Co-operative Farming Scheme started in 1949 in the State.

There are four kinds of co-operative farming societies and the description of each is given below.—

(i) *Co-operative Collective Farming*—The society itself cultivates the land which it owns or takes on lease. No dividend is paid on the share capital. Members get wages for their work and in the case of profits a bonus is paid in proportion to their wages. Members have the option to withdraw from such a society, in which case they get back their capital. There were nine co-operative farming societies in the district.

(ii) *Co-operative Tenant Farming*—The co-operative tenant farming society owns land or gets it on lease, but farming is not carried on by itself. Land is divided into blocks and each block is given on rent to a cultivator who has to produce according to the plan laid down by the society. The society gives its members all facilities regarding seed, finance and implements. There were three societies of this type.

(iii) *Co-operative Better Farming*—The ownership and management of land rests with the individual, the society provides better seeds, manures and facilities for irrigation storage and marketing. There was only one better farming society (at Mhaswe). It has been registered only recently. It proposes to make available irrigation facilities to its members.

(iv) *Co-operative Joint Farming*—To enjoy the advantages of large-scale farming and solve the problem of sub-division and fragmentation of holdings, this kind of farming is most suited. The land of small owners is pooled into one unit though proprietorship rests with individual members. No such society has been registered so far.

Most of the societies have been organised on Government waste lands, eight societies belonged to backward class persons (who are mainly landless agriculturists), two to both backward

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and non-backward class persons and one each to *dhangar* community, displaced persons and non-backward class persons

The following statement shows particulars in respect of farming societies in Kolhapur district. —

TABLE No 15

FARMING SOCIETIES IN KOLHAPUR DISTRICT

Particulars.	' Tenant' Farming	Collective Farming.
1 Number of societies	3	9
2 Membership	194	373
3 Acreage in possession	425	1,067
4 Acreage brought under cultivation	60	359
5 Share Capital	Rs 5,740	Rs 11,945
6 Reserve Fund	„ 274	„ 948
7 Working Capital	„ 22,578	„ 43,817
8 Government Financial Assistance—		
(a) Loan for Share Capital	„ 4,000	„ 11,000
(b) Loan for Land Development	„ 18,750	„ 7,565
(c) Subsidy for Land Development	„ 6,250	„ 735
(d) Loan for digging a well	„ .	„ 2,400
(e) Subsidy for digging a well	„	„ 600
(f) Subsidy for purchase of seeds, manures, etc	„ 2,250	„ 4,558
9 The thirteenth society, namely, the Better Farming Society at Mhaswe in Bhudhargad taluka has been registered very recently		

CEREALS

The following tables show acreage, outturn and prices of different food and non-food crops (during 1950-56), and area under cereals in 1955-56 in Kolhapur district —

TABLE No 16.

ACREAGE, OUTTURN AND PRICES OF DIFFERENT FOOD AND NON-FOOD CROPS IN KOLHAPUR DISTRICT, DURING 1950-56

	1950-51			1951-52			1952-53		
	Total area in hundred acres	Total outturn in hundred tons	Prices per maund of 82 ½ lbs	Total area in hundred acres	Total outturn in hundred tons	Prices per maund of 82 ½ lbs	Total area in hundred acres	Total outturn in hundred tons	Prices per maund of 82 ½ lbs
1 Rice	1,745	500	Rs a 10 11*	1,069	452	Rs a 12 4*	1,067	438	Rs a 18 0*
2 Jowar	1,482	464	9 4	1,444	506	11 0	1,454	511	11 0
3 Bajra	114	9	10 2	101	5	12 0	107	5	13 8
4 Ragi	569	85	9 0	592	16	10 12	617	145	13 5
5 Vari	114			142			111		
6 Sava	241			102			209		
7 Total cereals	4,476	1,214		4,371	1,122		4,378	1,181	
8 Total Pulses	544	64		503	76		479	86	
9 Total Oilseeds	1,120			1,109			1,215		
10 Total Condiments and spices	172			170			152		
11 Total Fodder	1,346			1,503			1,639		
12 Total Sugars	383		**25 6	467	@1,408	**16 0	443	@1,335	**14 0
Total Non-food (9 to 12) crops	3,021	@1,258		3,330			3,440		

Note —* Price of one maund of paddy

** Price of raw gnl

@Sugarcane (gnl)

TABLE No. 10 -contd.

	1953-54				1954-55				1955-56			
	Total area in hundred acres,	Total outturn in hundred tons,	Pelton per hundred of net paddy,	Rs. a,	Total area in hundred acres,	Total outturn in hundred tons,	Pelton per hundred of net paddy,	Rs. a,	Total area in hundred acres,	Total outturn in hundred tons,	Pelton per hundred of net paddy,	Rs. a,
1. Rice	1,736	637	12 0*	12 0*	1,001	700	10 0*	10 0*	1,071	726	17 0*	17 0*
2. Jawar	1,128	308	0 0	0 0	1,387	603	0 0	0 0	1,100	630	13 0	13 0
3. Bajra	110	0	11 0	11 0	101	0	13 0	13 0	103	10	11 0	11 0
4. Maize	401	101	...	...	407	171	7 10	7 10	700	171	...	...
5. Sorghum	263	...	...	...	106	...	...	...	178	...	...	...
6. Other	330	...	...	...	220	...	...	...	205	...	...	...
7. Total cereals	1,001	1,500	...	...	1,030	1,700	...	...	4,763	1,010	...	...
8. Total pulses	600	96	...	...	604	96	...	...	617	...	...	...
9. Total oilseeds	1,158	...	...	...	1,223	...	...	...	1,187	...	...	...
10. Total cotton and other	1,121	...	...	...	1,622	...	...	...	1,400	...	...	...
11. Total sugarcane	1,761	...	...	...	1,787	...	...	...	1,771	...	...	...
12. Total Non food (0 to 12) crops,	3,373	601,123	...	...	3,005	601,330	...	...	3,003	601,610	...	...
13. Total Non food (0 to 12) crops,	3,404	...	...	...	...	...	...	...	...	...	...	...

Note: * Pelton of one hundred of paddy.

** Pelton of raw cotton.

(a) Sugarcane (cwt).

TABLE No 17
AREA IN ACRES UNDER CEREALS IN EACH TALUKA OF KOLHAPUR DISTRICT IN 1955-56

Name of cereal crop	Ajara	Devda	Bludra gad	Gadhni glaj	Matkan anglo	Kagal	Karur	Panhala	Radhanna gari	Shahu-vadi	Shiroli	District Total
1	2	3	4	5	6	7	8	9	10	11	12	13
Rice	18,534	9,328	21,685	17,751	5,282	20,076	28,604	21,109	22,912	21,078	1,220	1,87,479
Wheat	52	2	91	238	1,393	257	601	599	318	1,168	1,199	5,900
Barley								7				7
Jowar—												
(a) Kharif	5,089	5	2,810	17,080	36,037	18,604	12,785	7,759	865	2,678	35,723	1,41,235
(b) Rabi				219	783	339	2,504	1,080	905	561	1,163	6,062
(c) Total	5,089	5	2,810	19,109	37,720	18,943	15,289	8,839		3,212	36,886	1,47,887
Bayri	195		10	607	4,594	104	359	141		1	4,019	10,290
Mango	72	62	229	608	581	348	986	1,182	109	3,114	1,501	8,792
Rawi	12,028	4,007	10,309	9,211	85	4,775	5,078	1,972	9,474	8,411	26	70,026
Italian Millets	123		100	340	232	1,547	1,116	119	252		41	3,907
Kodo or Varagu (Kodra)		2,473								751		7,221
Varu	97	4,006	1,024	118	877	1,005	746	1,290	3,881	4,149	6	17,939
Sava	4,055	119	4,595	3,185	925	2,048	1,621	541	2,163	929		20,590
Other cereals—												
(a) Kharif												172
(b) Rabi				53								53
(c) Total				53								125
Total cereals	41,745	20,002	41,533	50,310	51,509	49,393	54,400	38,829	19,874	43,114	44,892	4,76,311

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Table No. 18 reveals that the acreage as well as production under different food and non-food crops did not show any marked change during 1950-58. The significant fact worth noting is the variations and sometimes an upward trend in prices prevailing for different commodities, which however, were not due to operation of local factors of special importance. But this could be explained as a phenomenon in keeping with the general upward trend in the price level all over the country. The other aspect worth noting is the gradual increase in acreage under non-food crops from 2,52,150 acres in 1950-51 to 2,60,200 in 1955-56. Among the group, however, the increase in acreage seemed to be mostly confined to acreage under "indian" and under "sugars"—an important commercial crop of the district.

Rice.

Rice (rice) is the staple food crop of the district, especially of talukas in the western zone, though it is also grown in other talukas. It occupied about 40 per cent. of the area under cereal crops in the district in 1955-56. The six talukas of Shahumedi, Zarin, Padhanagari, Parhala, Shindargad and Zagal occupied amongst themselves more than 70 per cent. of the area under rice.

Rice is sown in June and harvested from about the middle of September onwards depending upon weather. The variety is mid late or late one. Its average yield per acre is about 1500 lbs. Several varieties of rice are grown in Kolhapur district. The black (hole) jinga rice of Ajra is a well known scented variety. Besides this there are other good varieties of soft-cooked and indurica which are generally grown in good soils and known for good yield per acre. There are other inferior varieties too, namely, chitra, hoolle-mohe, patil, hole-patil, hole-mohar, randa, dachin, toral, mather-pachore and voh. In the talukas other than those of Shahumedi, Zarin, Padhanagari and Parhala, paddy seed is sown by a six tilled drill with a distance of six inches in between. The land is ploughed twice, harrowed and manured, if possible, by farm yard manure. This is done in March-April. By May the land is well packed by working with a plough. After getting sufficient rain for sowing the paddy seed is sown direct by the seed drill and covered by a wooden harrow. The seed is, at times, sown in the third week of May in anticipation of rains in the dry lands. The process is known as *dhul-wad-pen*. An improved method of sowing known as the *dibbling* method is now in practice in these lands. Instead sowing by drill after preparing the land the fields are marked by a marker (*gathing* or *thikare*) between two lines vertical and horizontal with a distance of about 18" in between. At each cross about 5 to 8 seeds of paddy are sown by making a hole and covering it. This method, though it requires more labour for dibbling saves seed as well as labour on the subsequent operations and gives better yield than drilled paddy.

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The system of transplanting is followed only in western and heavy rainfall areas, namely, western parts of Shahuwadi, Panhala, Bavada, Radhanagari, Bhudargad and Ajra talukas. In March-April a plot is chosen for the seed-beds, preferably on higher ground in the field itself. On the seed-beds are spread layers (called *rab*) of dry leaves from forests and grass which are burnt. The seed is then broadcast on the ashes and covered by the soil. This is done after a fair shower of monsoon, generally in the month of June. In July, the seedlings are ready for transplanting when they are five weeks old and grow six inches in height. They are taken from the seed bed, tied in bundles and, after washing them in running water, taken to fields for being planted by hand.

The method of transplanting is expensive and laborious. Rice fields, called *waffas*, are generally formed by embanking all the four sides by earthen bunds to hold sufficient water for transplanting and for growth of the crop. The supply of water is controlled by these bunds. The best rice soil is the one which retains moisture for a longer time with fair clay structure. The yield of rice depends upon constant supply of fresh water and of manures at the proper time. After transplanting is over, water is kept standing in the field upto a certain level till the crop ripens. The crop is ready for harvest from the middle of October onwards. The crop is cut by sickle (*khurpa*) and the stalks, with earheads, are stacked near the threshing floor.

In this region sann-hemp is used for green manuring in certain parts before transplanting in this way. The sann-seed is broadcast after the first monsoon shower and the land is ploughed. After about a month, when the land is being prepared, the sann-crop is buried underground. The sann-crop at this stage being very tender gets decomposed in about a week's time after it is buried. The land is puddled and only then transplanting of seedlings is completed.

Recently, some improved varieties (early, midlate and late ones) of rice have been introduced in the district. They are Patni No 6, D-6-2-2, Panvel-61, Antarsal-90, Antarsal-67, Mugad 81, Mugad 161, Warangal-487 and Yelikrisal-4.

Recently, Japanese method of paddy cultivation has attracted attention of the farmers as a result of the propaganda carried on by the Department of Agriculture to popularise this method in Maharashtra State. Kolhapur District, being a major paddy producing area, has been considered suitable for the introduction of this method. Farm demonstrations and publicity programmes (posters, films, brochures, etc) are organised to popularise it. Results of the demonstration plots have shown that, on an average, the cost of cultivation by Japanese Method comes to Rs 230 per acre as against Rs 150 by the local method while the average yield per acre under these two methods is

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about 30 maunds and 15 to 20 maunds respectively. In Kolhapur district more than 11,000 acres (till middle of 1957) of land have been brought under this method of cultivation

The main features of this method are —

- (i) raised nurseries for seedlings,
- (ii) low seed rate for nurseries,
- (iii) heavy manuring of the crop both in nurseries and in the field,
- (iv) transplantation of fewer seedlings per bunch,
- (v) transplanting in rows, and
- (vi) adequate interculturing and proper weeding.

It is also necessary that the soil is fairly good and supply of water assured

This method has been introduced in the transplanting tract as well as in the drilled paddy tract with a slight modification of adopting dibbling of seeds at a fixed distance. This 'dibbling' method is very popular with the cultivators and has considerably helped in increasing output of paddy per acre.

With a view to accelerating the adoption of this method by farmers, a new scheme called Paddy "Pilot Scheme" has been introduced (1957) in Karvir, Panhala areas of this district. Under this scheme additional 10,000 acres of land (divided into suitable blocks) are to be brought under this method. Co-operative societies are to provide the additional finance required by the cultivator, even to a non-credit worthy cultivator who becomes a member of the society and undertakes to repay the loan on harvesting the crop. Fertilisers are also made easily available. Special staff is appointed for demonstrating the method in each village of the block. It is hoped this scheme will succeed in bringing sufficient acreage under this method.

Rice is eaten daily by almost all people in the district. It is taken usually in boiled form. Parched paddy in the form of *lahn* and *kuramura* is consumed on a large scale. It is also used for making *poha* large quantities of which are sent outside.

Juar

Juar (jowar) seems to have yielded place to rice as the most widely grown cereal in Kolhapur. Even then, the crop stands second amongst all the crops grown in the district and occupied an area of 1,47,887 acres in the year 1955-56. The crop is grown all over the district except in Bavada mahal. The two talukas of Hatkanangle and Shirol together occupied nearly fifty per cent of the area under jowar. These talukas have been in the forefront in so far as improvements in the

methods of cultivation of this crop are concerned. The method of drilling is being fast replaced by the dibbling method. It has resulted in increasing the yield of jowar to the tune of fifty per cent or more over its normal yield.

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Jari

Jowar seems to be the staple food crop of the eastern sub-divisions, cultivation of the crop being concentrated in the above two talukas. The area under the crop in the talukas of the western zone viz., Ajra, Bavada, Bhudargad, Panhala, Radhanagar and Shahuwadi hardly exceeds 14 per cent of the total area under this crop. There are numerous varieties of jowar, some of which belong to the early and others to the late harvest. The early varieties are sown on light types of soil, mainly for fodder purposes and, if the season is favourable, grain is also taken. The late varieties are sown in good deep black soils or in irrigated lands, their yield is abundant though the grain is rough and unpalatable to animals. The main early varieties grown are *araged* and *kolbondi*. This latter variety is also sown for fodder purposes in April under irrigation. It is ready for harvest in June-July. This crop is called *hundi*. The main variety grown is, however, *gid-gap*, which has two further varieties namely *jambul bondi* (purple husked) and *tambad bondi* (red husked). Sowing of *kharif* jowar is done in the months of June and July, harvesting is done in November onwards. The stem of the *gid-gap* is about 6 to 7 feet high with large packed ear-heads. If irrigation facilities are available, this crop is sometimes irrigated, especially at the time of grain formation. The average yield of grain per acre is about 800 lbs.

Rabi jowar is generally sown in September-October and harvested in the months of February-March. The area under *rabi* jowar is rather insignificant. The denuded areas along the banks of the rivers are best suited to this crop which yields about 300 lbs per acre. There are two varieties grown viz., "*gund*" (*dagadi*) or with compact ear-head and the other with loose ear-head, both of which mature with a difference of about 15 days. The *gund* variety needs good soil and sufficient moisture, the seed rate for both these varieties is about 10 lbs per acre. The Department of Agriculture has introduced an improved variety of *rabi* jowar in the district, namely, the *Maldandi-35-1*, its ear-head is loose but a big one. It matures earlier by about a fortnight than the local variety. The fodder of *shalu* jowar is of better quality than that of *kharif* jowar.

Jowar is used for preparing bread. Next to rice it is a staple food of the people in the district. A special variety of jowar is known as *kaval* with black gloom and its small grain is parched and eaten.

It will be evident from the table that *bajri* (spiked millet) is not an important crop of the district. Most of the area under this crop is to be found in the talukas of Shirol and Hatkanangle.

Bajri

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Bajri

Only one kind of *bajri* is grown. It is a finer grain than jowar and grows on light types of soil. No special preparatory tillage is given. It is usually sown in July and harvested in October. After sowing, interculturing is carried out by means of a hoe. Fair rains in August are favourable for its growth. Occasionally the crop is manured with farm-yard manure. No irrigation is given. It grows well when the climate is moderately dry.

Bajri is usually taken as a mixed crop and sown with pulses and also with *kharif* jowar in parts of Hatkanangle and Shirol talukas. The yield of *bajri* in the district is poor, the normal yield being about 330 lbs. per acre. It is sparingly used as food. *Bajri* stalks are a very poor cattle feed. However, they are often mixed with jowar *kadbri* and used as fodder.

Gahu

Gahu (wheat) is taken as a cold weather (*rabi*) crop in the district. It is grown all over the district though in the talukas of Bavada, Ajra and Bhudargad the acreage is negligible. The talukas of Hatkanangle, Shirol and Shahuwadi taken together occupied more than 60 per cent of the area.

Wheat is sown in the month of November-December and harvested in February-March. It is mainly an irrigated crop and is grown as a second crop after paddy. Sowing is done by dibbling, by maintaining a uniform distance of three or four inches in between. Only one variety (*khapli*) occupies most of the area under the crop in the district. It requires about 10-12 irrigations at intervals of eight or ten days and responds quite well to doses of sulphate of ammonia or manure mixtures. The average yield of wheat in the district varies from 600 lbs to 1,200 lbs. Wheat is generally ground into flour for preparing bread.

Recently, improved varieties of wheat have been introduced in the district, viz, Niphad-4 and Kenphad-4.

Maka

Maka (maize) is not a staple food of the district. Out of the total area of 10,290 acres of land under this crop in 1955-56, the talukas of Shahuwadi, Panhala and Shirol taken together had more than 50 per cent of the acreage under this crop. This crop is grown throughout the year under irrigation. It is taken as a mixed crop with turmeric crop in Hatkanangle and Shirol talukas and with sugarcane all over the district. In the western zone of the district, this crop is taken specially for its grain. The green cobs (*batas*) are usually parched or boiled and eaten. They are exported from the district on a large scale. The yield of grain per acre is about 1,100 lbs. The grain is used for making bread after turning it into flour.

Naghi

Naghi or *nachani* (*ragi*) occupied third place among the cereal crops in the district in 1955-56. Though it is grown in all the talukas, Ajra Mahal had the largest acreage under

this crop followed by Bhudargad, Gadhinglaj, Radhanagari and Shahuwadi talukas which receive heavy rainfall. Thus *nagli* is purely a rain-fed crop and is grown on the hill slopes of these talukas. The plant of *nagli* is very hardy and grows well in red uplands which are too shallow and steep and cannot be converted into terraced level plots required for paddy. Seedlings are raised on raised seed-beds on the hill slopes in the month of June. The land is prepared by ploughing or even hand digging after sufficient precipitation. When the seedlings are about four weeks old, they are transplanted in furrows opened by a light plough usually drawn by hand. Where the hill slopes are too steep for transplanting the whole area is burnt, prepared by hand tools, and *nagli* seed is then broadcast. It ripens in November. It responds very favourably to fish manuring. The normal yield per acre is about 600 lbs. When the crop is ready ear-heads are sometimes taken off leaving the stalks. *Nagli* is the main food of poor people in the western zone of the district.

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Paddy Cultivation.
Nagli

Rale (Italian millet) is chiefly grown in the talukas of Kagal and Karvir where it occupies about 70 per cent of the total area under this crop in the district, though it is grown in other talukas also except Bavada and Shahuwadi. It is grown on black soil as well as on slopy lands receiving sufficient rainfall. It is sown in June-July and harvested in October-November. The normal yield per acre comes to about 200 lbs. The grain is separated from husk by pounding and is cooked like boiled-rice for eating.

Rale

Vara (varai) is a minor cereal grown in the district though the area reported under this crop in 1955-56 was fairly large. It is mainly grown in the talukas of Shahuwadi, Bavada, Radhanagari and Bhudargad usually on light soils and on hill slopes. The crop is sown in June-July and harvested in November. Treatments like irrigation and manuring are not given to this crop. The yield per acre is about 150 lbs. The grain is separated from the husk by pounding in a *gharata* and eaten only on fasting days, after boiling it like rice.

Vara

Sava is another minor millet grown on large scale in the district covering an area of about 20,580 acres of land in 1955-56. The talukas of Ajra, Bhudargad and Gadhinglaj occupied nearly sixty per cent of the area under the crop in the district. It is sown on lighter soils in June-July and is ready in November. The normal yield per acre is 150 lbs.

Sava

PULSES OCCUPIED LITTLE MORE THAN 5.5 PER CENT of the gross cropped area in Kolhapur district in 1955-56. The following table shows the pulses crops taken out in the district and the cultivated area under each of them —

PULSES

Turi (pigeon pea) is the most important pulse crop of the district and occupies an area of little more than thirty-five per cent of the total area under pulse crops. The talukas of Shirol and Hatkanangle occupied about fifty-five per cent of the total area under the crop. It is sown in June-July and harvested in January-February. Usually, it is sown as a mixed crop with groundnut or jowar. It is also taken as a border crop on the bunds of rice fields. Flowering and fruiting continues for several days (extending over two months), thus, allowing several pickings of ripe pods for the plant bears green pods and ripe pods simultaneously. Though it is a perennial plant, it is pulled out after one cropping. The normal yield per acre is 630 lbs. The green pods are eaten as a vegetable and ripe *turi* is split up and eaten boiled in a variety of ways. It is also sometimes, eaten, mixed with vegetables.

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PULSES
Turi

Kulthi, *Kulth* (horse gram) held second place among the pulse crops in the district. Though it is grown all over the district, the talukas of Shirol, Ajra, Gandhinglaj and Kagal together held more than seventy per cent of the area under the crop. It is sown in June-July and harvested in December. It is sown generally as a mixed crop with bajri on lighter soils. On *varkas* land, it is taken as a single crop. The average yield per acre is about 250 lbs if taken as a single crop, and about 100 lbs if taken as a mixed crop. The whole pulse is given to horses after boiling. It is also eaten in soup and porridge.

Kulthi.

Harbhara (gram) is a largely grown pulse crop in the district and stood next only to *turi* and *kulthi* in 1955-56. It is cultivated all over the district except the Bavada taluka. Shirol and Hatkanangle talukas alone held more than sixty-three per cent of the total area under this crop. For healthy growth, gram requires good soil. It is grown as a second crop in the district after rice and bajri. It is sown in October-November and harvested in February. One or two irrigations are given in the eastern talukas where it is largely grown. The average yield per acre is about 330 lbs. Under dry farming and about 1,000 lbs under irrigation. It is a common practice to pluck off the tops of the shoots before flowering to enable them to be strong and bushy so as to increase the outturn of grain. The tender leaf of this crop is used as a vegetable. Gram is eaten green and when ripe, it is broken into pulse. Gram is a staple food of horse. The plants yield a kind of vinegar known as *amb* which gathers on the plants at night and soaks the cloth which is laid over them. This is generally used as a medicine by cultivators against stomach-ache.

Harbhara

Udd (black gram) is grown all over the district, though the talukas of Kagal, Hatkanangle and Karvir together occupied more than fifty-five per cent of the total area under this crop in 1955-56. It is generally sown in June as a mixed crop with bajri or *kharif* jowar and harvested in November. The yield

Udd

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Udd.

per acre is about 1,500 lbs. The ripe pulse is split and consumed as *dal*. It is ground to powder to be made into *papads*.

The crop is also used in certain parts of the district for green manuring of the tobacco crop. When the crop is tender and about one and half months old, it is buried in the ground while preparing the land.

Vatana

Vatana (field pea) is grown all over the district though Karvir taluka reported the highest acreage under this crop in 1955-56. It is a very favourite pulse crop, grown invariably after the harvest of rice crop in areas having sufficient moisture in the soil. It is taken as a dry crop. Seeds are sown in November in the furrows through a single tube attached to the plough. The crop is harvested in January-February. The yield per acre of the *vatana* crop comes to about 250 lbs. Green pods are used as a vegetable. The pulse is used either whole or split.

Val

Val (large-fruited-dolichos) is grown all over the district as a mixed crop or as a border crop. It is also taken as a second crop after the harvest of the rice crop. It yields about 100 lbs of gram per acre. The pulse is eaten, both whole or split, cooked in various ways. The husks and broken bits or the *dal* are a valuable concentrate for milch cattle. The leaves and stalks are also utilised as fodder.

Mug

Mug (green gram) is a minor pulse and occupies a negligible area in the district. It is chiefly grown in Shirol taluka. It is sown in June and July as a mixed crop with bajri and harvested in September. The normal yield per acre is 250 lbs.

Chauli

Chauli (small-fruited-dolichos) is a minor crop and is grown as a mixed crop with groundnut, jowar, bajri etc. It is sown in June-July and harvested in October. The normal yield of the pulse per acre is 150 lbs. The green pods of *chauli* are about five to six inches long and when tender are used as a vegetable. They are eaten raw or are cooked. The ripe grain is used as a pulse and eaten after boiling.

Oilseeds

AREA UNDER OILSEEDS' CULTIVATION: in Kolhapur district shows considerable increase in recent years. It was about six per cent of the gross cropped area when the Gazetteer of Kolhapur State was first compiled and about thirteen per cent in 1955-56. The oils of some seeds are solely used in cooking, of some both in cooking and for burning, of some for burning and in medicine and of some in medicines only. Edible oilseeds occupied most of the area cultivated. The following table shows the distribution of acreage under various oilseeds in different talukas of the district:—

TABLE No 19

AREA IN ACRES UNDER OILSEEDS IN EACH TALUKA OF KOLHAPUR DISTRICT IN 1955-56

Taluka	Edible Oil Seeds						Non edible Oil Seeds			Total Oil Seeds
	Groundnut	Coconut	Sesamum	Safflower	Others	Total Edible Oil Seeds	Linseed	Castor	Niger Seed	Total Non edible Oil Seeds
Ajra	5,644					5,644			773	773
Bavada	2					2			533	533
Bhudargad	4,314					4,314			773	773
Gadhinglaj	10,859		40	12		10,911			123	123
Hatkanangle	25,009	2	2	45		25,148	1	1	33	10
Kagal	18,737					18,737		2	27	29
Karvir	10,849			12		10,861			22	22
Panhala	7,207		4			7,211			147	147
Radhanagari	2,741					2,741			1,145	1,145
Shahuwadi	5,202				606	5,808				
Shurol	17,324		1	378		17,703		10	18	28
District Total	1,13,978	2	47	447	606	1,15,080	1	16	3,556	3,573
										1,18,653

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OILSEEDS

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OILSEEDS
Bhumug

Bhumug (groundnut) is the most important oilseed grown in the district and occupied about ninety-seven per cent of the total area under oilseeds. It is grown all over the district excepting Ajra taluka, the talukas of Hatkanangle, Kagal, Gadhinglaj and Shirol occupying much of the area under the crop. It is sown in June-July and harvested in November-December. The common method of sowing followed throughout the district is hand-dibbling. Two varieties are grown, namely, erect and spreading. Only farm yard manure is given, if available. The normal yield per acre per year is 1,500 lbs. The improved varieties that have been recommended are the Kopergaon No. 1 and Kopergaon No. 3. These improved varieties give better yield and the percentage of oil in them is more than in the local ones. Ripe nuts are consumed by oil mills in the district itself. Groundnut is eaten particularly on fasting days and also eaten on other days, often salted.

Karada *Karada* (safflower) is a minor oilseed and grown only in Shirol taluka. It is generally grown on lighter types of soils as a border crop of *rabi* jowar and gram and seldom as an entire crop on lighter types of soils. It is sown in October-November and harvested in January-February. The normal yield per acre is about 250 lbs. Tender leaves of safflower plants are used as a vegetable. The oil extracted from the seed is used for cooking purposes.

Karale *Karale* (niger), also called *khurasani*, is grown in the district on lighter types of soils. It is not grown only in Shahuwadi taluka. The areas of concentrated cultivation are Bhudargad, Ajra, Radhanagari and Bavada talukas. It is sown in June-July and harvested in November. It is the last crop taken on *varkas* land, which is left fallow afterwards for a period of four or five years to restore its fertility. It is also sown as a border crop of groundnut. It is grown without irrigation and manure. The normal yield is 250 lbs per acre. A clear, limped, pale, yellow, sweet-oil is expected from the niger-seed. The seed is also used in *chutnies*.

Other Oilseeds There are other oilseeds like *javas* or *alshi* (linseed), *erand* (castor), *shiras* (rapeseed) etc, which are grown in the district sporadically and on a negligible scale. They are of minor importance.

DRUGS AND
NARCOTICS

DRUGS AND NARCOTICS occupied about four per cent of the gross cropped area in the district in 1955-56. Only two crops under this head have been reported, namely tobacco and betel leaves. The following table gives the acreage under each of these crops in each taluka of the district in 1955-56 —

TABLE No 20

AREA IN ACRES UNDER DRUGS AND NARCOTICS IN EACH TALUKA
OF KOLHAPUR DISTRICT IN 1955-56

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DRUGS AND
NARCOTICS

Taluk	Tobacco	Betel Leaves	Total Drugs and Narcotics
Aj -	27		27
Bandra			
Bhargadi	5		5
Gadhinglaj	5,384	18	5,402
Hatkanangle	8,977	290	9,267
Kagal	5,576	60	5,636
Karve	987	13	1,000
Penhala	10	4	14
Padhanasani	3		3
Shahuwadi	26		26
Shirol	15,105	129	15,234
District Total	36,100	529	36,629

Tambaku (tobacco) is an important cash crop of the district. It is grown mostly in the talukas of Shirol, Hatkanangle, Gadhinglaj and Kagal. In other talukas the area under cultivation is rather negligible.

Tambaku

Tobacco seed is sown in seed beds in June-July, preferably on manure heaps laid out in the fields. The seedlings are transplanted in the month of August. Prior to sowing, the soil is richly manured by farm yard manure, sheep folding, and green manure of sunn hemp or, *udid*. The distance between two plants and rows varies from three to three and half feet. The plant is not allowed to flower. All the buds and branches are ripped off as early as possible. The land is intercultured by means of entire blade hoes called *tambaku kulav*, every ten days, till the crop is harvested. Interculturing is done horizontally and vertically, to retain moisture in the ground. The plants are cut in January-February, about four inches above the ground, and dried in the sun. After sun curing, mid-ribs of tobacco leaves are removed by hands. The leaves are powdered and are then ready for sale. The district grows only *bidi* variety of tobacco. This tobacco is used for *bidi*-making on a large scale and, therefore, large quantities are exported from the district. This tobacco is also used for making snuff. The local variety,

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Panuel.

known as *akol*, is well-known in the market. A new variety of tobacco called S-20 has been evolved at Tobacco Research Station, Nipani. and is replacing the local variety.

Panuel (betel-leaf) is a garden crop and was grown only in six talukas Hatkanangle and Shirol talukas together having most of the acreage under this crop in the district, in 1955-56. It is a vine and is grown in light, medium black and well drained soil. Heavy manuring and continuous irrigation are necessary. The vines continue to bear for ten to fifteen years if carefully looked after. Each betel-leaf garden, called *pan mala* generally covers about half an acre of land, depending upon the availability of water. The garden is laid out in beds (*wafas*) and 18 such beds cover one *chira*, which means nearly an area of one guntha. As they grow quickly, the trees of *sheer* and *pangora* are planted in advance one to four feet apart to support the vines which are later trained to support themselves on these trees. The whole garden has to be protected from wind and sun by high hedges or screens of grass or dried banana-leaves. The garden is irrigated only by well water. Banana suckers are also planted at each corner of the *chira*. The vines begin to bear in the third year and are at their best during fourth to tenth year and under favourable conditions continue to yield for another four-five years. Every year in March, April and May, vines are coiled away and buried above root under fresh soil preferably the soil brought from the *mali* lands on the banks of the rivers: manure is also given.

A betel-leaf garden requires sizeable investment in initial stages. Considerable care has to be taken throughout the year in weeding, watering, picking and killing of insects and pests. Cultivation of betel-leaf is more remunerative than that of any other garden crop in the district. Betel leaves are exported to Poona and Bombay. The betel-leaf is used by all classes of people for chewing.

SUGARCANE

SUGARCANE OCCUPIES AN IMPORTANT PLACE in the economy of the district as it is the most important cash crop of the district. The total area under this crop has increased considerably in recent years as against only 9900 acres reported by Kolhapur State Gazetteer (1926). The following figures show how the area under this crop has increased in recent years:—

Year.	Area in acres
1949-50	32,300
1950-51	33,300
1951-52	45,700
1952-53	44,300
1953-54	37,300
1954-55	44,400
1955-56	48,261

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 SUGARCANE

The *ratoon* cane is also taken in the district extensively, two *ratoons* are invariably taken and, at times four to five or even about seven to eight *ratoons* are taken. After the harvesting of sugarcane crop, the stems left in the soil germinate in about three weeks' time. The furrows are broken on both the sides, and farm yard manure or town compost is added. Sulphate of ammonia or oil cake is also applied and the open furrows are again made up. Watering is done thereafter. In this way, the *ratoon* crop is taken year after year without disturbing the soil fertility. The cost of seed and cultivation is also saved to a certain extent.

There is no *adsali* sugarcane cultivation in Kolhapur as is followed in the Deccan canal tracts because of heavy rainfall conditions obtaining in some parts of the district. As such this method of planting cane crop has been replaced by the *rajooring* method. In this method, sugarcane sets, having about five to six eye buds, are planted erect in a nursery in the month of July. About four-five eye buds are kept above the ground. The land is ploughed and laid out in furrows before monsoon. The land so prepared is again laid in furrows in the month of August-September, depending upon rainfall conditions, by breaking the furrows already prepared. The germinated sets from the nursery bed are then taken out and sets containing one germinated eye bud are selected for transplanting in the furrows. This transplanting is done in the month of September. The crop takes full fifteen months to mature as against eighteen months in the Deccan canal tracts. The yield per acre under this method is, at least, twenty-five per cent more compared to that of plant (*suru*) and *ratoon* cane grown in the district. However, this practice is followed by the sugar factories only.

The sugarcane crop exhausts the soil almost completely and, therefore, fertility of the soil has to be maintained by heavy manuring or crop rotations. In this district, sugarcane is rotated with rice. Progressive cultivators of the district are adopting improved method or schedule recommended by Padegaon Research Station.

The local variety of sugarcane, namely, *pundia* is grown only in a few places far away in the interior. The improved variety, namely, Co 419 is grown throughout the district and covers most of the area under the sugarcane in the district. This cane, in addition to being high yielding, can stand drought conditions much better than any other cane. The Co 475 variety, which was introduced in the district and gave better performance than the Co 419, has been withdrawn due to its high susceptibility to rust and smut diseases. The current variety of cane is hard to crush and as such all over the district power crushers are used for the purpose. Padegaon Research Station has released two improved strains of sugarcane namely,

Co 775 and Co 678, which are under trial in the district. It is likely that Co 775 may replace Co 419 because of higher sugar percentage. Its habit of growth is erect.

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SUGARCANE

Sugarcane is used for chewing, its juice is also extracted for drinking. However, bulk of the crop is used for preparing molasses and white sugar. The jaggery of Kolhapur is well-known not only in the State but all over India. The recovery percentage (of sugar) is also the highest in India (about fourteen per cent). At present (1957) there is only one sugar factory in Kolhapur district, though there are plans to start more factories on a co-operative basis.

CONDIMENTS AND SPICES hardly occupied two per cent of total gross cropped area in Kolhapur district in 1955-56. The following table shows talukawise acreage under these crops —

CONDIMENTS AND
SPICES

TABLE No 22

AREA IN ACRES UNDER CONDIMENTS AND SPICES IN EACH TALUKA OF KOLHAPUR DISTRICT IN 1955-56

Taluka	Chillies	Turmeric	Coriander	Garlic	Fenugreek (Methi)	Other Condiments and Spices	Total Condiments and Spices
Ajara	539		2	3			544
Bavada	1						3
Bhudargad	223						223
Gadhinglaj	3,217	19	27	16		4	3,283
Hatkanangle	2,744	1,255	16	10			4,025
Kagal	2,004	30	2	1			3,027
Karvir	1,206	43	2	3	9		1,323
Panhala	998	27		1			1,026
Radhanagari	166						166
Shahuwadi	91						91
Shirol	2,021	234	7	10			2,272
District Total	14,202	1,608	50	44	9	4	15,983

Mirchi (chilly) occupied (1955-56) first place amongst the spice crops grown in the district, and is also an important cash crop of the district next, of course, to sugarcane, tobacco and ground nut. Though it is grown throughout the district, concentrated cultivation is to be found only in the talukas of Kagal, Hatkanangle, Gadhinglaj and Shirol. Seedlings are

Mirchi

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Mirchi.

raised in seedbeds by the end of May and are transplanted after about a month i.e., in June. The distance between the two rows and between the two plants varies from two to three feet, depending on the quality of the soil. The plant begins to bear fruit after about two months. The irrigated crop lasts longer than the unirrigated crop. Though chillies are grown to a large extent as an entire crop, in parts of Kagal, Gadhinglaj, Hatkanangle and Shirol talukas it is also taken with cotton as a mixed crop. In the month of August the cotton seed is dibbled in between every two plants of chilly. Only one variety, namely, *Sanakeswari* is grown throughout the district.

Chillies form part of the people's daily food. It is the chief element used in curries and most other dishes. They are extensively used in *chutneys* and pickles. They also have some medicinal value.

Halad

Halad (turmeric) is grown mainly in Hatkanangle taluka and the cropped area in the taluka occupied more than seventy-five per cent of the total area under this crop in the district in 1955-56. In the talukas of Shirol, Gandhinglaj, Kagal, Karvir and Panhala and in certain other villages it is grown on a small scale. It is planted in the month of May before monsoon sets in, on both the sides of the furrows about 2 feet apart and is harvested in December-January. It is manured with farm yard manure at the rate of about 30 to 40 cart loads per acre. Turmeric rhizomes are universally used as a condiment, being the chief constituent of curry powder.

Kothimbir

Kothimbir (coriander) is grown in the district as a garden crop in small quantities throughout the year. In 1955-56 its cultivation was concentrated in Gadhinglaj and Hatkanangle talukas. It is cultivated both for the sake of its seed and for its green leaves. The leaves are ready for use in about three weeks' time and the seed in about two months' time. The leaves and tender stems are used as a vegetable and also for flavouring many dishes. The coriander seed is a condiment and also contains some medicinal properties.

Lasun

Lasun (garlic) is grown throughout the district in small areas. Its cultivation is, however, concentrated in Gadhinglaj, Hatkanangle and Shirol talukas. It is grown as a side crop of onion. It is planted in November and harvested in February-March. It is extensively used as a condiment or as a spice in *chutneys*, in seasoning vegetables and in curries. It also possesses certain medicinal properties.

Miscellaneous

The other condiments and spices grown in the district are *methi* (fenugreek), *ova* (ajwanseed), *badishep* (sweet-fennel), and *shepu* (fennel). They are grown on a very small scale. Most of these crops are taken as side crops e.g. of groundnut.

THE TOTAL AREA UNDER FIBRE PLANTS was hardly one per cent of the gross cropped area in 1955-56. The following table gives the distribution of acreage under various fibres in Kolhapur district —

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FIBRES

TABLE No 23

AREA IN ACRES UNDER FIBRES IN EACH TALUKA
OF KOLHAPUR DISTRICT IN 1955-56

Taluka	Cotton (Variety- wise)	Sann Hemp (Bombay Hemp)	Ambadi (Deccan Hemp)	Ghayal	Other Fibres	Total Fibres
Ajara	23		145			168
Bavada						
Bhudargad	41		11			52
Gadhinglaj	1,744	179	205			2,128
Hatkanangle	1,237	155	8			1,400
Kagal	837	38	59	1		935
Karvir	29	127	122			278
Panhala	19	122	11			152
Radhanagar			5			5
Shahuwadi			5		2	7
Shirol	4,943	18	22			4,983
District Total	8,873	639	593	1	2	10,108

Kapash (cotton) occupied eighty per cent of the total area under fibres in 1955-56 in the district. The talukas growing this crop on a large scale are Shirol, Kagal, Gadhinglaj and Hatkanangle. The area under cotton has decreased much since the compilation of the last Gazetteer. Cotton is grown in the district as a mixed crop with chillies. It is sown in August, picking starts in December-January. The variety grown is the improved *Jayadhar*. The long staple variety of cotton, namely, *Rajpalayam* has been introduced in Shirol, Hatkanangle and Gadhinglaj talukas.

Kapash

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Fibre.
Arbores.

Ambadi (Decas Hemp) is grown almost all over the district on a small scale. Gadchिंगाज, Ajra and Kagal talukas are major producers. It is sown in June-July and harvested in December. The bark of ambadi plant yields good fibre which is used for making ropes. The tender leaves of the plant find an extensive use as a pot-herb and vegetable.

Tag

(sann-hemp), though a fibre crop is grown in the district specially for green manuring of the fields. Most of the area under this crop was in Gadchिंगाज, Hatkanangle, Karvir and Panhala talukas in 1955-56. It is sown in June-July and harvested in September. As a green manure, the crop is buried in the ground by plough when it is about five weeks old or when it just starts flowering

Sann.

Sann fibres are at their best when the plants are flowering and when the setting of pods commences. The stalks are either cut close to the ground with sickles or are uprooted. They are exposed for a few days on the bunds of the fields when the leaves are stripped off and then they are ready for retting. The stalks are tied in bundles and placed upright in water for three or four days. Since the bark on the butt ends is thicker than on the upper portion of the plant, the former need a longer time to ret. The bundles are then horizontally submerged in water with the help of some weight like stones etc. Retting to be complete requires about seven to ten days, depending on the condition of water and weather. If the stalks are retted for longer time than the required period, the fibres lose their strength and colour.

**FRUITS AND
VEGETABLES.**

IN KOLHAPUR DISTRICT, FRUITS ARE GROWN ON A VERY small scale and occupied hardly one per cent. of gross cropped area in 1955-56. A few fruit gardens of banana and guava are seen mainly in the eastern portion. A few permanent gardens of mangoes and cashewnuts can also be seen. The following table shows the distribution of area under fruits in the district in 1955-56:—

TABLE No 21

AREA IN ACRES UNDER FRESH FRUITS, CASHEWNUIT AND OTHER DRY FRUIT, IN EACH TALUQA
OF KOLHAPUR DISTRICT IN 1935-56

Taluka	Fresh Fruits					Dry Fruits		Total Fruits
	Banana	Mango	Lime	Guava	Other fresh fruits	Total fresh fruits	Cashewnut	Total dry fruits
Ajara	4					4	10	10
Bavada				1		1		1
Bhudargad	1					1		1
Gadhinglaj	21	19		1	6	47	395	395
Hatkananagale	64	18	3	23	3	111		111
Kagal	9	3				12		12
Karvir	8	7	16	10		41		41
Panhalga	8	3				11		11
Radhanagar	1	4				5		5
Shahuwadi	2	3			4	9		9
Shirol	30			54		93		93
District Total	157	57	19	80	13	335	395	730

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FRUITS AND
VEGETABLES.

Banana and guava are the common fruits of the district. Most of the fruits are grown throughout the district on irrigated garden lands, though production is concentrated in Gadhinglaj, Hatkanangle and Shirol talukas.

Kele

Kele (Banana) is a very popular fruit of the district. Hatkanangle, Shirol and Gadhinglaj talukas are the major producers. Banana is grown on good garden, medium black soil which is at least two feet deep. It is propagated by suckers which are planted in June-July. After the rains are over, the plants are irrigated at intervals of 10-12 days, depending on moisture in the soil, and at intervals of a week in the hot season. The plants are manured once a year at the rate of one to two basket-full of farm yard manure per plant. The district grows mainly the *Walha* variety. Of the other varieties grown, *velchi* is taken as a mixed crop in betel vines, a few plants of *mhas-keles*, used for vegetable purposes, are also planted in the gardens.

Amba

Amba (mango) is cultivated throughout the district as a fruit crop on waste lands. The mango of Ajra is a well-known variety. The mango groves planted and developed at the instance of the late *Jahagirdar* of Ichhalkaranji also need a particular mention. Besides the well-known varieties of Alphonso (*apus*) and *payari*, there are other important local varieties also. The mango plant bears fruits after ten years, if it is propagated from the mango stone, and after five years, if it is propagated vegetatively by grafting. For its good growth watering is essential for the first three years. Regular manuring is also equally good for its growth and regular fruiting. Flowering starts by the beginning of December and ends by January. There are three flowering flushes in mango. The fruit is ready for harvest in April-May.

Peru

Peru (Guava) is grown mostly in Shirol taluka though Hatkanangle and Karvir talukas also grow it to some extent. Guava trees begin to bear fruit when about four to five years old. There are two flowering seasons. The fruits of the first season ripen in August-September and those of the second in November-December. The local variety is most common though attempts are being made to extend the area under Lucknow-49 variety.

Papa

Papa (papaya) is grown as an inter-crop in banana cultivation. It is planted either along the borders or in-between the two rows of banana plants. Papaya is propagated by seedlings. Seedlings are raised on seed beds. Seedlings are transplanted in September-October six to eight inches apart. Two seedlings are planted at one place. This is because usually about fifty per cent of the plants turn out to be males and hence it is necessary to plant two plants. These male plants are useless except as pollenisers and hence only a few male plants are

retained in the orchard. The rest are removed as soon as the sex is ascertained. The trees begin to flower after about six to eight months of planting and fruiting begins after about a year. The life of the plant is about three years. A papaya tree, on an average, yields about 30 lbs of papayas. The ripe fruit is eaten while the unripe fruit is used as a vegetable.

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VEGETABLES
Papaya

In Kolhapur district the area under citrus fruits is almost insignificant. The varieties grown are sweet oranges (*mosambi*) and lime (*kaqadi limbu*) and Italian lemon at various places. Citrus trees are usually planted on medium black or light loamy soil. As they are very sensitive to poor drainage, they are not planted in soils which are either highly moisture retentive (like deep black soils) or are likely to become water-logged. Seedling of *Jamburi* are raised for about a year in the nursery beds. The budded plants are transplanted in orchards during the monsoon season. The distance between the two plants depends upon the variety and varies from 15 to 20 feet. The trees are irrigated regularly at an interval of 10 to 15 days, depending upon the season. The plantations are treated either for *ambe* or *mung behar*.

Citrus Fruits

Kaju (cashew-nut) is grown mostly in Gadhinglaj taluka. It thrives well in laterite soil. It is grown from seed (nut) planted in situ. The roots when young are very sensitive and do not stand transplanting. The plant bears fruits after six to eight years. Flowering starts in November-December and fruits are ready for harvest in March-April, yielding on an average about 10 lbs of nuts per plant.

Kaju

Besides these, the district grows other fruits like pine-apple, *ramphal*, *sitaphal*, *chuku* and grapes, though on a very small scale. Some of them are grown by persons who have taken to fruit gardening as a hobby. *Ananas* (pine-apple) is grown on a very small scale as it thrives well only in hot moist climate. *Ramphal* (bullock's heart) is grown mainly in garden lands as a border plant and near homesteads. *Sitaphal* (custard apple) has only one season, namely, during August-December. It is grown as a border plant. *Draksha* (grapes) does not thrive well though attempts are being made to grow this fruit in the district. The climate of eastern zone is said to be more suitable for this crop. A plot of about 10 *gunthas* in Koulav village in Radhanagar taluka is under this fruit crop. Only one variety, namely, *bhokri* is grown in the district.

Miscellaneous

Kolhapur district is not self-sufficient as regards vegetables which accounted for a very small area of the gross cropped area in the district. The following table shows the distribution of the acreage under vegetables in the district in 1955-56 —

INVENTORY No. 111,
RECAPTURED POWERS IN 1944-45.

[illegible]

Most of the shortage of vegetables is made good by imports from Belgaum district and at times from Poona district. Besides the local varieties grown, a few foreign varieties, namely, cabbage, cauliflower, lettuce and knolkhol have been also introduced and have become quite popular in the district, particularly in parts of Karvi, Radhanagari, and Shahuwadi talukas.

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FRUITS AND
VEGETABLES
Miscellaneous

The following seven root and tuber vegetables are grown in the district — Roots and Tubers

Ratale (sweet potato) is the most important root vegetable grown in the district. *Ratale*, grown here, is of two varieties, namely red and white. The white variety is more popular. Sweet potatoes can be grown at any time of the year. They are ready for harvest in about 6 month's time. Cuttings from vines of previous year are used for propagation. The crop needs heavy manuring and constant irrigation. The root is eaten green, boiled, or roasted on fasting days. The leaves are used as green fodder for cattle. *Ratale* is also imported in the district on large scale from Belgaum district.

Ratale

Kanda (onion) is grown in good black soil in the district. It requires heavy manuring and watering. Red and white varieties are grown, the latter being more popular in the district. Onion seeds are sown on raised seedbeds to raise seedlings. Seedlings are ready in about a month's time for transplanting. They are transplanted on the slopes of the furrows. At the time of transplanting, there is standing water in the plot. Transplanting is done in November-December and the field is watered every week. In about 3-4 months time, the crop is ready for harvest. Onion is eaten almost by all classes both raw and otherwise. It is almost a necessity of the poorer classes. Tender leaves are eaten as a pot herb.

Kanda

Batata (potato) is grown on a very small area in the district under irrigation. Heavy manuring is necessary. Potato sets are planted in October-November. The crop is ready between January and February. It is watered as and when required. The district grows *numbri* (local variety) and red (from Belgaum) varieties. Potatoes are also imported from Belgaum and other districts to meet the local needs.

Batata

Gajar (carrot) is grown in good black soil on a small scale in the district. The crop needs manuring and watering. It is grown in garden lands in *rabi* season and is ready for use in about three months time. The root is eaten as a vegetable, both raw and boiled. It is also used as a concentrate to feed plough and milch cattle.

Gajar

Mula (radish) is grown on a very small scale throughout the year, particularly in *bagayat* lands, as a catch crop. It is harvested in about two months time. If harvesting is delayed, the plant begins to bear pods, called *dingris*. The roots, leaves and pods are used as a vegetable.

Mula

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Roots and Tubers*Suran*

Suran (elephant's foot) is grown in the western zone of the district as a backyard crop. The crop takes about three years for its full growth. The corm is used as a vegetable. However, this vegetable is not much popular.

Karanda

Karanda is a bulb-bearing yam and resembles the common yam. It is grown in the western zone in backyards of houses. The flesh of the bulb has a slight bitter taste, which lessens on boiling.

The district also grows twelve fruit vegetables though not on a large scale. Among these vegetables brinjal, cabbage and tomato are prominent.

Vange

Vange (brinjal) occupies the highest acreage not only under fruit vegetables but under all vegetables grown in the district. It is grown on rich soils, often on river banks in *rabi* season after floods are over. In the gardens, it is grown throughout the year. It is an irrigated crop and requires considerable manuring also. Seedlings are prepared in seed beds and are transplanted after about six weeks. The crop gets ready after two months and harvesting continues for two months thereafter. It is a very common fruit vegetable and is consumed in the district throughout the year. Important varieties grown in the district are green round small brinjal (*dorli*) big but entirely green in colour, and purple.

Belvange

Belvange (tomato) is grown as a field crop only in four talukas. It requires heavy manuring, irrigation and constant care. Seedlings are prepared on raised seedbeds and, when four weeks old, are transplanted in October-November in the lands laid out in ridges and furrows. It is also grown in hot season if sufficient watering facilities are available. It is a very favourite vegetable with the people, particularly with those in urban areas. The raw fruit is used as a vegetable while the ripe one is eaten like a fruit.

Kobi

Kobi (cabbage) is a much valued cold season foreign vegetable grown in the district. It is becoming more and more popular. Cabbage leaves are fed to the cattle and the heads are used as a vegetable.

Dodka

Dodka (ridge gourd) is grown in the district in the rich lands which form the edges of other garden crops. It is rarely grown as a single crop. In the gardens it is grown at any time of the year. In dry crop lands it is grown in June-July. The plant begins to bear fruit in two months' time after planting and continues to bear for nearly two months more. The fruit is dark-green in colour and its length varies from six inches to eighteen inches. It is seeded with sharp ridges from one end to the other. The fruit is used as a vegetable. The skin and the ridges are used in *Chutneys*.

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Roots and Tubers
Dudhya Bhopla

Dudhya Bhopla (bottle gourd) is a creeping plant and is grown in garden lands round the edges of the crop. Under irrigation it is also grown as an entire crop mixed with cucumbers. It begins to bear in two-three months' time. The fruit is yellowish-green and has a soft white flesh. It varies in length from 12' to 30". It is a very common vegetable. It is also utilised in preparing a sweet-meat called *dudhi-halva*.

Ghosale (smooth-gourd) is grown and used like *dodka*. A *ghosale* is six to ten inches in length and is smooth and marked length-wise with lines. It yields heavily and continues to bear for two years, if constant irrigation is given.

Ghosale

Kalingad (water melon) is the fruit of a creeper. It is sown in hot months and requires irrigation. The plants are manured when they are six weeks' old. The fruit ripens in the third or fourth month. The fruit is smooth and round, dark-green and striped with light green. The flesh is pink, very soft and watery and the seeds black and white. It is generally eaten raw.

Kalingad

Karle (bitter gourd) is a small fruit and grown and used like *dodka* and *ghosale*. The surface of the fruit is roughened with knobs and each seed fills the whole cross section of the fruit. The fruit is used as a vegetable. It tastes bitter and, therefore, must be well cooked and spiced before eating.

Karle

Kartoli is a wild gourd, but it is quite a favourite vegetable. It is grown in the western hilly tracts of the district.

Kartoli

Kashi-bhopla or *kashi-phal* is grown in gardens and in backyards. Except that it is roundish and thick instead of being long, the fruit is just like *dudhya-bhopla*.

Kashi bhopla

Kakdi or *valuk* (cucumber) is grown in garden lands as a border crop. It is sown in June-July. The fruit is generally green and six inches long. The variety grown in *rabi* and hot season is dark-green in colour with longitudinal white stripes. It varies in length from eight inches to twenty inches. It is generally eaten as a raw fruit.

Kakdi

Tondli (little gourd) is a common vegetable. It is a wild creeper and grown as a field crop. It is a perennial crop and the *tondli* vine grows vigorously for about five years. The *tondli* fruit is used as a vegetable.

Tondli

The district grows the following five pod vegetables —

Pod Vegetables

Abai, a creeping plant, needs little water or manure for its growth. It is grown in the backyards of homesteads or on the edges of garden lands. It begins to bear fruits in three months' time and, in good soil, continues to bear fruits for three to four years. The pod, when young and tender, is used as a vegetable.

Abai

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Pod Vegetables
Bhendī

Bhendī (lady's finger) is grown in this district as a cash crop in garden crops. The variety grown is a local one with four edges and a length of about six inches to ten inches. The variety of smaller *bhendīs* is grown as an entire field crop on a very small scale. The green pods are used as a vegetable, either boiled or fried. The ripe seeds of *bhendī* are used in curry and chutney. Water steeped with green *bhendī* plants is used in *gul* making (to remove the scum) on a large scale.

Gavari

Gavari is grown in gardens at any time and during the rains on the borders of the crops like chillies. It begins to bear pods in three months' time and, if watered occasionally, goes on bearing for some months. The plant grows about three feet high with a single fibrous stem from which the pods grow in bunches. The pod is used as a vegetable.

Ghevada

Ghevada is grown with or without water in June-July on the edges of dry crops. It begins to bear fruit in about three and a half months time and goes on bearing till January. As an irrigated crop, it is grown around garden crops or in the yards and porches of houses.

Shravan Ghevada

Shravan Ghevada (french beans) is grown in the district, both for seeds and vegetables. When grown for vegetables, it is sown as a catch crop in garden crops. When it is taken for seed purposes, it is sown as a mixed crop in dry crops in June-July. The green pods, when tender, are used as a vegetable.

Leafy Vegetables

Kolhapur district grows about a dozen leafy vegetables which are quite favourite with all classes of people.

Ambadi

Ambadi is grown in garden lands for vegetable purposes at any time of the year. After six weeks of planting, tender leaves are produced in abundance. These are plucked and used as a vegetable.

Chandanbatra

Chandanbatra is grown on garden lands at any time of the year. The plant stands about a foot high and has got red leaves at the apical portion. The leaves and tender stems are eaten as a pot herb.

Chakvat

Chakvat is grown in other garden crops as a mixed crop. Before watering the land, the seeds are broadcast by hand. The plant bears good pulpy leaves just like *chuka*. The leaves are used as a vegetable.

Chavli

Chavli is grown in garden at any time of the year. It closely resembles *tandulja* but seldom grows more than six inches in height. The leaves and stem are uniformly green.

Chuka

Chuka (bladder-dock) is grown in gardens at any time of the year, and is ready for use in about a month after sowing. The plant is eaten as a pot herb.

Karadi is grown in garden lands, especially for vegetable purposes. It is grown at any time of the year. *Karadi* leaves are grown often five or six weeks after sowing the seed.

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Leafy Vegetables
Karadi

Math grown in the districts is of two varieties, red and green. Both varieties are grown in garden at any time of the year and are ready for use five to six weeks after sowing. The red variety stands three to five feet high with a thick stem and has a small central plume as well as side flowers. The leaves, and especially the stem, have a red tinge. The green variety is smaller. The leaves and the shoots are eaten boiled. The wild variety called *kate-math* grows naturally and is eaten by poor people.

Math

Methi (fenugreek) is grown in gardens, at any time of the year, all over the district. It is always an irrigated and manured crop and is usually ready to be cut in about three weeks' time and gets matured in two and a half months. When young, the entire plant is eaten as a pot herb by all classes.

Methi

Pokla of two kinds, red and green, grows one or two feet high in gardens at any time of the year. The leaf is ready for use in six weeks' time and is eaten as a pot herb.

Pokla

Pudina (mint) is grown in garden lands. It is a perennial crop grown along the water channels in garden lands. The leaves are used as a garnish.

Pudina

Rajgira is of two varieties, red and green. It is grown in gardens at any time of the year. It is grown in the turmeric crop, as a mixed-crop, for seed purposes. It grows about three to five feet high and has a heavy over-hanging central plume. The seed is exceedingly small and is usually trodden out by human feet or rubbed out by hand. It is usually eaten on fasting days either as *lahu* which is made into balls or as cakes made after mixing in hot jaggery syrup. The leaves are eaten as a pot herb.

Rajgira

Tandulja is grown in gardens at any time of the year and is fit for use five or six weeks after sowing. The plant grows a foot high and has its stem near the root. It has no seed plume but flowers on each of its side shoots. Only the leaves and top shoots are eaten as a pot herb.

Tandulja

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FODDER CROPS

ACCORDING TO THE SEASON AND CROP REPORT, 1955-56, about 19 per cent of the gross cropped area was under fodder crops. The following table shows the acreage under fodder crops in the district in 1955-56 —

TABLE No 26.
AREA IN ACRES UNDER FODDER CROPS IN EACH TALUKA
OF KOLHAPUR DISTRICT IN 1955-56

Taluka	Hot Weather Jowar	Grass and Babul	Jowar	Others	Total Fodder- Crop
Chavara		21,872			21,872
Bavada		4,896			4,896
Bhamburda		7,496			7,496
Gadhinglaj		15,163		29	15,192
Hatkanangole		11,576	72	178	11,826
Kagal		33,641	6		33,647
Karnar		23,979	19	44	24,042
Parbhata		21,736			21,736
Rudhmanpur		16,637			16,637
Sashuadi		15,126			15,126
Shevri	358	4,149		495	4,992
District Total	358	1,76,955	97	737	1,77,247

Strictly speaking, fodder crops as such are not grown in the district. Grass and babul cover most of the area. Grass is grown in all the talukas and all along the mali lands on a large scale. The trees of Shevri are also grown on these lands on a large scale. They serve the purpose of growing fodder and also help sedimentation during floods. The grasslands in most of the talukas are manured once or twice, depending upon the number of cuttings in a year, with sulphate of ammonia. Jowar is grown as a fodder crop in the hot season though on a very small scale. In winter, maize is also taken as a fodder crop, but that too on a very small scale.

AGRICULTURAL
OPERATIONS

AGRICULTURAL OPERATIONS VARY ACCORDING TO RAINFALL, soils of the tract and the nature of crops. These operations consist of opening of the land by digging or ploughing, further pulverising the soil, cleaning the fields, spreading manure and mixing it with the soil, sowing the seed or planting the sets of seedlings, interculturing, weeding, earthing up, irrigation, applying quick-acting manures as top dressing, spraying or dusting of insecticides, protecting the crops from birds, stray cattle and wild animals, harvesting, threshing and preparing the crops for the market and storing. In addition to these, occasional operations for permanent improvement of the soil such as bunding, levelling, trenching, draining the excess water from the soil, and reclaiming lands for cultivation are also undertaken by the farmers.

Ploughing is done almost every year by wooden or iron ploughs to open the land to dig out deep rooted weeds or stubble to aerate the soil and to trap and store water for the

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OPERATIONS
Ploughing

crops In the western zone of the district, in order to remove the stubbles of the previous crop, the land is ploughed by an iron plough or sometimes by tractors after the harvest of paddy and sugarcane In the hilly tract, where only paddy is grown without rotational change, ploughing is done by small wooden plough worked by a pair of bullocks, preferably after the first shower of ante-monsoon or monsoon On an average, one plough opens about half an acre to one acre of land, depending upon the season and the type of ploughing done e.g., deep ploughing for sugarcane and sweet potatoes Deep ploughing is done either by iron ploughs worked by two or three pairs of bullocks or by tractors, the hire charges in the latter case being Rs 30 per acre

For ordinary crops in the eastern zone, land is ploughed by iron ploughs worked by two pairs of bullocks upto a depth of five or six inches When the soil is moist enough, about one acre of land is ploughed, but when the soil is hard, hardly half an acre of land can be ploughed

Pulverisation of the soil is done by one of the three kinds of implements (1) the beam harrow known as *mand*, (2) the wooden plank called *phali*, and (3) the blade harrow called *kulav* The *mand* is worked by five bullocks to crush the big clods Above two or three acres of land are covered daily The *phali* is generally used when the clods are soft and small and when all the pulverising operations are over and the land is ready for sowing It is worked by a pair of bullocks and covers generally three or four acres a day The *kulav* is used after a shower or two or when the clods have become brittle It is worked by a pair of bullocks and covers about two acres a day The clods which escape the above operations are generally broken by beating with wooden hammer called *mogari* This practice is followed generally in the western zone of the district

Pulverisation

Cleaning of the field is generally done with the help of women labour The remains of the previous crops, such as stubbles of sugarcane and jowar which hinder further operations and also provide shelter to insects, are collected and removed The fields are kept clean and ready for sowing or planting before monsoon

Cleaning the
field

The farmer takes out the well-rotten farm yard manure or compost from the pits, by means of a *phavada* (spade) and a *botti* (basket) and carts the same to the field The manure is heaped in small lots at convenient places in row It is evenly spread over the field and then mixed with the soil by means of a *kulav* (harrow) In some places, especially in garden lands, sheep and goat folding is carried on all over the field The dung and, especially the urine, serves as a good manure It is estimated that about a thousand of these animals, when quartered for a night, give manure equal to about five to six cart loads of farm yard manure The manure prepared from night soil and

Manuring

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OPERATIONS
Manuring

town sweepings is applied also to sugarcane crop on a large scale in the district. Generally, about 5 tons of this manure are applied per acre.

In most of the crops, seeds are sown for starting the crop, but in some in which seeds cannot be produced and even if produced, are costly, parts of plants are planted either after irrigation or rains. In the case of paddy, *naghi*, tobacco, chillies and such other crops, where the seed is very small and young and plant requires special care, seedlings are first raised in a specially prepared seedbed and then transplanted. The seeds are sown either by a seed drill (*kuri*) in lines or dibbled into the soil by hand. After sowing is accomplished it is necessary to cover the seeds and press them lightly, otherwise the seeds are likely to be picked up by the birds. To achieve this object a light plank or harrow with only the headpiece is dragged over the land.

The practice of dibbling the seed is more popular in the district than that of sowing by a seed-drill. Dibbling of seed is followed throughout the district in the case of groundnut, and also to an appreciable extent in the case of *kharif* jowar and paddy. Before dibbling, the land is marked by a specially prepared marker (*tikatane*) both ways and dibbling of seed is done at each cross. Sowing commences generally soon after outbreak of the monsoon.

Statement showing sowing periods of some of the important crops in the district

Crop	Sowing or planting time
Rice	June-Transplanting in July
Jowar (<i>kharif</i>)	June-July.
Jowar (<i>rabi</i>)	October.
Bajri	June.
Maize	<div> <div>June.</div> <div>December-January</div> <div>September-October.</div> </div>
Ragi	June-July.
Rale	June-July.
Vari	June-July.
Sava	June-July
Wheat	... November-December
Sugarcane	November-December.
Cotton	August
Groundnut	. June-July
Niger	... June-July.
Chillies	... June
Turmeric	. May.
Gram	November
Kulthi	June-July
Turi	June-July
Tobacco	.. July (seed bed)
	August-transplanting.

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AGRICULTURAL
OPERATIONS
Intercultivation

Intercultivation means culturing or tilling or stirring the soil in between the lines of crop. This is done by an implement called *kolapi* or *dubi* (a hoe) or by *khurpi* or by hand. It is done to remove the weeds that take away large quantities of moisture and plant food to aerate the soil to prepare the mulch (a loose layer of dry soil as covering), to conserve soil moisture useful for the crop, to prune the roots so as to encourage a deep root system, and to kill the harmful insects hibernating in the soil. Generally, two or three hoes are worked by a pair of bullocks and each hoe is handled by one man. This team can intercultivate about three to five acres a day. The frequency of intercultivation would depend upon the life and habit of growth of the crop and the soil condition. But generally it is done about three four times during the life period of most of the crops.

The weeds that are round about the plant or in line with the plant escape the hoe and thus are required to be removed by hand with the help of weeding hook (*khurpi*). Eight to ten women labourers are required to weed an acre of land, depending upon the kind and extent of the weed growth. Two to three weedings are generally done for most of the crops. After hoeing labour requirements for weeding are reduced by 30 to 40 per cent.

Weeding

The next important operation is earthing up i.e., digging the soil around that plant and heaping it up at the base of the plant. The earth is dug up by a pick axe (*kudali*) and brought at the base of the plant by a *phavada*. Sometimes it is also brought by hand at the base of the plant. This is done in order to give support to the plant, to prevent lodging and to keep the tubers and roots under the soil. Earthing up is required in the case of crops like sugarcane, tubers like potatoes and some vegetable and fruit trees. Earthing up is done to a certain extent in the case of jowar crop dibbled by hand. For crops like sugarcane, a plough or a ridger is used to dig and bring the soil near the base of the plant and then it is attended to by human labour to give a finishing hand and to see that it is uniformly done and the soil is well pressed.

Earthing up

Top-dressing, i.e. applying quick-acting manures on the surface of the soil and then mixing it up with the soil is done by stirring the soil. Some crops require additional amount of manure after germinating. The sugarcane crop usually requires four top dressings. Especially to the *ratoon* crop are given four top dressings in the root zone by making a hole therein by a crow-bar and filling it up with manure.

Top dressing

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—
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IRRIGATION

IRRIGATION IS DONE FROM WELLS AND RIVERS All the irrigation in the district is lift irrigation except small areas under tanks Water is lifted by pumps worked either by oil engines or by electric power. In some parts *mots* are also used for the purpose

In the case of tanks, one man is sufficient to irrigate one acre of land In the case of pumps, one man is sufficient if he knows working of the engine When water is supplied by a contractor, he maintains an engine-driver for the working and upkeep of the engine The charges for water supply, when taken on contract basis, are about Rs 250 to Rs. 300 per acre

Fields are frequently irrigated and the interval between two waterings varies according to the soil, season and the crop under irrigation The interval varies from eight to ten days for sugar-cane crop and for other crops, such as vegetables, it is eight days The quantity of water supplied per acre is about 2.5 acre inch (An acre inch of water roughly measures 3,630 cu ft or 101 tons or 22,687 gallons of water)

Crop protection

The farmer has to provide for some protective and curative measures as well He has to take precautionary measures to avoid certain pests and diseases It has been found customary in the district to treat jowar seeds with sulphur for the control of the smut diseases of jowar known as *kani*. The practice of treating seed of paddy with perenox solution against the blast disease is gaining ground. Whenever any insect or disease appears on the crop, the farmers either spray or dust special insecticides or fungicides recommended by the Department of Agriculture. The use of Benzene Hexachloride (BHC) 10 per cent and 50 per cent is universal and quite effective The standing grain crops have to be watched during the season lest beasts, birds and other animals eat away the grain The farmers shout and throw stones by slings (*gophan*) to scare away the birds Kerosene oil tins, with small stones inside, are tied to the branches of trees with a string tied at the bottom This string the farmer carries to his place from where, by giving it a pull off and on, a rattling noise is created to scare away the birds. Stray cattle are generally caught and compounded in the cattle pound Wild animals are either shot or hunted individually or through gun clubs established for the purpose. The animals are shot only when they visit fields and not in the forest Monkeys are caught in traps specially prepared for the purpose

Harvesting

One of the most important agricultural operations, next only to ploughing and sowing, is the reaping or harvesting of standing crops Crops are harvested only when they are fully ripe. The period of ripening varies from crop to crop The following

... .. time for some of the important crops —

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General Economic
Survey
Irrigation
Harvesting

Crop	Harvesting Period
Rice	October-November
Wheat	November-December
Barley	February-March
Maize	October-November
Groundnut	March-April
Soybean	July-August
Mustard	December-January
Rice	November
Wheat	November
Barley	November
Soybean	November
Wheat	March
Sugarcane	November-February
Cotton	December-January
Groundnut	November-January
Niger	November-December
Chillies	September-October
Turmeric	December-January
Gram	January
Kulthi	November-December
Tori	January-February
Tobacco	.. January

Foodgrain crops such as rice, jowar, bajra and wheat are harvested by cutting the plants close to the ground by a sickle (*harpa*). The cut plants are put into swaths (*alasya*) and the earheads, in the case of jowar, are removed by cutting and then carted to the threshing yard (*khola*). In the case of others, the swaths are bundled and carried straight to the threshing yard where they are kept well stocked. The earheads of *bajra* are removed by breaking at leisure time and when required and are threshed. Paddy bundles are threshed after two to three days of stocking, by beating the bundles on stone or log of wood in the threshing yard. The stems or stalks are dried, bundled and stocked as fodder.

Pulses are mostly cut as whole plants and are removed directly to the threshing yard. Vegetables are picked by hand and the leafy ones are uprooted. Root crops like sweet potatoes and turmeric are harvested by digging with *kudali*. Groundnut is reaped and collected by hand after harrowing the crop with wooden harrow.

The sugarcane crop is harvested by cutting it close to the ground and carted to the crushing yard where it is crushed by power crushers. The juice is pumped directly into the boiling-pan and, after boiling for about three hours becomes thick and can then be moulded into blocks after cooling off for half an hour or so.

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Irrigation.
Three bins and
preparing for
market

Grain crops such as jowar, nagli, bajri and pulses are trampled under bullocks' feet till the material is broken completely into chaff and grain. The grain is separated from the chaff by winnowing against the breeze. Some of the root vegetables are dug out, cleaned well by rubbing out the soil after drying, and sold in the market. Crops like turmeric are dried after being specially cured.

Storage.

Grains are stored either for purposes of seed or for consumption at a later date. When they are meant for purposes of seed, the quantity is usually small, especially when an individual farmer preserves his own seed. On the other hand when it is meant for future use, the quantity stored is usually large. Therefore, storage methods vary from place to place depending upon the use of grain. Before storing any grain, it is thoroughly dried. The seed, mixed with household ash, is well preserved in bamboo bins and well plastered on all sides with cowdung so as to keep off the insects that may attack it from outside. The grain for consumption is preserved either in gunny bags or in corrugated iron bins. In both the cases dry leaves of *nim* are mixed with the grain, use of five per cent B. H. C is also now made for this purpose. Storing of paddy is done in specially prepared rooms. Seed of paddy is stored in specially prepared bins of rope prepared from the paddy straw called *mudha*.

Jaggery is not preserved by cultivators. Merchants preserve this in godowns either in cotton seed or paddy husk after covering each block with a piece of gunny.

AGRICULTURAL
IMPLEMENTS

IN KOLHAPUR DISTRICT, THE FIELD TOOLS AND IMPLEMENTS used by some agriculturists are modern but the old indigenous ones are in use in large numbers. Ploughs, harrows, levellers, clod crushers, wooden plants, seed-drills, markers, hoes (both entire blade and split type) and stone rollers are the main implements used during the various phases of cultivation. Besides these, several hand tools are also used for sundry jobs on the farm. Iron ploughs, both heavy and small are, however, replacing wooden ploughs. Tractor drawn ploughs and disc harrows are in use in the district on an appreciable scale, especially in sugarcane growing areas. Electric motors are now in use for running water pumps along the *Bhogawati valley* and the *Panchaganga valley*. Oil engines are set up to work the water pumps in the district. In the interior, in a few undeveloped areas, molar are still in use for lifting water.

The following table shows talukas wise distribution of agricultural implements in Kolhapur district in 1956 —

TABLE No 27

AGRICULTURAL MACHINERY AND IMPLEMENTS IN KOLHAPUR DISTRICT (TALUKAWISE), 1956

Taluka	Ploughs		Carts	Sugarcane Crushers		Oil Engines with pumps for irrigation purposes	Electric pumps for irrigation purposes	Tractors		Ghats	
	Wooden	Iron		Worked by power	Worked by bullocks			Government	Private	5 Seers and over	Less than 5 Seers
1 Karur	7,045	810	5,244	443	37	1,043	11		14	16	7
2 Malakanangle	698	1,828	1,660	158	19	772	7		8	3	76
3 Shiroi	665	1,648	4,298	66	5	330	6		5	4	6
4 Gadhunglaj	6,455	870	3,853	48	95	137	4		2	17	17
5 Bhudargad	9,682	95	1,501	93	134	137			1	8	12
6 Radhanagari	11,025	60	1,798	236	53	422			1	14	14
7 Kagal	5,404	908	3,929	91	50	401	3		3	27	9
8 Shahuvadi	11,082	248	1,445	47	34	102	2			3	19
9 Panhale	8,045	456	3,101	184	50	467			3	20	18
10 Bavada	7,618	12	685	11	8	56					4
11 Ajare	7,055	186	1,615	9	13	28				16	2
Total	75,374	7,130	29,309	1,386	498	3,955	33		37	128	164

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Agriculture and
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AGRICULTURAL
IMPLEMENTS

CHAPTER 5.

—
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AGRICULTURAL
INSTRUMENTS
Ploughs

Till the beginning of this century, indigenous ploughs made of babul wood were in common use in the former Kolhapur State. The Agricultural Department of the State made successful efforts in introducing and making popular the iron ploughs. Iron ploughs, both big and small, are now in use throughout the district.

The wooden plough (*nangar* or, when small, *nangri*) consists of several pieces, the principal of them being (1) *khod* (body), (2) *dand* (beam or pole); (3) *ju* or *jokhad* (yoke), (4) *phal* (share), and (5) *ruman* (stilt). Only the share is made of iron, all other parts being made of wood. The body is of two parts, the *doke* (head) and the *dant* (shoe), all of one piece of wood and curved in shape. The head is thicker, and the shoe tapers to a point. The shoe is flat at the top in front and triangular at the bottom. The share (the iron part) is flat and sharp at the end, it is laid on the shoe, and secured to the main block by a *phalcamb* (small piece of wood). The front end of the share projects about six inches beyond the point of the shoe, and is secured to the shoe by means of an iron ring (*vasu*). The beam is highly curved at its back and is fixed to the head (*doke*) so as to form an acute angle. The back end of the beam is projected about three inches beyond the head on which the handle (*rumane*) rests. The yoke is fixed to the front end of the beam. The handle (*stilt*) is separate, and on the top of it is fixed a *muthya* (short grip) to facilitate handling. A leather rope (*vethan*) passes back from the yoke behind the stilt and forward again to the yoke.

The indigenous plough opens a triangular furrow. The heavy type which weighs about 120 lbs. is yoked to four pairs of bullocks and furrows to a depth of six to eight inches, while the light one weighs about 60 lbs. and is yoked to two pairs of bullocks and furrows to a depth of about four inches. The heavier ploughs are replaced by iron ploughs and only the lighter types are used in garden lands. The very light plough, weighing about 15 to 20 lbs. is used in the Konkan tract of this district and is yoked to a pair of bullocks and furrows to a depth of about two inches.

Iron ploughs are supplied in the district by two Indian manufacturers who have got their factories in North and South Satara. There are two types of iron ploughs (i) those having reversible mould board which can be changed from one side to another and (ii) the fixed ones, just like an indigenous wooden plough. The ridgers are the heavier types and are in common use in sugarcane growing areas in the district for earthing up sugarcane crop.

Wooden ploughs are usually manufactured and repaired by the village carpenter. Iron ploughs are also repaired locally in workshops and at times by replacing spare parts.

Tractor ploughs are also in use now-a-days in the district, especially in the sugarcane growing area. Tractors are owned by big cultivators. When idle there are hired out to other cultivators. The rate charged varies from Rs. 20 to Rs. 25 per acre according to the type of ploughing.

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MACHINERY
Ploughs

Seed drills (*philar*) are implements made mostly of *babul* wood for the sowing of seeds in lines in a field at uniform depth. The furrows in which the seed is deposited are opened by coulters (*phera*). Three or four coulters are fixed to a small bar of wood called *head-piece* (*head-piece*). Just above the tip of the front flat surface of the coulters a hole is bored through to fix a hollow bamboo tube (*chade*) for allowing the seed to pass through into the soil. Now-a-days instead of hollow bamboo tubes, plates of corrugated iron sheets are generally in use. All the tubes from the coulters are brought together and held in a bow-like wooden structure (*chade*) and tied firmly at the centre of the head-piece with a thin rope (*chade dor*) to ensure uniform distribution of seed in all the tubes. For traction, a beam is fixed to the centre of the head-piece with side braces on its sides for support. On the top of the head-piece, a handle (*ramene*) is fixed for guiding and pressing the implement. A rope of proper length, according to the number of coulters and distance between them, is attached to the beam for yoking bullocks and is tied to the beam by a thick rope passing over and round the head-piece, making the whole frame rigid for work. This kind of seed-drill requires one man to drive a pair of bullocks and another person to feed the seed bowl uniformly with the seed to be sown. Three to four acres of land can be sown per day. Seed-drills are light or heavy according to the season and the crops to be sown. During the *kharif* season, the seed is to be deposited in the wet and soft soil up to a depth of two or three inches. This requires a lighter seed-drill. In the *rabi* season, the seeds are to be deposited to a depth of five or six inches, where only sufficient moisture for the germination of seed is available. The seed-drills used for this are generally very heavy and strong. In the *rabi* season, *rabi* jowar, gram and wheat are sown by these seed-drills, and pulses, such as field peas, gram etc. are sown in a furrow behind a plough.

Seed Drills

For lifting water from wells, as well as from rivers for the purposes of irrigating the fields, centrifugal pumps, run on oil engines and a few on electric motors are mostly in use. *Mots* are in use in the interior and undeveloped areas and that too at a few places only. Iron *mots* are mostly in use, leather *mots* are used rarely. Iron *mots* are manufactured locally, leather *mots* are manufactured by the village cobbler. Oil engines in use are both of foreign as well as local makes. The latter are manufactured at Kolhapur and Ichalkaranji.

Water Lifts

The harrow (*kulav*) is used after ploughing for crushing the clods of earth. The parts of the harrow are head-piece (*dind*)

Harrow

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IMPLEMENTS
Harrow

prongs (*janoli*), blade (*phas*), beam (*dandi*) and handle (*rumane*) Except for the blade, which is made of iron, all parts are made of *babul* wood The head-piece is straight and rectangular in cross section In the front, two prongs are fixed into it, in a slanting direction downwards at an angle of 50° with the pole The blade, made of iron, is straight, fairly long and thick Its two ends are turned upwards to fit in prongs where they are firmly held by means of iron rings (*vasu*) The pole is straight and is fixed slightly on the left of the centre of the head-piece It is supplemented by a short brace which is fixed on the right of the centre The other end of the brace rests on the pole

In Kolhapur district, two types of harrows are commonly used (i) *phasa*, a light one and (ii) *kulav*, a heavy one *Kulav* is used for interculturing tobacco and chilly crops *Phasa* is used for covering seeds The harrow weighs about 25 to 30 lbs and works to a depth of about two or three inches and requires one man and two bullocks In a day, generally two acres of land are covered The light harrow (*phasa*) weighs about 40 lbs and works to a depth of about two inches and requires a man and two bullocks In a day about four acres of land are covered These harrows are constructed by village carpenters and are used in a variety of ways, for example, mixing manure, preparing seed-beds, covering seeds, levelling of land and even interculturing

Beam Harrow

The beam harrow (*maid*) is used for breaking the clod of earth after ploughing The *maid* is a rectangular log of *babul* wood about 10 ft long, one foot broad and about nine or ten inches thick and weighs about 150 or 200 lbs A wooden beam is fixed to the log in the centre for applying force by a yoke to be attached to it Two iron rings are fixed to the log, one on each side of the beam, for tying ropes for applying equal force to the end of the log

Hoes

In Kolhapur district, two types of hoes (*kolapa* and *duba*) are in use for interculturing jowar, groundnut, chillies and other food crops The slit hoe is known as *kolapa* and the entire blade hoe is called *duba* Hoes are really miniature harrows and are used to work in between the lines of crops to stir the soil so as to remove the weeds, loosen the soil, conserve moisture and aerate the soil It is used only till the crop is about 12" to 15" in height The size of *kolapa* depends upon the distance between the crop lines The prongs and half the portion of the blade are made into one piece and two such pieces, fixed on the head-piece have a slit which is about three inches wide In case of *duba* the entire iron blade is fixed to the prongs Generally, two or three hoes are worked on one yoke The hoes are tied to the yoke by a piece of rope passing over the handle and the head-piece of the hoe The yokes used are long and straight in proportion

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IMPLEMENTS
Hoes

to the number of spaces covered and the distance between them. The reins, by which the bullocks are controlled, are tied to a "Y" shaped stick. This implement requires careful handling, especially when the crop is young. Two or three men with a pair of bullocks interculture about four or five acres of land a day. At many places, especially in rice lands, *kolpa* is worked by human labour only. It is drawn by a man and a woman. The woman pulls the hoe by means of a rope tied to her forehead (which is covered with cloth). The man presses and regulates (holds between the crops) the hoe from behind. A set of two or three hoes are worked like this by a team of three or four persons. The Department of Agriculture has introduced some improved types of hoes, namely Planet Junior hand hoes and shovel cultivators for working in wide-spaced crops like chillies, tobacco, sugarcane etc. In addition to these, with the introduction of Japanese Method of Paddy Cultivation and also the dibbling method, the Kaijat hand and rotary hoes and Japanese hand hoes have been introduced and become very popular with paddy cultivators in the district.

A stone roller, instead of bullocks, is usually used for threshing jowar ear-heads. The roller is about three feet in length, its diameter varies at both the ends. On one side it is about one and half or two feet and on the other side it is one or one and half feet. The end with smaller diameter is kept inside so that it turns automatically. A pair of bullocks can easily operate it.

Stone Roller

The bullock cart (*gadi*) is the common means of transportation in carrying out agricultural operations. The present cart consists of a large frame of *babul* wood supported on two big wheels held together by an axle. The wheels have iron tyres. These carts are drawn by a pair of bullocks.

Bullock Cart

In recent years, this means of transport has undergone several improvements. Introduction of ball bearing arrangements has helped in reducing friction and giving easy movement to the wheels. Pneumatic rubber tyres in place of iron ones are available, but in actual practice the cultivators find them very costly and their use is, therefore, restricted to a few rich farmers and contractors.

Besides the tools worked with the help of bullocks, there are a few tools which are utilised in various other agricultural operations and are worked by hand. These are —axe (*kurhad*), pick axe (*kudali*), spade (*phavada*), marker (*tikatane* or *yedtang*), weeding hook (*khurpe*), sickle (*vila*), bill hook (*koyata*), crowbar (*aidan* or *pahar*), and rake (*dantale*). These are mostly made by the village carpenter or blacksmith.

Miscellaneous

As no animal-driven implement for harvesting has been devised, the principal tool is the sickle (*vila*) with an entire

Given below are the results of the live-stock census conducted in 1951 and 1956 by the Bureau of Economics and Statistics, Bombay —

TABLE No 28
BOVINE POPULATION IN KOLHAPUR DISTRICT, 1951 AND 1956

Classification of cattle	Cow Class		Buffalo Class	
	1951	1956	1951	1956
<i>Males (over 3 years) —</i>				
1 Breeding bulls	2 840	466	903	386
2 Working bullocks	1,31,980	1,29,507	45,145	37,105
3 Other bulls	2 569	2,010	769	436
<i>Females (over 3 years) —</i>				
1 In milk	59,028	43 993	86,812	79,936
2 Dry	15,148	28,366	9,875	21,077
3 Not culled	7,910	9,721	4,246	11,191
4 For work	87	133	770	448
5 Others	795	389	618	340
<i>Young stock—</i>				
1 Under 1 year —				
Males	12,489	17,008	8,438	15,959
Females	11,587	16,472	13,078	24,152
2 1 to 3 years —				
Males	26,370	20,344	15,376	11,085
Females	19,776	17,407	23,866	23,267
Total	2,90,579	2,85,816	2,09,926	2,25,383

The total bovine population of the district in 1956 was 5,11,199. Besides these animals, the census enumerates 86,884 sheep, 1,14,370 goats, 1,014 horses and ponies, 1 388 pigs, 481 donkeys, six camels and four mules. Though these animals do not necessarily work on farm, yet they are useful to the farmer in a number of ways and are, therefore, included in agricultural live-stock. The total number of animals, constituting agricultural live-stock, returned at the 1956 census was, therefore, 7,15,345.

Owing to changes consequent upon the formation of Kolhapur district in 1948, it is not possible to assess correctly the trends underlying, and the changes in the composition of, live-stock population in the district. In the table above are also set out the figures for the bovine population returned at the 1951 census. The variation of population recorded in the quinquennium ending 1956 hardly exceeds two per cent. And when marginal errors are taken into account one might have to concede that the cattle population, which constitutes the bulk of livestock, has remained stationary. Whatever variation is observed, it is mainly due to considerable increase in young stock (less than a year old), as shown below —

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TABLE No 29
DISTRIBUTION OF LIVE-STOCK IN KOLHAPUR DISTRICT (TALUKAWISE) 1956

Taluka	Bovines over 3 years						
	For work		Total	For breeding		For other purposes	
	Oxen	He Buffaloes		Bulls	Buffaloe Bulls	Oxen	He Buffaloes
1	2	3	4	5	6	7	8
Karur	16,767	2,875	19,642	103	103	176	53
Hattangale	13,502	2,824	16,326	19	51	117	32
Shirur	11,158	276	11,434	19	42	65	19
Chandrapur	12,659	2,759	15,418	61	54	64	16
Wardha	9,279	4,472	13,751	52	15	93	35
Rathnamangi	10,472	5,853	16,325	38	18	397	52
Karad	13,259	1,358	14,617	11	27	248	40
Shahuwadi	10,391	6,674	17,065	91	24	251	48
Punaha	10,964	4,799	15,763	49	27	195	70
Rawda	12,174	2,318	14,493	10	8	362	50
Ajara	8,882	2,917	11,799	13	17	44	21
Total	1,29,507	37,105	1,66,613	466	386	2,010	436

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TABLE No 29—contd

Taluka	Milch-cattle							
	In milk			Dry			Others	
	Cows	She Buffaloes	Total	Cows	She Buffaloes	Total	Cows	Buffaloes
1	0	10	11	12	13	14	15	16
Karvir	4,996	14,584	19,580	2,685	4,184	6,869	1,052	1,773
Hatkananglo	3,311	13,070	16,381	1,431	2,273	3,704	768	2,153
Shirol	2,427	11,877	14,304	573	1,206	1,839	480	1,326
Gadhinghaj	2,645	9,771	12,416	1,807	2,622	4,429	650	1,516
Bhudargad	4,433	3,502	7,935	1,473	425	1,898	867	708
Radhanagari	5,197	4,624	9,821	3,152	1,267	4,419	938	685
Kagal	3,506	7,969	11,475	2,242	2,050	4,292	823	1,573
Shahuvadi	6,575	4,976	11,551	4,804	2,345	7,209	1,478	629
Panhala	4,150	5,305	9,455	4,053	2,467	6,520	1,270	860
Bavada	3,764	1,483	5,247	3,721	871	4,592	1,309	296
Ajara	2,980	2,776	5,764	2,365	1,307	3,672	608	462
District Total	43,993	79,936	1,23,929	28,366	21,077	49,443	10,243	11,980

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It will be seen that the number of bovines is more in the eastern divisions the Karvir taluka, comprising mostly of plains, records the highest number while in the taluka of Ajara, having hilly topography, the lowest number has been returned

Though much headway has been made in the use of mechanical implements like electric pumps, oil engines, tractors, sugarcane crushers etc, bullocks and he-buffaloes still occupy an important place in rural transportation and agricultural operations. The total number of plough cattle was reported as 1,66,612 heads in 1956

Plough Cattle

Considering the periods of work in the district (such as ploughing, sowing, threshing, sugarcane crushing), shortage of draft-cattle is much felt during such periods. During off-season, however, there is not sufficient work. Again, certain farm operations overlap one another, the threshing of *kharif* crops, sowing of *rabi* crops, crushing sugarcane, casting farm-yard manure and lifting water for planting and irrigating cane, crowd together. During off-season, however, there is not sufficient work. As lifting water is a steady and continuous process from about October to June and animals, meant for *mot* work are not available for harrowing or ploughing

It will also be observed that there are comparatively more he-buffaloes in the western hilly tract comprising mainly Shahuwadi, Radhanagari, Bhudargad and Panhala talukas. This appears to be due to the use of small buffaloes for puddling rice lands and ploughing *naghi* lands*

Cows and buffaloes are kept mainly for purposes of breeding and milk production. Out of the total number of 1,95,595 milch cattle, 1,23,929 i.e. about 63 per cent, were reported to be in milk in 1956. Out of the rest, only 579 females were working on farms. She-buffaloes are more popular in the district because of their higher milk yield than cows. Cows are reared by the farmers mainly for the male progeny for draught. Geography of the district also influences milk yield. In the eastern region, comprising the talukas of Shirol, Hatkanangle, Karvir, Kagal and Gadhinglaj, which is fairly free from mosquitoes and flies in wet season, the annual yield of milk per cattle head is much higher than in the rainy and hilly western region where the cattle are very much afflicted by flies and mosquitoes during the wet season.

Milch Cattle

The important breeds of cows and bullocks observed in this district are *Khillar*, *Krishna valley*, *Dangi* and *Jawari* (local)

Breeds of Cattle

Khillar The animals of this breed are mostly located in the eastern zone, Shirol taluka in particular. *Khillar* is

Khillar

* Regional Survey of Resources, India, Kolhapur, Dr P C Patil, p 150 (1950)

CHAPTER I
GENERAL
DESCRIPTION
OF THE
BREEDS

a very hardy animal and its capacity for heavy field and transport work is remarkable. It gains on well under prolonged drought conditions. These qualities have made this breed popular in the district. Its milk yield however, is quite low; though efforts are being made to increase it.

Height: $4\frac{1}{2}$ to $5\frac{1}{2}$ feet.

Weight: 900 to 1400 lbs.

2. - *Waller*

Waller Valley: The origin of the breed is found along the banks of the Krishna river. The animals are of heavy draught type. This is a dual purpose breed and has potentialities of good milk yield. The animals are, however, slow for field work. This breed is gradually disappearing because of the increasing popularity of the Waller animals.

Height: $4\frac{1}{2}$ to $5\frac{1}{2}$ feet.

Weight: 1200 to 1450 lbs.

3. - *Dry*

The animals of this breed are found in the heavy rainfall areas of the west. The animals are extremely hardy and stand up well to the heavy rainfall. They are not affected by moulting continuously under wet conditions. This is a dual purpose breed.

Height: 4 to $4\frac{1}{2}$ feet.

Weight: 700 to 850 lbs.

4. - *Local*

These animals are observed with most of the cultivators in the district. These are small sized animals of a mixed and non-descript origin and therefore have different colours.

The breeds of buffaloes found in the district are the Pandharpur and Local, the local one.

The animals of Pandharpur breed are medium sized and are found commonly in the eastern and central portions of the district. They have light and medium rainfall respectively. Their animals yield much more milk than the animals of the local breed (Local), and at the same time are very economical to maintain. The animals of the local breed are small sized and are commonly used for agricultural purposes in the heavy rainfall areas though they are scattered all over the district.

5. - *Water*

Water buffaloes are used through out the agricultural areas of the district. They are actually used for agricultural purposes. They are mainly used for drawing carts and for transport work and as milk animals in the western parts.

Kolhapur district has the largest number of sheep and goats of the Deccan type. These animals are supposed to be valuable food to the *dhasekar* community who mainly rear them for wool, hair, skin and mutton. Goats constitute an important source of milk supply to the poor cultivator. Most of the sheep flocks are found in the eastern hilly tract where rainfall is low and grazing facilities are abundant. These flocks of sheep move from one area to another during the rainy season, especially towards the eastern side where grazing facilities are abundant and cost of maintenance low.

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LIVE STOCK.
Sheep and Goats

Poultry-rearing has now developed into an important cottage or subsidiary industry in rural areas. According to 1956 census, the poultry population was 3,38,511 out of which 3,37,893 were fowls (hens, cocks and chickens). Nearly thirty per cent of the fowls are to be found in the talukas of Karvi and Shahuvadi. Eggs, fowls and ducks are considered to be a valuable non-vegetarian food.

Poultry

Kolhapur district is mainly an importer of live-stock, particularly of the pure breeds of cattle like *Khillar* bulls and bullocks, and *Pandharpuri* she-buffaloes. The animals of pure *Khillar* breed are brought mainly from cattle fairs held annually at Karagam and Kharsundi in South Satara district and from the *Khillar* cattle shows and fairs in Sholapur district. The *Deshi Khillar* animals come mainly from Chinchali cattle fair in Belgaum district. Kurundwad, which is situated along the banks of the *Krishna* and the *Panchganga*, is an important source of supply of *Krishna Valley* breed and is famous for its cattle fairs. Animals of mixed breed are sold in the weekly bazars at Vadgaon, Ichalkaranji, Murgud and Gadhinglaj.

Sources of supply

Milk occupies a dominant place among live-stock products, Kolhapur city and other towns being the ready markets. It is a practice with young people, particularly gymnasts in Kolhapur city to visit early in the morning Gangavesh (for buying milk) where she-buffaloes are milked by the owners on the spot in front of the customers. When milk cannot be easily transported for liquid consumption, it is converted into milk products like butter, ghee, *khawa* etc. Climatic conditions and the crop pattern followed in the district are very suitable for developing good milch strains. In fact, the riverine areas

Products

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Products

provide ample facilities for dairy farming and yet the dairy industry in the district is in backward condition

TABLE No 30

THE AVERAGE ANNUAL PRODUCTION OF LIVE-STOCK AND
ITS VALUE, IN KOLHAPUR DISTRICT.

Live-stock products	Quantity.	Value in Rupees
Milk	54,058 (tons)	2,43,26,100
Eggs	1,07,79,420 (numbers)	10,77,942
Manure	25,89,926 (cart loads)	51,79,852
Hides	51,119 (numbers)	7,66,785
Skins	40,250 (numbers)	30,186
Wool	1,08,605 (lbs)	1,62,907
Cow calves	23,737 (numbers)	11,86,850
Buffalo calves	24,821 (numbers)	18,61,575

Prices

The following were the live-stock prices current in 1958-59 —

LIVE-STOCK PRICES IN KOLHAPUR DISTRICT, 1958-59

Live stock	Value	Unit
<i>Pure-Bred Cattle —</i>		
Khillari breeding bull above 2½ years	Rs 800 to 1,200	Each
Khillari bull calf below 2 years	„ 500 to 800	Each
Khillari cow	„ 400 to 600	Each
Khillari pair of bullock	„ 1,000 to 1,600	Per pair
Pandharpuri buffalo bull	250 to 1,000	Each
Pandharpuri buffaloes	„ 600 to 1,000	Each
<i>Other Cattle —</i>		
Country pair of bullocks	„ 150 to 400	Per pair
Country cows	„ 75 to 150	Each
Country bullock bulls	„ 100 to 150	Each
Country buffaloes	„ 200 to 300	Each
Sheep and goats	15 to 25	Each
<i>Poultry —</i>		
Local fowls	„ 10 to 12	Per bird
„	„ 2 to 3	Per bird
„	„ 1	10 to 12 eggs

* Price independent on the age of the animal

THE DISTRICT IS SELF-SUFFICIENT in the matter of fodder supply. The main sources of fodder are the grazing areas or *kurans* along the banks of the rivers. Quality grass is also grown in these *kurans*. It is cut, tied into bundles and sold in the market. The fodder from the crops of jowar, bajri, rice and hill millets is also fed to the cattle and is sufficient to meet local requirements.

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Agriculture and
Irrigation
FODDER SUPPLY

Generally, the working bullocks and milch cattle (cow and buffaloes) keep good health in view of better care taken by the owners. Dry and useless animals are maintained only on grazing and the little fodder spared by the owner, naturally, their health is poor. Horses are maintained on good rations and hence enjoy good health. Poultry in general is maintained on free grazing and is, therefore, always in good health.

Health Conditions

There is no live-stock farm in the district. To improve the local *jawari* breed, breeding bulls of *Khillar* and *Dangi* breeds have been located in selected areas of light and heavy rainfall tracts respectively. An artificial insemination centre has been established at Kolhapur where breeding work is being carried out on cows and she-buffaloes. Veterinary aid is available from the veterinary dispensaries opened at each taluka headquarters. They are in the charge of veterinary officers. Veterinary dispensaries at different centres opened in the talukas are in the charge of stockmen.

Breeding, Veteri-
nary and Husband-
ry Facilities.

The Government schemes that were in operation (in 1958) for cattle improvement were regarding (i) location of breeding bulls, (ii) *Goshala* development, and (iii) poultry improvement.

Cattle
Improvement.

Location of breeding bulls is done under the following schemes —

(i) *Half cost scheme*—Under this scheme, a farmer-cum-breeder is selected and issued a breeding bull by granting a subsidy of Rs 350 or half of the actual cost of the breeding bull, whichever is less. No maintenance charges are paid to the owner of the breeding bull. The bull is to be maintained by the farmer in good breeding condition for a period of three years from the date of issue. His services are to be utilized by the villagers for improving their cattle.

(ii) *District maintenance charges scheme*.—The farmer-cum-breeder has to purchase the breeding bull at his own cost with the approval of the Department of Agriculture. The bull is then paid a maintenance charge of Rs 12 per month for a period of three years from the date of issue. The

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Cattle
Improvement

owner is expected to maintain the bull in good breeding condition and make available his services for improving village cattle.

(iii) *Personal ledger account (P. L. A) Scheme*—The breeder is granted a loan to the extent of Rs 300 per bull from the personal ledger account of the Cattle Development Officer, Poona. The loan (at 4½ per cent interest) is repayable within three years in six equal six monthly instalments. The breeder is also given Rs 12 as maintenance subsidy for a period of three years, but the maintenance charges are credited to the account of repayment of loans.

(iv) *District Live-stock Advance Fund*.—The scheme is almost similar to the above except that the loan is paid from the funds kept at the disposal of the Collector of Kolhapur.

The Goshala Development Scheme provided that a foundation stock of ten breeding cows and one breeding bull at Government cost was to be supplied to a selected *Goshala* or *Panjrapole*. The *goshala* or *panjrapole* should also purchase an equal number of breeding stock at its own cost. The *goshala* was to carry out breeding work of this foundation stock for a period of five years. The *goshala* was given an annual grant-in-aid of Rs 2,000 per year by Government. The *Shahupuri Panjarpol Sanstha* was selected for implementation of this scheme during the year 1951-52. The animals were of the *Gir* breed. The Sanstha worked under the scheme from 1951-52 to 1956-57.

Poultry Improvement Schemes provide for the supply of pure-bred cocks of improved white leg horn and Rhode Island breeds to *bona fide* cultivators at the concessional rates fixed by the Poultry Development Officer, Poona. A Government Poultry Farm has been established at Kolhapur.

IRRIGATION

THE RAINFALL IN KOLHAPUR DISTRICT, though less subject to great variations from year to year is, nevertheless, frequently very unevenly distributed during the latter months of the monsoon (September and October). This time is critical, both for rice and jowar crops. The main justification for irrigation facilities in the district is, therefore, to make good the deficiencies of rainfall in September and October, so as to ensure good crops in all years.

The following table shows the net area irrigated by different sources of irrigation in Kolhapur district:—

TABLE No 32
NET AREA IRRIGATED BY DIFFERENT SOURCES OF IRRIGATION IN KOLHAPUR DISTRICT IN 1955-56

Taluka	Net Area irrigated by				Percentage of not area irrigated to not area sown	Area irrigated more than once in the same year	Total gross area of crops irrigated	Percentage of total gross area to total area sown
	Government Canals	Tanks	Wells	Other Sources				
Ajara		41	185	732	958		958	14
Bavada			78	950	928	45	973	35
Bhudargad			492	3,063	4,155		4,155	8
Gadhinglaj		14	1,055	1,508	3,177	15	3,192	31
Ratkananglo	560	290	7,751	3,517	12,118	1,222	13,340	10
Kagal		371	1,209	2,859	4,439	202	4,641	4
Karvir		785	3,106	10,249	13,940		13,940	12
Panhatla			1,251	4,871	6,122		6,122	8
Radhanagar			475	2,975	6,020	100	6,729	10
Shahuwadi	3,170		272	5,719	5,991		5,991	8
Shiroli			5,208	1,530	6,738		6,596	6
District Total	3,730	1,301	21,082	38,473	65,186	1,593	66,779	72

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In the year 1955-56 this district had 66,779 acres under irrigation of which 1593 acres were irrigated more than once. Therefore, the percentage that the total gross irrigated area bears to the total sown area comes to 7.2. The coverage of irrigation seems to have increased only in recent years i.e. after the merger of the former Kolhapur State in the then Bombay State (See the figures given below) —

Year	Percentage of total gross irrigated area to total cropped area
1881*	2.7
1949-50	4.1
1950-51	6.1
1951-52	6.8
1952-53	6.7
1953-54	6.2
1954-55	6.7
1955-56	7.2

The following tables show the distribution of irrigated area under food and non-food crops.—

TABLE No 33

AREA OF FOOD CROPS IRRIGATED IN EACH TALUKA OF KOLHAPUR DISTRICT IN 1955-56

Taluka	Rice	Wheat	Jowar	Maize	Ragi or Marun	Gram	Sugarcane	Potato	Miscellaneous Food Crops	Total Food Crops
Ajara	40	15		43			857			955
Bavda	45	2					926			973
Bhudargad				229			3,925		1	4,155
Gadhinglaj	22	47		7			2,980		53	3,109
Hatkananglo	2,985	1,149		24	25	197	6,725	2	339	11,446
Kagal		152	25	66		67	4,114		113	4,537
Karvir	54	593				214	12,087	2	330	13,880
Panhala		599					5,457		34	6,090
Radhanagar		318		109			6,212		90	6,729
Shahuwadi		710		2,360		629	2,122		170	5,991
Shirol	95	1,190		55	25		2,356		258	3,979
District Total	3,241	4,775	25	2,893	50	1,107	48,361	4	1,388	61,844

TABLE No 35
3 SOURCE OF WATER SUPPLY IN EACH TALUKA OF KOLHAPUR DISTRICT IN 1955-56

Source of Water supply	Ajara	Pravara	Bhudar gad	Gadhing Tal	Hatla Tal	Kolad	Karur	Panh Tal	Roha Tal	Shah Tal	Shree	District Total
Canals —												
(a) Government—												
(1) Number					3				1			6
(2) Mileage					1				15			16
Number of other wells used for irrigation purposes only—												
(a) Private—												
(1) Masonry	117		21	264	835	172	270	250	29	64	191	2,413
(2) Non Masonry	104	47	63	987	1,532	855	806	706	243	116	832	5,981
(b) Total—												
(1) Masonry	117		21	264	835	172	270	250	29	64	191	2,413
(2) Non Masonry	104	47	63	987	1,532	855	806	706	243	116	832	5,981
(c) Total	221	47	84	1,251	2,367	1,027	1,076	646	272	180	1,223	8,394

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TABLE No 35—contd

	Vine	Orange	Bhandar gul	Gadhing by	Hatkan angli	Kangal	Karvir	Panph ala	Rudha- magari	Shahu- wadi	Shrol	District Total
Number of fields	174	1085	172	371	174	65	12	76	115	101	59	2,374
Number of collections	69	15	16	30	165	294	250	104	40	53	167	1,507
Fields—					9							9
(a) Shrivasthi					1		1					2
(b) With a well section	12			1	31	2	3					49
(c) Total	12			1	32	2	4					51
Number of canals	28	56	117	43	772	401	1,043	134	160	143	330	3,847

Seven districts for the purpose from this table.

Canal water is considered to be an important source of irrigation and under this source was only 3,770 acres irrigated. Further, only in the talukas of Hatkanangle and Hukerik, do we find anything of canal irrigation. In other talukas and for that matter, in the whole of the district, canal irrigation is not found feasible as a source of irrigation because of the rugged topography of the district. The banks of the rivers are high and unconsolidating and are interposed by low lands. These naturally render the possibility of flow of water in canals due to heavy cutting of canals etc.

Except the two tanks of Kumbhar Wavala and Vadgaon, there are no other tanks of much importance in the district. These two tanks were constructed long back by the Government of former Kolhapur State and the date of their construction and detail of expenditure incurred on them are not available. They are under command of, and actually irrigated by, each of these talukas as given below:—

Taluka	Taluka in which situated	Area in acre	
		Under command	Actually irrigated
Kumbhar Wavala	Kumbhar	100	90
Vadgaon	Vadgaon	150	370
Vadgaon	Hatkanangle	100	81

In Kolhapur district, tanks were never a large source of irrigation but were used as village water-suppliers. Most of the tanks being silted have now gone out of use. The few existing ones serve the same purpose to-day. In 1955-56, nine reservoirs and fifty-one tanks were reported. Out of the fifty-one tanks only two are with ayacut 100 acres or more, the rest being with ayacut less than 100 acres. The net area under tank irrigation was 1,301 acres.

Well irrigation occupies an important place in the agriculture of the district. In 1955-56 there were 8,394 wells in the district which irrigated nearly one-third of the net area irrigated in the same year. Little more than two-thirds of the wells were non-masonry the rest being masonry. All the wells were owned privately.

It is interesting to note that the number of wells in the western part is small, inspite of heavy rainfall. This is because the surface-wash runs off the steep hills. The soils are thin and sub-soils rocky and cannot absorb and retain water to feed the wells. In the eastern region the lie of the land is suitable for wells, lands being fairly deep with soft rock below. In years of good rainfall they are dependable, though in some the supply of water fails in summer.

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Irrigation
Canals

Tanks and
Ponds

Wells.

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Agriculture and
Irrigation
Lift Irrigation

As has been already stated, because of its peculiar topography, flow irrigation is not practicable in Kolhapur district. The only alternative available, therefore, is to provide lift irrigation facilities on the river banks. Before the advent of water pumps, farmers of the district used to make full use of river water by means of *bhudki mots*, mainly for growing sugarcane. Now this system is being replaced rapidly by water pumps.

A *bhudki* is a shallow hole dug in the bed of a river or stream, while a well is a vertical deep shaft or hole, dug on the farm to obtain underground water. *Bhudki* is a temporary structure about 10 feet deep, a well may be 25 to 50 feet deep and is of a permanent nature. The water lifted from a well is led straight to the field. In the case of *bhudkis*, the water raised from the first *bhudki* (in the river bed) is led to the second, then to the third and so forth. In this system, there are three to five *bhudkis*, usually four, and the total lift generally is of 50 feet.

This account of *bhudki* system in the district will not be complete without a reference to the *phad* system. The *phad* system is an old co-operative organisation (reported to be existing long before 1850). This system has a great bearing on the agricultural economy of the district.

The necessity of this kind of co-operative organisation arises from the fact that, apart from lack of capital required to raise sugarcane on large scale, the individual farmer has neither sufficient man or animal power at his command to lift river water. In the *phad* system man and animal power of individuals are pooled together. The organisation takes on lease a block of land on joint responsibility, the owners of the land may or may not be partners in the *phad*. The owners get a stipulated share from the receipts of the *gul* produced, after deducting *gurhal* expenses, as rent of the land.

A *phad* generally requires eight bullocks (i.e. four pairs, one pair for each *mot* in the series) and eight men (*four mot drivers* and four men to look after irrigation and other work in the field). A bullock unit is taken as equivalent to a man unit. A partner may contribute two bullocks and two men, another may contribute one bullock and one man, while a third may contribute either a bullock or a man and thus make up the number of units required. In a *four-mot phad*, therefore, they have to raise eight bullocks and eight man-shareholders. If the *phad* is to lift water, there will be ten bullocks and ten man-shareholders. Additional labour and the cost of manure is met by the shareholders in proportion to the number of units contributed.

the first (or the one in the bed of the first channel) to the second, then from the second to the third and so on, till it reaches the highest point from where the water is led to the fields by long channels.

Co-operative lift irrigation Societies, though of recent growth in the district, have developed in the district. In the former Kolhapur State no Society of this type was organised, though the idea of a co-operative line for mutual benefit, as embodied in the panchayat, did exist. In fact, the growth of the co-operative lift irrigation in Kolhapur district may to a great extent be looked upon as a systematic expression of the already existing spirit of co-operation, and mutual help. Government encourage the organisation of co-operative lift irrigation by granting financial and technical aid to meet the requirements of such schemes. In Bombay State, a scheme for the organisation of and financial assistance to, co-operative lift irrigation was first sanctioned in June 1939 and was continued throughout the period of the First Five-Year Plan. It has been decided to continue this activity during the period of the Second Five-Year Plan with more emphasis on the consolidation of schemes already in hand rather than on the organisation of a large number of new societies.

At present there are in all 11 co-operative lift irrigation societies in the district. Information regarding the acreage under irrigation, estimated cost etc. is given in the following Table —

TABLE No 36

CO-OPERATIVE LIFT IRRIGATION SOCIETIES IN KOLHAPUR DISTRICT

Serial No.	Name of village at which scheme is organised	Name of river	Area (in acres) under irrigation	Estimated cost	Government financial assistance sanctioned	
					Loan	Subsidy
				Rs	Rs	Rs
1	Bulmal	Krishna	900	2,52,067	1,12,500	1,12,500
2	Inchnal	Hiranyal eshi	300	82,305	46,374	37,548
3	Waghapur	Vedanga	250	19,015	21,000	21,404
4	Chavare	Warna	2,002	5,04,200	2,87,050	2,24,700
5	Hingangaon	Warna	400	1,24,004	60,070	50,030
6	Udgaon	Krishna	725	1,81,703	60,415	60,415
7	Sadoli	Bhogavati	610	1,04,095	53,330	53,330
8	Kurukali	Do	150	1,27,380	12,460	12,460
9	Kothali	Do	520	1,47,400	43,155	43,155
10	Ghalwad	Krishna	700	1,00,180	58,330	58,330
11	Talsande	Warna	800	2,27,474	66,600	66,600
Total			7,837	21,51,001	8,53,110	7,80,408

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Agriculture and
Irrigation
Irrigation
Lift Irrigation
Co-operative
Lift Irrigation

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IRRIGATION
Co-operative
Lift Irrigation

The position with regard to membership, share capital, reserve fund etc of these societies is given below.—

(1) Membership	.	1731
(2) Share Capital	... Rs	5,11,805
(3) Reserve Fund	.. .. Rs	7,637
(4) Working Capital	. Rs	17,01 967
(5) Government Financial Assistance (disbursed)—		
(a) Loan	.. Rs	5 55,660
(b) Subsidy	.. Rs	5,35,687

The schemes at Inchnal and Waghapur are complete in all respects and the societies are supplying water to their members since 1953-54. Most of the other schemes, including those at Bubnal and Hingangaon are also likely to be completed within a short time.

Co-operative
Dam Construction
Societies

As has been already stated, six large rivers with their several tributaries flow through the district. The flow of water in some of them like *Bhogavati*, *Panchaganga* etc. is perennial. Several cultivators (in groups) have been constructing *kachha* dams (earthen dams) on rivers like the *Kumbhi*, *Kasari* and *Bhogavati*. Naturally, there is always the risk of these dams collapsing because of over-weight due to heavy transport in the busy season. Even otherwise they are washed away in natural course by the first moonsoon floods. They are again put up in the months of October-November every year. This process of constructing *kachha* dams every year involves physical labour as well as investment of large amounts. The idea of constructing *pacca* dams on co-operative basis has been put forward to avoid waste of physical labour as well as heavy expenditure every year. The *pacca weir-cum-bridges* are so constructed that they hold and impound water whenever required and allow the flood water to pass away without any damage to the dam itself. These are a permanent structure.

Aims and objects.—The main aims and objects of the co-operative dam construction societies are: (i) to construct *pacca* dams with a view to store sufficient water and thereby to facilitate the irrigation of lands situated within the area of operation of the dam; (ii) to dig channels, to cut water courses to lay out pipe lines for making supply of water convenient; and (iii) to hire or purchase machinery, water pumps, plant etc., for the irrigation of the land.

Membership and Share Capital—Firstly, a rough estimate of the total cost of the dam is made. One-third of the cost of the scheme is distributed *pro rata* on the acreage to be brought under irrigation and is collected accordingly as share capital. Two-third amount is made available by Government in the form of long-term loan. This is the financial assistance available under the Project Scheme. The Community Development Project Administration at Kolhapur has contemplated the construction of nine weir-cum-bridges, each costing about Rs 2 lacs. The limit of entire share collection has been reduced to one-fourth of the total estimated cost of the scheme in the case of dam construction societies at Kale, Bajarbhogaon and Waloli as these villages are in backward tract.

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IRRIGATION
Co-operative
Dam Construction
Societies

The District Local Board, Kolhapur, has also given grants to some dam construction societies towards execution of the communication part of the scheme. Dam construction societies in non-project area do not get any financial assistance from Government. They have to collect the entire cost of the scheme from members by way of share capital.

Working—The management of the society vests in the managing committee elected by the general body. It generally consists of seven to fifteen members. The committee appoints a manager and other salaried staff to carry out day to day work of the society. One surveyor is generally appointed to survey the lands situated round about the dam and to take a note of the irrigated area under different crops. He also takes a note of the cultivators cultivating the lands. The cultivators, either members or non-members, have to submit their application for drawing water before the end of January every year. The details of survey numbers, crops to be irrigated, etc are to be stated in such application. All such applications are placed before the managing committee.

Cultivators have to pay water charges for the water used by them for irrigating their lands. Their rates are generally fixed on the basis of acreage irrigated for growing different crops. The water rates (per acre) generally charged are as under —

Sugarcane—Rs 20 to Rs 35 for members

Rs 40 to Rs 45 for non-members

Other crops—Rs 10 to Rs 15 for members and non-members

CHAPTER 3.

Immigration and
Emigration
Schemes
Co-operative
Immigration
Schemes

The position with regard to co-operative immigration schemes in the district was as follows:—

No. of Schemes	..	..	3
Memberships	..	..	2271
Landings under irrigation	..	..	11475
Estimated cost of the schemes	..	Rs.	12,34,000
Government Financial Assistance	..	Rs.	2,12,000
Cost.			
State Capital	..	..	Rs. 5,00,000
Private Fund	..	..	Rs. 5,00,000
Working Capital	..	..	Rs. 1,12,000
No. of Schemes completed	..	..	3

Co-operative immigration and land reclamation schemes have proved their value in supplying an agricultural surplus and during the period of the Second Five-Year Plan the emphasis is expected to be laid more on consolidation than expansion: efforts may be made to convert single-purpose irrigation schemes into multipurpose works so that they will not merely be suppliers of water to their beneficiaries but will also integrate all the economic activities existing in the main object of irrigation such as co-operative cultivation, marketing and other activities to secure lasting economic benefits to the members in general.

Elkannayal
Emigration
Schemes.

This is the only major irrigation work in the district. The site of the scheme is located at the foot of the mountain range rising off on the eastern side of the continental divide of the Salayadri. The locality gets an underlying rainfall of about 211 inches during monsoon. The formation is of heavy rock with a thin layer of earth. Rain water is all drained away into rivers which come in spurts in monsoon and generally dry up in summer. The population in the catchment area is sparse and the area where the location of the head works of the Scheme is situated is also very favorable for storing water to be utilized for the development of the district.

The Elkanayal river which is broad and deep is so frequently dry in the summer like other rivers and hence the villages residing on its banks used to have serious water shortages in all places during the course of longer years. This water was not harnessed efficiently. Groups of farmers suffered for want of an assured supply of water. The soil on the banks of the river is rich and for agriculture but cannot be utilized fully on account of want of water. The country is dry, making it very expensive to have any irrigation. The water in the river therefore is required to be lifted for being used for irrigation.

The Radhanagar, Hydro Electric Reservoir which originally was intended to be used for storing water for irrigation was proposed to be used for generating electricity needed for lifting the water. As this reservoir offered a good opportunity to generate a large amount of power, the idea of developing the irrigation scheme into a hydel-cum-irrigation-cum-water-supply scheme (to Kolhapur town) was considered

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Irrigation
IRRIGATION
Radhanagar
Hydro Electric
Scheme

The scheme was originally started by the former Kolhapur State early in 1908 mainly as an irrigation scheme. The work went on slowly up to 1917 then the dam was constructed to a height of 40 feet. The work had to be suspended due to financial stringency but was resumed in 1919. However, construction activity gathered momentum only after 1946. The construction of the dam was almost complete in 1957. The completed portion of the scheme consists of —

(1) A masonry dam 140' high at the deepest portion of foundation

(2) A power-house at the foot of the dam to generate electricity

(3) Five weirs along the *Bhogavati* river

(4) Installation of water pumps on the Panchaganga river

The Dam—The salient features of the project are given below —

(1) Catchment area	42.5 square miles
(2) Average rainfall	200 to 250 inches
(3) Length of dam (including waste weir)	3,750 feet
(4) Maximum Water level	1938.92 G.T.S. Valve
(5) Capacity of tank	8,450 M.C. ft
(6) Area of water spread	7 miles
(7) Maximum length of reservoir.	10 miles
(8) Length of periphery of the reservoir	55 miles
(9) Maximum height of dam	140 feet
(10) Height of dam over river-bed	126 feet
(11) Top width of dam	18-4 feet
(12) Contents of dam	13.2 million cubic feet of masonry

There are five weirs on the Bhogavati river. They are located at the following places. The cost of construction of each of these weirs is also given :—

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IRRIGATION
Radhanagari
Hydro electric
Scheme

Location of the weir	Taluka	Cost of construction
		Rs
Koge	Karva	1,95,154
Haldi	Karva	1,38,591
Radhivade	Karva	1,60,051
Shirgaon	Radhanagari	1,57,072
Tarale	Radhanagari	1,44,969
	Total	7,95,837

The total area under command under these weirs is about 18,500 acres. So far about 10,000 acres of sugarcane have been brought under irrigation. At present, in the Bhogavati valley (i.e. from Radhanagari to Kolhapur), lift irrigation is done by private pumps only. The water rates charged are Rs 5 per acre both for sugarcane and food crops. (On the Panchaganga valley lift irrigation is done by Government pumps. The rates charged per acre are Rs. 40 for sugarcane and Rs 10 for other crops.)

In addition to these five weirs on the Bhogavati river under Radhanagari Hydro Electric Scheme, it is proposed to install ten additional pumps of four cusecs capacity each between Kolhapur and Shirol. These are proposed to be located at the following places :—

- (1) 8 cusecs pumps at Chandur, Hatkanangle taluka
- (2) 8 cusecs pumps at Hupari, Hatkanangle taluka
- (3) 8 cusecs pumps at Rangoli, Hatkanangle taluka
- (4) 4 cusecs pumps at Herle, Hatkanangle taluka
- (5) 8 cusecs pumps at Rukadi, Hatkanangle taluka
- (6) 4 cusecs pumps at Kurundwad, Shirol taluka

The installation of these pumps is almost over. The total area under command will be about 7,655 acres and the area actually irrigated will be about 1,600 acres.

Emergency Lift Irrigation Scheme—This scheme was started by the Kolhapur State Government. It covers the area from Kolhapur to Shirol across the Panchaganga river. The scheme which has been already completed, consists of five weirs of Rajaram, Surve, Rul, Terwad and Shirol. In addition to these five weirs, 36 pumps of 1 cusec capacity, 3 pumps of 5 cusecs capacity and one pump of 4 cusecs capacity have been installed. The total area under command is about 7,766 acres, while the average area actually irrigated was 3,123 acres.

Medium Irrigation
Works

CHAPTER 5.
Agriculture and
Irrigation.
Medium Irrigation
Works.
Minor Irrigation
Works.

Among the other medium irrigation works under the charge of the P. W. D are the tanks of Rajaram, Rankala and Vadgaon, a brief account of which has already been given.

One Crore Loan Programme.—This was a special programme of minor irrigation and 18 bandharas were constructed in Kolhapur district by the end of March 1953. A table showing the Minor Irrigation Works completed under this programme is given below :—

TABLE No. 37

MINOR IRRIGATION WORKS UNDER ONE CRORE LOAN PROGRAMME

Serial No.	Name of work.	Taluka/Mahal	Cost of construction	Area in acres	
				Com-manded.	Actually irrigated.
			Rs.		A. g
1	Bandharas at —				
1	Mincho	Hatkanangale	4,327	02	55 33
2	Shondhi	Gadhinglaj	7,220	125	120 0
3	Kadgaon	Do.	4,038	06	60 0
4	Kapsli	Kagal	5,001	00	13 0
5	Vadgaon	Hatkanangale	6,210	75	26 0
6	Satro	Panhala	11,173	250	250 0
7	Dundgo	Gadhinglaj	12,354	150	150 0
8	Ambay	Hatkanangale	10,028	105	105 0
9	Manpadale	Do	8,501	148	0 0
10	Arale	Panhala	5,722	200	0 0
11	Savarde	Radhanagari	9,306	100	60 0
12	Yokondi	Kagal	7,843	242	97 0
13	Sonarwadi	Gargoti	5,318	145	32 14
14	Vengul	Do	7,041	202	0 0
15	Pohala	Panhala	12,301	151	68 0
16	Nagaoon	Hatkanangale	9,811	180	0 0
17	Hatkanangale	Do.	10,118	180	0 0
18	Jakhale	Panhala	9,183	125	0 0
	Total		1,54,132	2,041	1,037 7

Rs. 30 lakhs Loan Programme—Construction of the following bandhara works was taken up and completed under this loan programme. A peculiar feature of this scheme is that a portion of the cost is recovered from the people by way of popular contribution :—

Name of the work	Taluka.	Expenditure incurred.	Area (in acres)
		Rs	
(a) Bandharas at—			
(1) Malkani	Gadhinglaj	34,501	200
(2) Shivangi Lakikkati	Chandgad	6,802	150
(3) Shinoli	Chandgad	6,385	170
(b) Repairs to Tank at Kowad	Chandgad	1,512	60

THERE ARE SEVERAL METHODS of obtaining the seed required for cultivation. Progressive cultivators pick selected earheads from healthy and vigorous plants in their fields and preserve the seed till the time of next sowing. With other cultivators, the common practice is to obtain the seed either from local merchants or from bigger cultivators who grow their own seed and have a surplus to sell. Tenant farmers of limited means borrow seed from their landlords and make repayment in kind after harvest, with some addition called *savai* or *didki*. The well-to-do cultivators bring the stock of their seed from localities renowned for the particular seed. For instance, *jirga* paddy comes from Ajra. Local vegetable seeds are grown by progressive farmers in the district. Foreign vegetables such as cabbage, cauliflower, knolkhol, etc are imported and made available to cultivators. There are no seed farms in the district except government farms.

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SEED SUPPLY.

Fruit trees are generally propagated by grafts and seedlings which are obtained from the districts of Ratnagiri and Poona. Betel vine gardens are maintained for years together and cuttings for fresh vines are obtained from the garden itself. Tobacco and chilly seeds are obtained by the cultivator from his own field. Sugarcane sets are normally obtained from old plantations in the locality. A nursery for the supply of sugarcane sets is maintained at Kolhapur. There are subsidiary nurseries also, practically in every taluka.

The Department of Agriculture has been active in the work of propagating improved strains of paddy, wheat, and gram evolved at departmental research stations. The following strains (crop-wise) are under extension in the district —

Crop	Strain
Paddy	Patni No 6
	D-6-2-2
	Panwel—61
	Mugad—81
	Waksal—107
	Antarsal—67
	Yelikirisal—4
	Warangal—487
Rabi Jowar	M-35-1
Wheat	Kenphad
Gram	Chaffa
Sugarcane	Co-419

The nuclear seed obtained from government farms is multiplied in a suitable locality on the fields either of registered or certified seed growers under official supervision. The produce of this seed is then preserved by the cultivator for further distribution either on exchange basis (for quantity to quantity) or with some increase in kind, depending upon the

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SEED SUPPLY.

type of gram under exchange and the relations between the two cultivators. In the absence of exchange, seed growers are allowed to sell seeds in cash at current prices. Improved seeds were under distribution as a part of Grow More Food Campaign and have covered so far most of the area suitable for these crops. Improved strains of paddy, wheat and gram are giving fifteen per cent more yield than the local types. On account of good grain and uniform quantity, they also fetch higher prices.

The following table gives the figures regarding seed supply undertaken by the Department in 1954-55 and 1955-56. —

TABLE No. 38.
STATISTICS OF SEED SUPPLY FOR KOLHAPUR DISTRICT,
1954-55 AND 1955-56.

Name of Improved Seed	Quantity distributed (in Bengal maunds).		Area covered (in acres).	
	1954-55	1955-56	1954-55	1955-56
1. Paddy (Varieties)— Patani—6 Panvel—61 Walsal—207 Antarsal—67 Warangal—487 Mugad—81 Mugad—161 Yelikurval—1	1,076 21	118 4	1,615	177
2. Rabi Jowar— M-35-1	20	7	200	70
3. Wheat— Kanphad	80 32	7 34	162	16
4. Gram— Chaffa	54 6	15 23½	108	31

AGRICULTURAL
EDUCATION AND
RESEARCH

IN STEPPING UP AGRICULTURAL PRODUCTION, the importance of disseminating latest scientific information and imparting instructions in the latest methods of cultivation cannot be overemphasised. From this standpoint the existence of such facilities in the district itself is necessary and will thus help solve the difficulties of local farmers. In Kasaba Bavada is run the Shri Shahu Agricultural School where training in all aspects of agriculture is imparted. Since 1956, one Extension Training Centre is also run in Kasaba Bavada to meet the increased demand of trained personnel for National Extension Service Schemes. There are two research stations—one at Radhanagar for evolving suitable strains of paddy for this tract and one at Rajputwadi to carry on research in cultural and manurial practices of sugarcane. The Horticultural Nursery supplies grafts of various fruit trees and carries on the work of improving the mango gardens in the former Kolhapur State.

FARMERS IN KOLHAPUR DISTRICT, particularly those growing sugarcane, are well aware of the utility and importance of manuring their fields. They apply manures on a large scale, notwithstanding even their high prices. The common practice in this district is to manure the fields with cow dung, dung of sheep and goats, farm refuse and stable litter. Sheep folding is practised on a large scale. Cultivators also use on a large scale chemical fertilizers and manure mixtures distributed by the Department of Agriculture.

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MANURES

Indigenous manures are carefully hoarded and used throughout the district. In the eastern zone, where the rainfall is low and *kharif* jowar and groundnut are grown, about five cart loads of farm yard manure per acre are generally applied. Jowar, following the tobacco crop, hardly receives any manure. In rural areas, dung of cattle, sheep and goats, stable litter and village refuse are used for the purpose of manuring the fields. However, as about 30 to 40 per cent of cow dung is commonly used as fuel, there is a dearth of it for manurial purposes. The dung and urine of sheep and goats are valuable manures. Owners of flocks of sheep and goats, usually *dhangars* who move from place to place, are paid in cash or kind for keeping the flocks overnight on the fields. It is estimated that about a thousand sheep and goats together give manure equal to five to six cart loads.

As a result of intensive propaganda carried on under the Grow More Food scheme, nowadays conversion of town and farm refuse into compost manure has become common. The following table shows the progress of work done in the district between 1951-52 and 1955-56 —

Compost Manures

TABLE No 39
COMPOST MAKING IN KOLHAPUR DISTRICT

	1951-52	1952-53	1953-54	1954-55	1955-56
Pits dug	4,407	2,223	1,999	1,233	951
Pits filled—					
(a) Old	4,976	4,609	1,245	2,192	1,250
(b) New	4,407	2,223	910	976	747
Refilled pits	127	4,393	1,577	881	1,197
Emptied	2,351	4,799	2,096	1,000	4,014
Number of villages in which work was carried out	317	281	364	306	288
Number of cultivators who took part	2,331	1,392	1,418	706	612
Area covered (in acres)	1,175	2,399	1,048	500	2,007

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MANURES
Compost Manures

Town refuse and night soil are utilised for making compost manure by some municipalities in the district. Their annual production is about 13,500 tons. This manure is sold by auction to cultivators and is used by them on a large scale.

Pits are dug and filled with farm refuse, cowdung, stable litter etc. in compartments and in a lot, depending upon the quantity available for composting and the contents are allowed to decompose. The manure so obtained ordinarily contains about 0.6 per cent. to 0.8 per cent. nitrogen.

Oil Cakes and
Fertilisers

The Agricultural Department of former Kolhapur State and later on, the Department of Agriculture for a few years, actually supplied groundnut cakes, manure mixtures and chemical fertilizers at concessional rates to farmers. They have now become quite popular and are easily available. The application of groundnut cakes and manure mixture to food crops has resulted in about 30 per cent. more yield over non-manured food crops. The district staff of the Department arrange for demonstrations on the plots manured with different manures and thus educate and convince the farmers about utility of scientific manuring. The district annually consumes about 15,000 tons of cake, 10,000 tons of sulphate of ammonia, 2,000 tons of manure mixtures, and about 1,000 tons of superphosphates.

The quantity of manure to be applied varies from field to field and from crop to crop. Farm yard manure at the rate of 20 tons per acre is applied to irrigated crops like sugarcane, turmeric etc., and at the rate of 3 tons to non-irrigated crops. Rabi crops like wheat, gram and other pulses ordinarily receive no farm yard manure.

Groundnut, an important oilseed and cash crop of the district, is manured at the rate of 2.5 tons to 5 tons of farm yard manure per acre. Rice, the staple food crop of the district, is also manured at the above rate whenever possible. Top dressing of the manure mixture supplied by the Department of Agriculture containing oil cake, sulphate of ammonia and superphosphates in the ratio 4 : 1 : 2 and also that prepared locally in the same ratio, is applied to rice at the rate of 450 lbs. per acre. This mixture has become popular with cultivators. Many of them however apply only sulphate of ammonia at the rate of one bag (of 224 lbs.) per acre instead of manure mixture. Wheat crop is manured with sulphate of ammonia at the rate of one bag of 224 lbs. per acre. Pulses are generally not manured.

Sugarcane, the principal money crop of the district, is heavily manured. In Radhanagari, Karvir and Panhala talukas and round about Kagal and Murgud in Kagal taluka, the usual

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practice is to apply 40 cart loads of farm yard manure or an equal quantity of town compost per acre as basal manure before planting the cane. Later on, two to three doses of groundnut cake and sulphate of ammonia are given. The first dose consists of one to two bags of only sulphate of ammonia which is applied two months after planting, second, about two months after the first one, consisting of sulphate of ammonia one bag and groundnut cake about five cwt, and the third one at the time of earthing up, in May-June, and consisting of one or two bags of sulphate of ammonia and about 5 cwt or more of groundnut cake. Thus, in all about 5 to 10 cwt of sulphate of ammonia and half to one ton of groundnut cake are applied to the crops, depending upon the requirements of soil and availability of water for irrigating the crop. In the rest of the district, manuring by about 5 cwt of sulphate of ammonia and half ton of cake is usually followed, though the method and quantity applied vary from place to place. The garden crops are always manured with farm yard manure and chemical fertilizers. Fruit crops like banana and guava are generally given 100 lbs of farm yard manure and about 10-15 lbs of groundnut cake per tree twice a year. All vegetable crops, and brinjals and onions in particular, are given good doses of farm yard manure and chemical fertilizers, as and when required.

PESTS The details of the various pests of crops grown in the district are given below. The extent of damage done by the different pests cannot be accurately estimated, as it depends upon the severity of infestation in any particular year.

PESTS

Bhatachya lombua kurtadnarya alya, the swarming caterpillars (*spodoptera mauritia*), occasionally make a serious depredation on paddy in the *kharif* season. These insects feed on green foliage and destroy plants. The crop is protected by dusting with 10 per cent benzenhexachloride (BHC). The latter is more effective, though costly.

Of Cereals
Bhatachya lombua
kurtadnarya alya

Bin pankhi tol, the wingless grasshopper of the Deccan (*colemania sphenarodes*), is a serious and widespread pest. These pests are active during the period from July to November and mostly attack the crops of paddy, jowar and bajra in the *kharif* season. It is effectively checked by dusting with 10 per cent BHC powder at the rate of 25 to 30 lbs per acre.

Bin Pankhi tol.

Khod kida, the stem-borer (*chillo zonellus*), is active from May to October and the damage done is occasionally reported as serious. These caterpillars bore into the central shoot of the plant and destroy it from within. In order to destroy this pest the stubbles of the previous crop are uprooted and burnt. The jowar kadbi should be cut into half inch bits for the purpose of storing. These hibernating caterpillars are wholly destroyed from the fields by burying the jowar stubbles below ground 5" to 6" deep for about two months.

Khod kida

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PESTS
Of Cereals—
Khedda

Khekada the crab (*paratelpusa guerini gecarcinucus jacque montii*) is a serious pest of paddy in the western zone of the district. The crabs destroy the paddy crop during July, August and September. They can be destroyed by the application of cyano gas "A" dust at the rate of one tea spoonful per burrow or fumigating burrows with cyano gas by means of a foot pump: fumigation is done in the evenings.

Pikarari kajare. *Pikarari kajare*, the blister beetles (*zonabris pashulata*) are insects which have upper wings converted to hard wing cases, and attack the earheads of the bajra and paddy crop during the *kharif* season. The damage done is occasionally serious. These beetles are collected by hand and destroyed.

Lod or Shirkid. *Lod* or *shirkid*, army worms (*cirphis loreyi cirphis unipuncta*), are caterpillars and appear in swarms and destroy the green foliage of the crops. This pest is widely distributed in the district and is active during the *kharif* season. Occasionally it is serious. It can be controlled by thorough ploughing after the harvest in order to expose the pupae from the soil, by crushing the caterpillars lying in the central whorls of plants, and by dusting the affected crop with some stomach poison such as Paris green or strong BHC.

Sheda. *Sheda* rice hispa (*hispa armigera*). This beetle feeds on the leaves of the paddy plant. It also feeds on wild grasses and spends the cold season on the bunds and waste lands from where it invades the paddy fields by flight. It appears in March and passes through many generations. Damage is done to young and healthy dark green paddy crop. It is effectively checked by spray of 50 per cent. water dispersible BHC 2 to 3 lbs in 100 gallons of water.

Bhatache Khodati kid. *Bhatache khodati kid*, the stem borer (*schoenobius incertellus*). This is a shoot boring caterpillar. Eggs are laid on the leaves and the caterpillar later bores into the stem. Young paddy is not much harmed but the later generations of the caterpillars check the developing ears which turn prematurely white. Rotation of crop, if possible and ploughing of stubbles after harvest of the crop, is the effective measure to check its spread.

of Sugarcane
Khod-kida

Khod-kida, the stem borer (*argyria sticticrasis*) is a pest widely distributed and attacks sugarcane seriously during the early stage of the crop. These caterpillars bore into the central shoots of the young cane and destroy it. In the early stages, if the attack is localised the affected canes are cut along with the caterpillars inside and destroyed.

Shende pokharanani ali. *Shende pokharanani ali*, the top shoot borer (*scirpophaga nivella*), is a serious and widely distributed pest. These caterpillars bore into the stems and destroy the plant. Infestation

First de, the mango hoppers (*indiocerus-spp*), do considerable damage to the mango inflorescence. The pest is active from December to March. Although it appears every year, sometimes it assumes serious importance. The pest is very widely distributed. The nymphs and adults desap the young inflorescence, with the result that the tender developing fruits fall down prematurely. Dusting with five per cent DDT and sulphur dust mixed in equal quantity is found to be effective in controlling this pest.

Tridude

Deu the scale insect (*aspidiotus sp*), usually attacks citrus fruits such as lemons and mosambi. These insects are covered with a shell of secretory material over their bodies and suck the sap from various parts of the plant and the developing fruits and cause considerable damage to the crop. The only effective measure of controlling these insects is to spray the plants with a resin compound.

Dau

Maia, the vegetable aphids. It is a very widely distributed pest and consists of a number of species. Different species infest a number of different vegetables, such as cabbage, nawalkol, peas, radish and brinjals during September-March. This pest has been effectively controlled by spraying (i) fish oil resin soap, (ii) tobacco decoction or nicotine sulphate and (iii) pyrocollloid solution in the proportion of 1 in 800 parts of water. Fifty wetable BHC is also very effective.

Maia

MAHARASHTRA STATE GOVERNMENT

300

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 Date
 To
 From
 Subject

Trioxys thoracica also, the cut worm (*Agrotis* sp.), generally attacks cauliflower, brussels sprouts, tomato, potato and chrysanthemum. Occasionally, the pest assumes serious importance. The larvae cut the growing plants at their collars and feed on the green foliage of the cut plants. It is a usual practice to lay these worms in dry grass heaps. In the early morning dry grasses are heaped at various places in the infested fields. During the hot part of the day the larvae seek shelter under such heaps which along with the caterpillars are destroyed in the evening. Frequent interculturing and stirring up the soil also helps to check this pest. Pesticide baits are also found useful.

Page 3.

Phaen. nigr., the fruit fly (*Drosophila* sp.), is a major pest, occasionally reported as serious on cucurbits, mango and guava in the fruiting season. These maggots feed into the ripening fruits and damage them. The flies are trapped and destroyed. The affected fruits are removed from the trees and destroyed in order to check further infestation. Spot spraying on the crop with tangle emulsion may be adopted.

Page 4.

Formica rugin., the red ants (*Formica* sp.), are a great menace to the gardeners particularly at the time of harvest and other operations in the fruit orchards, especially in mango gardens. Their incidence is due to the presence of honeydew on the plants. Red ants have been controlled by dusting with 100 per cent D.D.C.

Page 5.

Trioxys thoracica, occasionally attacks seriously vegetable crops such as cabbages, cauliflowers and potatoes. These insects feed on the green leaves and shoots, with the result that the leaves turn yellow and dry up. Spraying the affected crop with tobacco decoction is found effective.

Page 6.

Trioxys thoracica also, the tomato fruit-borer (*Heliothis* sp.), these caterpillars are recently reported as serious pest at times on tomato fruits. The larvae bore into the fruits and destroy them. Spraying the tomato plants with lead arsenate is found effective. The fruits from the treated plants should be washed before they are sent to the market.

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Trioxys thoracica also, the brinjal fruit borer (*Carposin* sp.), is a major pest of the brinjal with a wide distribution in the district. Brinjal is the only fruit vegetable grown in the district throughout the year on a large scale. The fruits are bored and destroyed by the caterpillars. The affected shoots and fruits are clipped off and destroyed along with the insects. The infested crop is sprayed with lead arsenate. The fruits from such plants should be washed before sending to market.

Undir, the rat This rodent is a pest of cultivated crops such as paddy, wheat, groundnut and sweet potatoes in the fields and stored grains in the godowns and houses In the fields, the rats are destroyed by hunting, trapping and poison baiting with barium carbonate, white arsenic or zinc phosphide In the houses and godowns, the rat burrows are successfully fumigated with cyan gas powder to kill the rats inside

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Irrigation.
PESTS
Others
Undir

Valu, the white ants Occasionally white ants are reported as infesting roots of field crops such as wheat, jowar, bajri and sugarcane The pest is widespread and active throughout the year If the pest is of a mound-forming specie, the ant-hill is dug and the queen ant is killed Poison baiting with Paris green and wheat bran is also effective Application of crude oil to irrigation water also helps to drive out the white ants from the infested fields

Valu

Vanar, the monkeys Losses on account of monkeys are serious at times in the district, especially on the adjoining hills Damage is done not only to fruits but also to grain crops

Vanar

The damage caused by wild animals is not much as these animals are rarely found in the district Wild pigs are great enemies of the crops in the hilly areas (especially paddy and sugarcane)

Pigs

DISEASES In addition to the damage done by pests, the crops in the Kolhapur district suffer from various diseases Given below is a brief description of each of the important diseases affecting the important crops of the district

DISEASES

Kani, the jowar smut (*spacelotheca sorghii*) Individual grains in the ears get enlarged, the outer covering remaining intact, the contents are replaced by blackish-brown powdery mass The best treatment to check this disease consists of treatment with fine sulphur powder before sowing, the cost of which works out at hardly an anna per acre.

Of Cereals
Kani, the jowar smut

Kani, the loose smut of wheat (*ustilago tritici*) This disease is confined to wheat crop only, and the damage done is negligible Solar heat treatment of the seed before sowing effectively controls and minimises the chances of the crop from being affected by this disease

Kani, the wheat smut

Karpa, the blast of rice, (*pyricularia oryzae*) This disease has assumed large proportions in the district, especially in the heavy rainfall tracts Considerable damage is done wherever it occurs Seed treatment with Perenox, before sowing, and also spraying the crop with its solution is recommended and found effective

Karpa

CHAPTER 5. *Tambara*, the rust (*puccinia graminis tritici*). This disease occurs generally in wheat fields. Late rains are favourable to this disease. The rust resistant strain viz., *kenphad* is being distributed to replace the local as well as the *khaphi* varieties which are also attacked by this disease.

Agriculture and
Irrigation.
DISEASES
OF CEREALS
Tambara

Of Fruits and
Vegetables The following diseases affect fruits and vegetables.

Bhuri of mango. *Bhuri*, the powdery mildew of mango (*oidium mangiferae*). This affects the blossoms of mango. It occurs simultaneously with hoppers and causes severe blighting of blossoms during January and February. This disease is very effectively controlled by the application of fine sulphur dust to the blossoms at intervals of a fortnight. From three to five applications during the season beginning with the blossoming period, are sufficient.

Bhuri of peas. *Bhuri*, the powdery mildew of peas (*erysiphe polygoni*). This disease is locally known as *taka* and is a limiting factor in the cultivation of peas. The disease appears in the *rabi* crop at the time of flowering and the yield reduces considerably. It has been successfully controlled by one application of fine sulphur dust at flowering time at the rate of about 25 lbs per acre.

Dinkya. *Dinkya* the fummosis of citrus (*phytophthora palmivora*). This disease occurs on lemon trees in the district, though on rare occasions. Ring irrigation is an important preventive measure. The gum is treated with creosote oil.

Kerada. *Kerada*, the yellow vein mosaic of *bhendi* is a virus disease; both the *kharif* and *rabi* crops of *bhendi* suffer from it. It is very destructive and widespread and causes much damage to the crop. It is highly infectious and is transmitted by the white fly. Systematic roguing and destruction of all affected plants in the season effectively controls the disease.

Kobi kujane. *Kobi kujane*, the blackrot of cabbage (*xanthomonas campestris*). This is a bacterial disease and takes serious proportions in contaminated soil. The disease is seedborne and is amenable to seed treatment with mercuric perchloride solution. This treatment is adopted on a limited scale only and is not for general application.

Mar of brinjals. *Mar*, the wilt in brinjals (*verticillium dahliae*). Brinjal crop suffers seriously from this disease. It is a high temperature disease. The damage, therefore, depends upon the soil temperature.

Mar, the fruit rot. This disease is found in chillies, causing shedding of flowers and dieback of branches. It spreads during October-December. Spraying twice with 0.3 per cent. Perenox or one per cent. Bordeaux mixture in October-December controls the disease.

Tikka, the leaf spots in groundnut (*cercospora personata*) Smali yellowish spots appear on the leaves. These spots become larger and larger, and ultimately make the leaves look yellowish brown. These leaves drop off and weaken the plants, pod formation is, therefore, arrested. Spraying the undersurface with 0.3 per cent Perenox helps to control this disease.

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Agriculture and
Irrigation
DISEASES
Of Fruits and
Vegetables
Tikka

CROP ROTATIONS. The value of a change in cropping is well known. Variations in rainfall influence cropping system in a place considerably. One finds vast differences in cropping systems from west to east in the district. Three distinct zones are observed in Kolhapur district, viz (i) the western zone getting plenty of rainfall, (ii) the central zone, receiving moderate but assured rainfall, (iii) the eastern zone, receiving uncertain rainfall. The systems of cropping, though much the same within a zone, differ considerably from zone to zone.

The western zone comprises the talukas of Shahuwadi, Radhanagari, Bhudargad, Ajra, Bavada and a part of Panhala. The following are the rotations followed in this zone.

Western Zone

Paddy is the main crop and is grown every year, except (i) on the low-lying areas where *val*, field peas or gram are grown in the *rabi* season and (ii) in river valleys and on the banks of the rivers where sugarcane, wheat and vegetables are grown after the harvest of paddy crop. On light and slopy soils *ragi* (*nachani*), *vari*, *sava*, *rale* or *niger* is grown every year for two to three years and then left fallow for about two years. In the case of heavy soils, where *ragi* is grown, it is rotated with groundnut and *kharif* jowar next year.

The central zone comprises the talukas of Gadhinglaj and western part of Karvir and Kagal and eastern part of Panhala mahal. The major crops of this zone are *kharif* jowar and paddy. Jowar follows groundnut next year. Paddy is followed by sugarcane in the river valleys and in tracts with assured water supply. In the soils with moisture, field peas or gram is taken in the *rabi* season after paddy. In the areas, with seasonal water supply, wheat and vegetables are taken in the *rabi* season.

Central Zone

The eastern zone comprises the talukas of Hatkanangle, Shirol, Eastern part of Karvir and Kagal. *Kharif* jowar and groundnut are the major crops of this zone. Tobacco and chillies are other important crops of this zone. Wells are the main source of irrigation in this tract. On good black soils *kharif* jowar is rotated with tobacco in the next *kharif* season. On lighter soils and in certain heavy soil areas, groundnut follows next. Paddy is also grown under irrigation in this zone. *Khaphi* wheat, gram or vegetables follow paddy in the

Eastern Zone

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Irrigation.
CROP ROTATIONS
Eastern Zone.

rabi season. *Khaphi* wheat and gram follow after chillies, in the *rabi* season in certain parts of this zone where seasonal irrigation facilities are available; otherwise groundnut or *kharif* jowar is taken next in the *kharif* season.

CROP MIXTURES

CROP MIXTURES Mixtures are common throughout the district. In the western zone, blackgram is mixed with *sava*, *kulthi* with *ragi* and *chavali* with groundnut on lighter soils. On the bunds of paddy, *kharif* jowar and *pavata* are also grown in this zone. In the central zone, *kharif* jowar is mixed with *udid* and *mug*, in the ratio 7 : 1 or 3 : 1; mixture of paddy and *kharif* jowar, in the ratio 3 : 2 is also taken. Another mixture of groundnut and *kharif* jowar is also taken in the same ratio. In the eastern zone, mixtures taken are *kharif* jowar and groundnut in the ratio 2 : 3, *kharif* jowar is mixed, in certain parts, with *bajri*, or with black gram or *mug* or *tur*. *Tur* is also mixed with groundnut in the ratio 1 : 3. The mixture of chillies and cotton is taken in the areas growing chillies. Cotton seed is dibbled in the month of August in between the two chilly plants in a row. Maize is invariably taken as a mixed catch crop in irrigated areas, both in turmeric and sugarcane, in Kolhapur district.

TENURES

TENURES. In Kolhapur district, the most prevalent form of land tenure is *rayatwari* tenure and the area occupied under it in 1952-53 was 16,46,149 acres as against an area of 85,358 acres (about five per cent of occupied land) under *non-rayatwari* (*inam*) tenure. No land is exempt from paying land revenue except under tenures of contract or agreement or under the terms of any Act of the Legislature. In the *Rayatwari* tenure, land revenue is fixed not upon an estate as a whole or on a village as a whole, but on individual survey numbers or subdivisions of those numbers. Under *inam* tenure, the land is held on a reduced assessment which is not liable to revision and in some cases it is even free from any assessment. The land revenue assessments are fixed under the provisions of the Land Revenue Code as amended from time to time. Assessment is based not only on advantages arising from rainfall or the kind of crop sown but also on advantages arising from soil, water resources and location. It is on account of this that agricultural lands are divided into three main classes, viz., dry crop, rice, and garden lands; and the classification value of soils of different grades of productivity are fixed in terms of annas. Land revenue settlements are ordinarily made every 30 years for a taluka. The lands used for agriculture are divided into groups on considerations of physical features and other factors mentioned in section 117-G of the Land Revenue Code. The assessment is fixed on survey numbers and sub-divisions of these numbers on the basis of standard rates fixed for the group as the result of a settlement or revision settlement made in accordance with the rules laid down in the Land Revenue Code. In the case of an original settlement, the standard rate

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A modified form of the *rayatwari* tenure, known as "new tenure" was introduced in 1901. This form of tenure applies only to new occupancies granted. Under this tenure, lands are granted at concessional rates of occupancy price only to *bona fide* cultivators belonging to backward classes and that too on condition that the land shall not be transferred except with the permission of the Collector. Of course, the land is subject to the usual land revenue.

Inam Tenure

There is then the *Inam* tenure* Land under the tenure is technically called "alienated land" which means "transferred in so far as the rights of Government to payment of the rent or land revenue, are concerned wholly or partially, to the ownership of any person", as defined in the Land Revenue Code. The main feature of this tenure is that the land is held on a reduced assessment not liable to revision and in some cases held even free from assessment. The *inam* lands have now been settled on their present holders under the Survey Settlement Act of 1863. These *inam* lands can be classified under four heads as follows —

Personal Inams

Personal or "jat" *Inams* These are gifts conferred on individuals. Some of them are in the nature of compensations. These are heritable and transferable properties of the holders or their lawful successors subject to payment of fixed dues to the Government.

Political Inams

Political inams, including *saranjams* and *jahagirs*, generally mean grants by the State for performance of civil or military duty or for the maintenance of the personal dignity of nobles and high officials. Some of them were guaranteed by a special treaty between the Moghals and the British Government while others were settled by the Inam Commission. In the former case, the tenure is hereditary and is to last in perpetuity, while in the latter case, it is to last for a short or long period of time.

* With effect from 1st May 1951, all Kulkarni Watans along with the right of service were abolished by the Bombay Pargana and Kulkarni Watans Abolition Act (No LX of 1950). By the Bombay Personal Inam Abolition Act (No XLII of 1953), which came into effect on 28th June 1953, all personal Inams are extinguished in the case of personal inams consisting of exemptions from the payment of land revenue only either wholly or in part, if the amount of such exemption is or exceeds Rs 5,000 with effect from 1st day of August 1953 and in all other cases with effect from first day of August 1955. By the Bombay Service Inams (Useful to Community) Abolition Act of 1953, the service inams following under this category have been abolished with effect from 1st August 1954. The Bombay Merged Territories and Areas (Jagirs Abolition) Act, 1953, (No XXXIX of 1954) has come into force with effect from 1st August 1953 and 217 entirely alienated villages stood resumed to Government in this district. The Bombay Merged Territories Miscellaneous Alienations Act, 1955 (No XXII of 1955) has been made applicable to this district with effect from 1st August 1955 and Patil, Gao Sanadi and Devasthan Inam lands have been saved from the operation of this Act. The Bombay Saranjams, jahagirs and other inams of political nature Resumption Rules, 1952 are made applicable to this district with effect from 1st November 1952. The Saranjam grant at village Akiwat and Shedshal in Shirol Taluka has been decided as "grant of soil" and "grant of revenue" respectively. The Bombay Kauli and Katuban Tenure (Abolition) Act, 1953 (No. XLIV of 1953), is made applicable to three villages in Ajara Mahal of this district.

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of rent. The terms of contract vary in each case. The cash rent and the crop share rent are the two main forms of rent. Cash rents are preferred by the absentee landlords who usually reside in towns. Cash rents are also usually paid for grass and garden lands. The holders who reside in the villages usually rent out the lands on the crop-share basis.

*Bombay Tenancy
and Agricultural
Lands Act, 1948*

Before 1st May 1949 i.e., the date on which the Bombay Tenancy and Agricultural Lands Act, 1948, was made applicable to this district, the relations between landlords and tenants were governed by the provisions of the Bombay Land Revenue Code, 1879, which was applicable to the former Kolhapur State inclusive of jagirs in spirit. It was found that these provisions did not ensure equality of status to the tenant with the superior holder in the matters of contract or agreement. Many tenants who held the same lands for generations had no right of permanency but continued to be tenants—at-will, liable to be deprived of their tenancy at the will of their landlords. In the absence of any legislation for the protection of the tenants, rack renting was a familiar mode of exploitation of tenants by the landlord.

The application of this Act to this district ameliorated the condition of the tenants without injuring the legitimate interest of the landlords. From 1st May 1950, every tenant was deemed to be a "protected tenant" for the purpose of the Act unless his landlord had prior to that date, made an application to the mamlatdar for declaration that the tenant is not a "protected tenant". Such tenants could not be evicted unless they ceased to cultivate the land personally or the landlord himself wanted to cultivate the land personally. It provided for the fixing of reasonable rent. Fresh leases were required to be of ten years duration.

This Act had statutorily fixed the maximum rate of rent at one-third and one-fourth of the total produce in the case of non-irrigated lands and irrigated lands respectively. It gave powers to the Government to fix rent at a rate lower than the maximum. The right of a landlord to terminate the tenancy of a protected tenant for the purpose of taking over the land for his personal cultivation was limited by the Act; he could not terminate the tenancy if he was already cultivating other land, fifty acres or more in area; and if he was cultivating less than fifty acres the right was limited to such area as would be sufficient to make up the area for his personal cultivation to the extent of fifty acres. The protected tenant was also given a valuable right—he could not purchase his holding from the landlord at a reasonable price, provided that thereby his own holding was not increased to more than fifty acres. The onus of continuing a protected tenancy to the heirs of a deceased protected tenant was shifted to the landlord. Other important provisions of the

Act were the ones which enabled Government to assume management of the estate of a landholder for the purpose of improving the economic and social conditions of peasants or for ensuring the full and efficient use of land for agriculture. A provision was made for the payment, to the lawful holders of the net surplus in respect of estates taken over for management after deductions of the appropriate costs incurred by Government and the amount, if any, required for the liquidation of debts and liabilities. The Act prohibited transfer of agricultural lands to non-agriculturists, but the Collector might permit such transfers in exceptional cases. The landholder had to transfer his agricultural lands to persons in the following priority:—(i) the tenant in actual possession of the land (ii) the person or persons personally cultivating any land adjacent to the land to be sold (iii) a co-operative farming society, (iv) any other agriculturist and (v) any other person who had obtained from the Collector a certificate that he intended to take the profession of agriculture.

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*Bombay Tenancy
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During the year 1952-53, there were 55,302 protected tenants, 56,910 ordinary tenants and 1,34,912 owner cultivators in the Kolhapur district. The following table gives the number of applications filed annually under the Tenancy Act since 1949-50 (up to 1956-57) —

TABLE No 40

STATISTICS OF APPLICATIONS FILED UNDER THE TENANCY ACT
IN KOLHAPUR DISTRICT

Year	No of cases filed	No of cases disposed of	No of cases pending	No of cases decided in favour of tenants.	No of cases decided in favour of land-lords	The rest
1949-50	1,158	905	253	785	110	4
1950-51	5,957	5,002	548	3,573	1,093	90
1951-52	1,520	1,020	148	809	949	72
1952-53	1,796	1,530	408	668	815	53
1953-54	2,101	1,935	574	1,060	748	127
1954-55	2,005	2,560	979	1,540	1,000	20
1955-56	5,243	4,152	2,070	2,544	1,511	97
1956-57	25,207	8,627	18,710	7,025	1,581	21

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Between 1948 and 1954 many important amendments were made to the Act. However, the main objective of making the tiller of the soil the owner had been slow in fulfilment. It was held that though the number of holders having proprietary interests in lands was quite large, the number of cultivators, who are mere tenants, is also quite significant and that their status should be raised from that of mere tenancy to full occupancy.

The Bombay Tenancy and Agricultural Lands (Amendment) Act, 1955 was passed with a view to (i) vesting occupancy rights in lands in the tiller of the soil, (ii) redistributing land by the imposition of ceilings on individual holdings and (iii) providing the facility to the small holders to acquire lands, as far as practicable, upto the economic holding.

Land to the cultivating tenant.—The most important feature of the amending Act is that which deals with tenants' right to purchase the land they cultivate. It lays down that, on April 1, 1957, also called the "Tillers' Day", all the tenants who cultivate personally, subject to certain conditions and exemptions, would be deemed to have purchased the land cultivated by them from the landlords upto the ceiling area at the price to be fixed by the Agricultural Land Tribunal. In computing the ceiling area the land owned by the tenant is also taken into consideration. Thus the tenant would be permitted to purchase under the Act only so much of land as would raise the total area held by him upto the ceiling limit. The provisions regarding the compulsory purchase is to be implemented by the Agricultural Land Tribunal after holding an enquiry in the manner prescribed. The purchase price would be fixed at six times the rent in the case of permanent tenants and between 20 to 200 times the assessment in respect of other tenants. In case of tenants other than permanent tenants the value of improvements effected by the landlord is also to be added to the price of land. The price so fixed is to be ordinarily paid by the permanent tenant in one lump sum within an year of purchase, other tenants have been given an option to pay the purchase price either in one lump sum or in annual instalments not exceeding 12 with simple interest at the rate of 4½ per cent. It may be noted that in the case of a new tenancy created after the "Tillers' Day", the tenant is entitled to the right to purchase the land cultivated by him within one year from the commencement of the tenancy. The number of tenants who acquired rights of purchase of land on the Tillers' Day was 36,800. The estimated area held by them on that day was 64,890 acres.

In case a tenant does not intend to purchase land, or fails to exercise the right to purchase the land within the specified period, the Collector has been empowered to terminate the tenancy and to summarily evict the tenant. The land cultivated

by the evicted tenant would revert to the landlord. If he holds land which is less than the ceiling area then, subject to certain conditions, the landlord is entitled to retain only so much area as will be sufficient to raise the area in his possession up to the ceiling. The land in excess of the ceiling area would be disposed of to other persons with due regard to the order of priority stipulated in the Act.

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Mention must also be made of the provision by virtue of which no tenancy of any land is liable to termination merely by efflux of time. The rents, which are made payable in cash only, will be payable by the tenant at a rate which will be fixed by the Mamlatdar for a village or a group of villages within the maximum and minimum limits laid down in the Act. These maximum and minimum limits in the case of areas which are surveyed and settled or in which assessment has been fixed are prescribed at five times the assessment or Rs 20 per acre whichever is less, and at two times the assessment, respectively. The liability of paying land revenue, local fund cess and irrigation cess in respect of the land is transferred to the tenant. But if in any year, the aggregate of the rent, land revenue and local fund cess exceeds the cash value of 1/6th of the produce for that year, the tenant is entitled to deduct from the rent of that year the amount so in excess. It may be noted that as a result of the extension of the special rights conferred on protected tenants to all tenants in general the distinction between the protected and the ordinary tenant has thus been removed. A landlord who intends to resume land for personal cultivation can eject a protected or ordinary tenant subject to certain conditions, provided he had served a notice on the tenant for resumption before December 31, 1956. He was also to make application for the possession of land by 31st March 1957. In all 38,395 notices were issued by the landlords to their respective tenants. As against this 2,008 applications were received from the landlords. By 31st July 1958, 14,858 applications had been disposed of and in 502 cases of possession of lands (about 1,727 acres in area) was ordered to be given to the landlords by the tenancy courts. If the landlord failed to cultivate the land personally, the original tenant would acquire the right of purchase. In all cases of evictions, however, the tenant, who is affected, should be left with an area which is equal to or more than half the area leased to him previously.

Ceiling on holdings—For the purposes of the Bombay Tenancy and Agricultural Lands Act as amended, an economic holding is defined as (i) 16 acres of *prayat* land, or (ii) 8 acres of seasonally irrigated land or paddy or rice land or (iii) 4 acres of perennially irrigated land. The ceiling limit on individual holdings is stipulated at three times the economic holding. It was provided that from the appointed day, i.e., June, 15, 1955 it would not be lawful for any person to hold land in excess of

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the ceiling area This restriction is, however, not applicable to the holding under personal cultivation of a landowner on the appointed day If between the period January 1, 1952 and the date of coming into force of the amended Act i.e., August 1, 1956, the landlord had acquired by surrender from his tenant any area and, if his holding immediately preceding January 1, 1952 was equal to or more than twice the ceiling area, then the whole of such land acquired by surrender is to be at the disposal of the Collector

Transfers and disposal of land in future—Apart from empowering the Mamlatdar to inquire into the bona fides of all transfers of land effected between June 15 1955 and the commencement of the Act i.e., August 1, 1956, certain restrictions are laid down regarding the future transfers of agricultural land Land purchased by tenants under the provisions of this Act can only be transferred with the permission of the Collector. Any surplus land, or the land the purchase of which has become ineffective on the failure of the tenant to pay the price or the land left with the landlord owing to tenant's unwillingness to exercise his right of purchase is placed at the disposal of the Collector of the district As already stated the Collector has to sell such land in accordance with the priority list prescribed in the Act Land cannot be transferred, sold or mortgaged to a person who is not an agriculturist. Further, where a landlord intends to sell any land, he has to apply to the Agricultural Lands Tribunal for determination of reasonable price After the determination of reasonable price, the land has to be offered according to the order of priority stipulated in the Act.

Exemption in respect of co-operatives—The amendment Act has provided for some exemptions in respect of co-operatives Some of the provisions regulating the relationship between landlord and tenant, as also those relating to restrictions on transfer of land, are not applicable to lands held or leased by co-operatives

As the land to be purchased by the tenant would be valued at rates specified in the Act, the land mortgage banks in the State envisaged difficulties in recovery of loans already given to non-cultivating landlords who would be relinquishing their rights in land in favour of tenants with effect from the "Tillers' Day" These institutions also found it difficult to advance loans on the basis of valuation of lands followed by them so far In view of these difficulties, the Government of Bombay, in their Resolution, dated April 3, 1956, decided to guarantee, subject to certain conditions the losses to the extent of two per cent of the amount of loans granted or the actual losses suffered by the Bombay Provincial Co-operative Land Mortgage Bank as a result only of land values going down, whichever is less Firstly, the Land Mortgage Banks have

been asked to advance loans only to those borrowers who own the lands to be offered as security for the loans and who also cultivate these lands. Secondly, these institutions have been asked to value the lands either at 120 times the assessment of on the existing basis (without addition of 20 per cent in any case) whichever is lower.

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WAGES—Cultivating labourers and their dependents constituted about nine per cent of the agricultural population of the district in 1951. Of these nearly 45 per cent were self-supporting persons and earning dependents. They are employed by the cultivators to do some casual work (as in times of busy season), to perform particular agricultural operation or operations, to do farm work throughout the year etc. This section purports to analyse the differences in wages paid to these labourers for different kinds of work, consideration being given to the differences in wage rates prevailing in three years, 1938-39 (pre-war), 1948-49 (post-war), and 1956-57.

WAGES

The following table shows the payment of wages based on sex and age in different talukas of the district — Casual labour

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Casual Labour.

TABLE No 41

RATES OF WAGES ACCORDING TO TYPE OF LABOUR IN KOLHAPUR DISTRICT (DAILY WAGE RATES IN CASH DURING).

Taluka.	1938-39			1948-49			1953-57		
	Pre-War.			Post War			Current.		
	Men.	Women	Children	Men	Women	Children	Men	Women	Children
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1. Ajara	0 1 0	0 2 0	0 2 0	1 0 0	0 8 0 ^{to}	0 8 0	1 0 0	0 12 0	0 8 0
2. Bavada	0 1 0	0 1 0	0 3 0	1 0 0	0 10 0	0 8 0	1 0 0 ^a	1 0 0	0 8 0
3. Bhudargad	0 1 0	0 1 0	0 2 0	1 0 0	1 0 0	0 10 0	1 0 0	1 0 0	0 10 0
4. Chudbhagdi	0 3 0	0 1 0	0 1 0	0 11 0	0 8 0	0 8 0	1 0 0	0 8 0	0 8 0
5. Madkanungale	0 1 0	0 2 0	0 2 0	1 0 0	0 8 0 ^{to}	0 8 0	1 0 0	0 8 0 ^{to}	0 8 0
6. Kogol	0 4 0	0 3 0	0 3 0	1 0 0	0 10 0	0 8 0	1 0 0	0 10 0	0 8 0
7. Kevdi	0 4 0	0 2 0	0 2 0	1 4 0	0 12 0	0 10 0	1 1 0	0 12 0	0 10 0
8. Peshala	0 1 0	0 3 0	0 2 0	0 12 0	0 8 0	0 6 0	1 8 0 ^a	0 12 0	0 8 0
9. Radhanagar	0 1 0	0 3 0	0 2 0	1 0 0	0 10 0	0 10 0	1 0 0	0 10 0	0 10 0
10. Shahuwadi	0 1 0	0 1 0	0 2 0	1 0 0	0 12 0	0 10 0	1 0 0	0 12 0	0 12 0
11. Shirof	0 6 0	0 4 0	0 1 0	1 0 0	0 8 0	0 8 0	1 4 0	0 8 0	0 8 0

^a One month.

1 Or three moons of paddy.

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During the pre-war period, man-labour was available at four annas per day in most of the talukas. Only in exceptional cases it was either below this limit (as at Gadhinglaj) or above (as at Shirol). The post-war and present periods have shown a rise up to four times the pre-war level. In some cases, as at Panhala Mahal, the current rate reported was as high as Rs 1-8-0; this can be regarded as almost double the post-war rate and about six times as high as the pre-war rate.

Female labour is employed mostly for light work and is paid less than male labour. The pre-war rate varied from place to place between two annas and four annas. The lowest was at Gadhinglaj, being Re 0-1-6 only. The wage rate in 1956-57 varied from eight to twelve annas. In some places it was about a rupee.

Child labour is employed naturally for light work. The pre-war rate varied between two annas and four annas except in special cases, as at Gadhinglaj, where the wage rate reported was as low as Re 0-1-6. The current wage rate varied from eight annas to twelve annas. There was no appreciable difference between the post-war and current rates of child labour in most of the talukas.

Leaving aside sugarcane operations which are generally paid better, operations like threshing, harvesting or working implements were paid currently at a rate varying between twelve annas and a rupee and, in exceptional cases, up to two rupees. The highest wage, which stood at three rupees was reported from Gagan Bavda Mahal. The heavy manual work involved in these operations is done only by male labour. The pre-war rates for such operations varied between three and eight annas per day except in some places like Shirol taluka or Gagan Bavda mahal where the rates varied between eight annas and a rupee and a quarter.

Wages according
to operations

Contract labour for the special operations required for the sugarcane crop is paid at rates much higher than those for above operations. Boiling operations are paid the highest rate which went up to five rupee in certain places in 1956-57. The pre-war rate of wages for such operations varied between half a rupee and a rupee and a half. The wage rates for other sugarcane operations like harvesting, crushing etc., varied from Re 1 to Rs 2 in 1956-57.

Annual servants (*saldars*) are employed by farmers whose holdings are large enough to provide continuous work throughout the year. Very often the annual servant is a skilled worker and is available for work at any time and even takes initiative in organizing general farm work. In most cases, the *saldar* stays with the farmer and is treated as a member of the family.

Annual Servants
Saldars

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Annual Servants.
Saidars

Wages to annual servants are generally paid partly in cash and partly in kind. Adult male servants were paid in the pre-war period in cash (Rs. 50 to Rs. 100) in different talukas whilst in 1956-57 cash rate varied between Rs. 150 and Rs. 235. In addition to the cash payment, these servants are generally given food, clothing, footwear, tea and bedding in the form of a blanket etc. Where no payment in kind is promised, the cash payment is much more. The cash payment for child (boy) in the pre-war period was reported to have been varying from Rs. 20 to Rs. 50 whilst in 1956-57 it varied from Rs. 50 to Rs. 100. These wages are paid either in advance or by instalments. The practice of employing a boy as a saidar is however, not very common. The following table shows the payments made to these saidars in different periods in different talukas —

TABLE No. 42.

PAYMENT TO ANNUAL SERVANTS (SAIDARS) IN KOLHAPUR DISTRICT.

Taluka	Payment during					
	1938-39 (Pre-War)		1948-49 (Post-War)		1956-57 (Current)	
	Male	Boy	Male	Boy	Male	Boy
Ajara	70	50	125	65	150	100
Bardis	45	20	120	60	120	50
Bindargad	50	25	100	50	150	100
Galbhingla	40	20	50	40	100	50
Hathnangale	50 to 70	10	150 to 200	25	150 to 200	50 to 50
Kopai	50 to 60	30	150	50	200	75
Kumbh	75	30	150	60	200	100
Parbh	60	30	125	60	150	70
Radhanagar	100	65	150	100	350	200
Sakuradi	50	20	150	100	150	100
Sakul	100	50	225	100	225	100

For For

There was a time when the village bhojias or artisans were considered to be the backbone of our village economy. In spite of the decay of the village economy in its old forms the bhojia system has not disappeared. The necessity of these village artisans is naturally felt more in villages which are far away from towns and where the means of communication are scanty. The conspicuous ones among them are the carpenter, the blacksmith, the cobbler and the barber.

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WAGES
Annual Servants.
Balutedars

In almost all the talukas, these balutedars are paid in kind, the quantity of grain given being about one Bengali maund. In Shuol, the same was reported to be much higher. In Ajra Mahal, carpenters and blacksmiths were paid in cash (between three and four rupees per day). In some talukas, like Hatkanangle, payments are made both in cash and kind. The payment is made in kind (grain) at the time of harvest. It is interesting to note that the quantity of grain paid at present is not very different from what was paid in the pre-war or post-war period. This is understandable in view of the high prices of grain today.

FAMINES.—Kolhapur district, with its good rainfall and rich land especially in the valleys of the *Dudhaganga*, *Krishna*, *Varna*, and *Panchaganga*, is usually free from famine. Owing to failure of crops in some outlying parts of the former State, on account of scarcity of rain, prices have been occasionally high but except in 1876-77 no famine was recorded. Even in 1876-77 distress was caused more by the condition of the surrounding British districts than by a total failure of crops in Kolhapur State.

FAMINES

In 1804-05, in Kolhapur, though the season was tolerably good, the people suffered from scarcity of food which is said to have been caused by the devastations of the Maratha army in the interior of the Maratha country. All the starving persons from the neighbouring Maratha areas flocked to Kolhapur for relief. There was a great pressure on local supplies and the rupee price of grain rose to seven pounds and a half. The number of deaths from starvation was also considerable. Shivaji, the then ruling prince of Kolhapur, as well as Himmat Bahadar, Bhim Bahadar, and other *sardars* and well-to-do persons, distributed food to the starving people who had flocked to Kolhapur from other places. The following year was a year of plenty and the people soon recovered from the effects of this distress.

1804-05

In 1876-77, the scanty rainfall of twenty-six inches led to a failure of crops, which following the bad crops of the previous year, by reason of which there was no grain in store, spread distress amounting to famine. The East suffered most. While scarcity prevailed in the rest of the Kolhapur State, famine had full sway in these parts. For weeks together people lived on herbs mixed with chaff and sometimes committed petty thefts to satisfy hunger. When the 1876-77 monsoon set in very sparingly, husbandmen became alarmed and grain-dealers who had only small grain stores gradually raised prices. Things looked gloomy, but it was not till the first week of October that the full extent of the calamity was felt. It was a week of panic. Prices suddenly rose, village traders, moneylenders, and well-to-do persons, whose grain stocks had

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been already reduced by successive bad seasons, did not like to deplete their stocks further and refused to make advances to husbandmen on the usual security of their field produce; there was no field work, and the people clamoured for relief works. At first small works were opened by the State to give immediate relief to Mangs, Mahars, and other classes more or less given to theft, who would otherwise have taken to wholesale plundering. Though the wages on the relief work were lower in the beginning than the ordinary rate in the State, subsequently the sliding scale based on the price of staple foodgrain, fixed by the British Government, was strictly adhered to.

In November 1876, relief works were first opened in Shirol and Ichalkaranji in the East where distress began to be felt early and in the hilly parts of Vishalgad in the West where distress already prevailed owing to failure of crops in 1875. As the number of relief-seekers increased in December and January, earthworks were started all over the State. The number of labourers became large. The number was doubled and it went on steadily increasing till September, when it began to fall off gradually upto the end of November when all relief works were finally closed.

From July 1877, the Imperial Public Works department took charge of some of the relief-works carried on a large scale. To these works were transferred large numbers of able bodied labourers with their children under seven years. The total cost on relief-works amounted to Rs 2,60,300.

Besides these works, gratuitous relief was given to those who were unable to work. In Kolhapur and in the feudatory States under it there were already several permanent charitable houses. The scope of these was enlarged soon after the scarcity began to be generally felt. As the distress increased, new relief-houses were opened at convenient places. In all, there were eighteen relief-houses. The inmates of Kolhapur alms-houses were on two occasions supplied with clothing from personal donations. The gratuitous relief cost the State Rs 56,800.

As the agricultural seasons of 1877 approached, advances were made to a large number of cultivators who would otherwise have been left without any means of cultivating their fields, as they had neither credit nor the means of buying food or seed grain.

The average number of deaths for the three preceding years ending 1875-76 was 13,792. In the famine year of 1876-77, it rose to 28,573 or more than doubled. The increased death-rate was more due to cholera, diarrhoea, small-pox, and

other epidemics which broke up in the hot season of 1877, than due to actual starvation. The harvest of 1877 was fair, but the affected people who had been weakened by their previous suffering died in large numbers especially along the hills. The poorer classes suffered most. In some of the villages all families of husbandmen deserted their villages and were not heard of afterwards. The loss of cattle was great. Many *dhangars* (shepherds) living in the hilly parts lost all their cattle, owing partly to want of fodder and partly to cattle diseases which accompanied other epidemics. Well-to-do people did not actually seek State relief, but lost all they had. Ornaments, metal pots, spare clothing, and even family idols were freely sold.

This famine was caused by irregular rainfall and the whole of former Kolhapur State was affected. The tract, dependent for the most part of *Kharif* crops, received abundant rains in the beginning of the monsoon. In several places the rainfall was so heavy as to necessitate resowing. But beyond a few scattered showers there was practically no rain in the latter part of the season.

1896-97

The collection and breaking or road metal and construction of new tanks and roads and repairs to the old ones were the measures considered suitable to relieve the population of the distress. Gratuitous relief was given to the adult dependents of the famine stricken persons who were working on the relief works and also to children under seven years of age. A sum of Rs 31,354 was spent in this way on 4,140 persons. Poor houses were opened for the destitute and the weak, at Panhala, Bamba-wade, Bajarbhogaon, Gargoti, Valevade, Tinawade, Gadhinglaj and Kolhapur. The number of persons fed in this way was 48,785 and Rs 3,393 were expended. Cash doles amounting to Rs 8,512 were distributed among 3,237 persons. Cheap grain shops were also opened by private persons. The State opened its forests for cattle grazing.

The agriculturists received *tagai* loans against the security of their land, the total amount so distributed being Rs 46,074. The distressed inferior village servants also received relief by way of cash doles.

All these relief measures were withdrawn after the middle of November, 1897. The total amount spent by the State for famine relief during the year 1896-97 was Rs 3,14,493.

Shirol taluka was the worst hit by this famine which was caused by the failure of rains. The conditions in other parts of the State were, however, not so serious. The relief works opened consisted of deepening of old wells and construction of new ones, construction of new tanks and approach roads to the

1890-1900

CHAPTER 5
Agriculture and
Irrigation
FAMINES
1899-1900

bridges on the Nipani-Phonda Ghat Road. Temporary dams were built across the river in Shirol taluka at various places. The government ordered cutting of grass and trees which were to be sold at cost price to the needy persons. Wages were paid on a sliding scale basis, thus enabling the weak and the infirm to earn a fair wage; those who had non-working dependents to support obtained a higher rate.

Two poor houses were opened in Shirol taluka and one was opened at Vadgaon and 6,420 persons, housed in them. The merchants and the rich distributed cooked food free of charge at Kolhapur and other big centres. Government servants getting Rs 15 and less received compensation in kind on a sliding scale basis i.e., in proportion to the rise in price of the staple food viz., jowar. The allowance was to be given till the harvest of new crop of that year (that is, till jowar became cheaper). Rs. 12,400 were distributed as loans. Doles given in kind were valued at Rs 1,732.

1905-06

The character of the season of 1905-06, was far from satisfactory. The rainfall was much deficient of the average throughout the eastern part of the State. Tank works were started at Shirol and Kolhapur and the labourers were paid on piece-rate basis. Gratuitous relief was granted to children and non-working dependants of the workers. Low paid State employees received compensation in kind. The agriculturists were given tagar loans for sinking new wells and for reconditioning old ones. The holders of alienated villages also received advances to enable them to grant relief to the distressed persons in their villages.

1925-26

In 1925-26, Shirol peta once again suffered from shortage of rains and, as a result, the Government postponed the collection of land revenue (amounting to Rs 20,000) in the taluka till the beginning of next year.

1926-27

In 1926-27, the Shirol peta once again witnessed failure of rains and the distressing effects thereof. To alleviate the sufferings of the people, famine works were started. Some relief was also afforded by extending the time for crediting land revenue in six villages.

1941-42

Scanty rainfall in Shirol peta in 1941-42 necessitated governmental inquiry into the extent of suffering and misery and the need for relief measures. After due inquiries, it was decided to grant suspension and remission of land revenue. Recovery of dues from co-operative societies was postponed. The execution of decrees in mortgage cases and madat suits was suspended till March 1943. Recovery of land revenue instalments etc., was postponed from January 1942 to March 1943.

NOTE ON CHANDGAD TALUKA

CHAPTER 5

Agriculture and
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CHANDGAD TALUKA.
1955-56

In 1955-56, Chandgad Taluka formed a part of Belgaum District which was transferred to Mysore State at the time of Reorganisation of State (in 1956-57) Chandgad Taluka, however, became a part of the Bombay State and was merged with the district of Kolhapur In 1951, population of this taluka was 80,513 and was entirely rural Agriculture was the mainstay of 73,797 persons (nearly 90 per cent), including self-supporting persons and their dependants, both earning and non-earning Majority of them were the cultivating owners, numbering 40,873, who worked on their own farms, the number of tenant cultivators was 28,207 and that of agricultural labourers 3,625 The non-cultivating owner, who rented their land, numbered 1,092

The geographical area of this taluka was 2,38,037 acres in 1955-56 of which 68,977 acres were under forests and 84,034 acres, under crops Area sown more than once was of the order of 3,572 acres, giving thus a gross cropped area of 87,606 acres which was entirely under *kharif* crops There were 64,411 acres under food-crop and 23,195 acres, under non-food-crops Rice, ragi and sava were important among cereals, horsegram among pulses and sweet potato among vegetables The area under fodder crops (grass and babuls) was 22,021 acres Well irrigation was predominant There were 665 masonry and non-masonry wells, all privately owned Among other sources were private canals, tanks, etc The net area irrigated by all these sources was 3,652 acres which was about nine per cent of the net area sown

Under the Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947, the range of standard areas applicable to various types of land in this taluka is as follows —

<i>Jirayat</i>	2 acres
Rice	1 acre
<i>Bagayat</i>	. 1 acre

CHAPTER 6—INDUSTRIES, LARGE-SCALE AND SMALL-SCALE

INTRODUCTION

According to the Census of 1951, of the total population of 1,27,547 of the Kolhapur district, 79,196 persons (71,404 men and 7,792 women) were engaged in various industries. Classification of the persons is given in Economic Table No III of the Census Report of 1951, which shows the numbers of persons (self-supporting persons) engaged in various Industries and Services. The Table No 1 gives statistics of persons engaged in "Processing and Manufacture" and "Construction and Utilities". Under the first head—"Processing and Manufacture", figures are given under different divisions viz., (1) Food stuffs, Textiles, Leather and products thereof, (2) Metals, Chemicals and products thereof, (3) Processing and Manufacture—Not elsewhere specified. These heads are further sub-divided into various groups of industries and figures against them are given under three different items—(1) employers, (2) employees, (3) independent workers with male and female as sub-heads under each. The head, "Construction and Utilities" is sub-divided into groups of industries and the arrangement of figures against them follows the pattern adopted in "Processing and Manufacture" --

CHAPTER 6.
Industries
Introduction

CHAPTER C.

Industries,
Production,
Processing and
Manufacture

TABLE No 1

ECONOMICALLY ACTIVE (SELF-SUPPORTING) NUMBER OF PERSONS ENGAGED IN INDUSTRIES UNDER PROCESSING AND MANUFACTURE" AND "CONSTRUCTION OF UTILITIES" IN 1951, IN KOLHAPUR DISTRICT

Serial No	Classification of Industries	Total		Employers		Employees		Independent Workers	
		Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10
(1) PROCESSING AND MANUFACTURE.									
I (a) Food Stuffs, Textile, Leathers and Products Thereof		12,596	925	802	25	3,946	202	7,348	633
(1) Food Industries otherwise unclassified		291	10	36	3	69	1	176	6
(2) Grains and pulses		338	40	48	2	122	4	168	34
(3) Vegetable oil and dairy products		361	53	33		170	11	158	42
(4) Sugar Industries		748	14	..		682	13	66	1
(5) Beverages		82	1	21		32		29	1
(6) Tobacco		364	148	15		96	40	233	108
(7) Cotton textiles		4,705	328	470	13	2,421	184	1,814	131
(8) Weaving apparel and made up textile goods		2,243	97	96	2	187	2	1,980	93
(9) Textile Industries otherwise unclassified		1,388	167	12	1	519	3	1,257	163
(10) Leather, leather products and footwear		2,086	67	71	4	48	4	1,967	39

TABLE No. 1 contd.

S. No.	Classification of Industries.	Total		Employment		Employment		Independent Workers	
		Males	Females	Males	Females	Males	Females	Males	Females
1	"	3	4	5	6	7	8	9	10
IV (b) construction and maintenance of works other than unclassified.		4,309	3,40	28	9	4,233	297	3,498	101
(1) Construction and maintenance of works other than unclassified.		9	2	1	1	1	1	1	1
(a) Construction and maintenance of buildings		3,511	145	64	9	3,447	140	3,444	103
(b) Bridges, roads and other transport works		394	4	48	1	346	1	45	1
(1) Irrigation and other agricultural works		1,400	43	99	1	1,301	42	120	1
(b) Works and services, electric power and gas supply		965	9	3	1	962	8	19	1
(b) Works and services, transport and industrial work		46	3	1	1	45	1	30	1
(7) Laundry work and services including non-resident		10	36	1	1	9	34	1	1

The following pages describe the industrial life and activity of the district. The chapter is divided into three sections (1) Large-Scale Industries, (2) Small-Scale Industries and (3) Labour Organization. It is, however, to be noted that the statistics given in the section on large-scale industries which include employment and such other aspects as capital investment, production etc. are included, are not in respect of the industry as a whole but pertain to such major units as are registered under the Factories Act, 1948. They therefore do not embrace small establishments. In the sections on small-scale industries and labour organization, general description of each village industry and of trade union movement in the district is given.

CHAPTER 6

Industries
LARGE SCALE
INDUSTRIES

I—LARGE-SCALE INDUSTRIES

Cotton Textiles—Cotton has been an important fibre crop of Kolhapur since the beginning of the present century. Round about 1910-15 about 30,000 acres of land were under cotton cultivation. With a view to exploit the available resources, the late Maharaja Shahu Chhatrapati of Kolhapur, started a cotton textile mill at Kolhapur. It was owned by the Kolhapur Government. Originally it had only a spinning section and weaving department was added to it in 1928. Till 1935, it was managed by Messrs James Finlay and Co who acted as the agents of the Kolhapur Government. With the merger of the Kolhapur in Bombay State in 1949, the unit was taken over by the Government of Bombay. It is the only large scale textile unit working in the district. It had 319 looms, 15,998 spindles in 1947-48. It produced about 2.8 million lbs of yarn and manufactured about 6.4 yards of cloth of various kinds viz dhoti, pugree-cloth, plain-khadi, heavy long-cloth, and dasoti-cloth in the same year.

The total capital investment in the factory was Rs 41,38,635, of which Rs 23,87,280 were invested in buildings and machinery and Rs 17,51,355 as working capital at the end of 1956. There were 320 looms and 15,988 spindles in the mill. The establishment consumed 7,312 bales of cotton of short staple 27/32 inches and below, and 12,11,607 lbs of yarn of 19^s to 30^s during 1956, and produced 12,99,466 lbs i.e. 54,24,029 yards of medium grey cloth and 24,67,240 lbs of yarn of medium variety. Coal and electricity were the main items of fuel. The establishment consumed 2,775 tons of coal valued at Rs 1,34,999 and electricity valued at Rs 80,202 in 1956. The categories of workers employed were skilled, semi-skilled and un-skilled. The total employment of workers in the concern was 959 out of whom 821 were skilled and semi-skilled, 126 un-skilled and 12 supervisors. The source of labour supply was local as well as adjoining villages. The basic minimum wage of a worker was Rs 26 per month. The average earnings including dearness allowance of a worker, came to about Rs 110 per month.

CHAPTER 6
Industries
LARGE SCALE
INDUSTRIES
Cotton Textiles

The weaving section of the mill was running a single shift and spinning double shift. The market for the cloth manufactured in the mill was Kolhapur, Ratnagiri and Satara districts and Bombay city. Fifty per cent. of the production was sold in Kolhapur and surrounding districts and fifty per cent in Bombay.

Besides this large-scale textile unit, there were in 1953-54, 150 power loom factories in the district which were mostly located at Ichalkaranji. About 1,590 power-loom looms were working in them. The first power-loom factory was started in 1928. During the thirties and forties of this century this industry was greatly expanded as a result of the encouragement and concessions granted to it by the Jahagirdar of Ichalkaranji, a Jahagir of the then Kolhapur State. It was during this period that many hand-loom looms were converted into power-loom looms. The industry was further expanded during the Second World War, when many Marwari Commission Agents rendered financial assistance to artisans working on handlooms to facilitate the conversion from hand-loom looms to power-loom looms. Availability of skilled labour was another factor which helped in the expansion of the industry.

Of the 150 power-loom factories existing in the district in 1953-54, 59 were registered under the Factories Act. Fifty-five, out of 59 factories registered under the Factories Act, were located at Ichalkaranji, two at Kolhapur and one each at Kurundwad and Valivada. The total number of looms in all 150 factories was 1831 and in factories registered under the Factories Act, 1372. The following table shows number of looms according to the size of the unit —

TABLE No 2

Size of the unit (No. of power looms)	No. of units	Total number of powerlooms
4 or less	78	197
5 to 9	40	270
10 to 24	53	823
25 to 49	6	228
50 or above	4	313

The aggregate fixed and working capital invested in the whole cotton textile industry during 1948-52 was as follows —

TABLE No 3

TABLE SHOWING AGGREGATE CAPITAL INVESTED IN COTTON TEXTILE MILL AND POWER-LOOM FACTORIES REGISTERED UNDER THE FACTORIES ACT

Particulars	1948	1949	1950	1951	1952
No of factories	45	44	48	31	23
Fixed capital in Rs	26,21,095	26,07,467	31,00,147	16,52,302	24,19,497
Working capital in Rs	35,26,077	36,19,612	39,75,293	13,71,249	47,61,879
Total Productive capital in Rs	61,47,172	62,27,079	70,75,440	30,23,551	71,81,376

The aggregate capital invested in 59 power-loom factories registered under the Factories Act was Rs 82,93,100 including working capital of Rs 47,49,000

Cotton, cotton-yarn of different counts and art silk constituted the main raw materials in the industry Cotton yarn of 40^s and over, artificial silk-yarn, and dyes were brought from Bombay Some times cotton-yarn of 40^s and over was brought from Madura Stores materials were purchased locally The following table shows the consumption and value of cotton fibre and yarn, art-silk-yarn during 1948-52 —

Raw materials

TABLE No 4

TABLE SHOWING THE CONSUMPTION AND VALUE OF COTTON FIBRE AND YARN, ART-SILK-YARN DURING 1948-52

Particulars	1948	1949	1950	1951	1952
No of factories	45	44	48	31	23
Quantity of cotton fibre in bales of 792 lbs each	8,291	7,911	7,677	7,976	7,973
Value of cotton fibre in Rs	27,68,987	30,00,760	31,64,593	35,83,597	20,84,173
Quantity of yarns in lbs	6,98,068	9,07,732	6,83,700	4,51,858	4,45,198
Value of yarns in Rs	22,63,700	31,86,701	32,12,292	27,13,284	22,97,968
Total value of raw materials consumed in Rs	60,55,746	73,07,748	73,65,179	70,67,390	60,98,205

Cotton, cotton yarn, art silk etc valued at Rs 68,88,000 was consumed by the cotton mill and 59 powerloom factories in 1953-54

Most of the powerloom factories were situated at Ichalkaranji. Some of them used power generated by oil engines and some

Fuel

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INDUSTRIES
Cotton Textiles
Fuel

received it from Radhanagari Hydro-Electric Project The value of fuel and electricity consumed by these factories during 1948-52 was as follows :—

Particulars	1948	1949	1950	1951	1952
Value of fuel, electricity, lubricants, consumed in Rupees	3,36,444	3,19,800	2,96,246	2,53,065	3,03,235

Employment

The total number of persons employed in these factories was 2,521 in 1948 and 2,572 in 1950. Out of the persons employed in 45 factories in 1948, 1,929 were male workers, 224 female workers, 194 children and 174 persons other than workers. In 1950, number of men employed in 48 factories was 2,140, women 207, children 26, and supervisors and clerks 199. In 1948 and 1950 these workers were paid Rs. 18,36,534 and Rs. 22,79,424 respectively as wages. The total number of workers employed in 59 power-loom factories in 1953-54 was 2,400 including 158 women. They were paid Rs. 21,42,000 as wages. Besides these workers, 180 persons were employed in supervisory, technical and clerical capacity. They were paid Rs. 3,62,900 as salaries.

Production

In 1956-57, the main cotton textile products of the district were grey *dhotis* and *pugree-cloth*, plain *khadi*, heavy long-cloth, and *dosuti-cloth* manufactured by the textile mill and coloured *saris* and *khans* and grey *dhotis* produced on power-looms. More than ninety per cent of the textile production in the district consisted of *saris* and *khans* and grey *dhotis*. On an average a power-loom produced 25 yards of cloth per day. Power-loom factories were then producing grey *dhotis* as they were forbidden to produce *saris* of lower counts by Government. The following table shows the products and by-products and value of them during 1948-52 :—

TABLE No. 5

TABLE SHOWING THE PRODUCTS AND BY-PRODUCTS AND VALUE OF THEM DURING 1948-52

Particulars	1948	1949	1950	1951	1952
Quantity of total yarn produced in lbs	26,69,787	25,42,438	21,61,000	26,35,000	26,67,000
Quantity of woven piece goods in lbs	16,84,211	17,40,094	17,40,438	17,72,117	17,46,319
Value of woven piece goods in P.	73,82,357	86,72,722	85,69,158	77,39,104	69,03,883
Quantity of by-products in P.	5,02,861	3,79,318	3,92,103	3,81,146	3,71,264
Value of by-product in P.	58,769	69,623	1,22,195	1,39,459	51,635

The market for these goods was generally concentrated in Maharashtra. Marketing of the products was done through commission agents.

Sugar Manufacturing.—Kolhapur district has extensive lift irrigation facilities and a vast area of land suitable for sugar cane cultivation. In 1951-52, 46,700 acres of land was under sugar-cane cultivation and the total sugar-cane yield was 1,40,800 tons

CHAPTER 6.

Industries
LARGE SCALE
INDUSTRIES
Sugar
Manufacturing

Capital

The first sugar factory was started at Kolhapur in 1932. Since then, till 1956 no other sugar factory was opened. This factory had an aggregate capital of Rs 18,80,000 including Rs. 13,40,000 invested in machinery and plants and Rs 5,40,000 in building and had a share capital of Rs 10,25,000. The investment in the factory had increased to Rs 1,44,33,000 including working capital to Rs 61,19,000 in 1953-54.

Tools

On the farm owned by the factory most of the farm operations such as lifting water, ploughing and ridging were done with power machinery. In 1947-48 the farm had 70 oil engines of 15 to 90 H P each for lifting water, 17 tractors, 21 ploughs, 13 trucks and five motor cars. The length of *pogar* line to carry water for irrigation was 60 miles. In the factory there were three boilers of 500 B H P each, three vacuum pans each having 15 tons striking capacity and 15 waterdriven centrifugal pumps. The crushing mill consisted of 18 rollers (24" × 48") each and had a capacity to crush 500 tons of cane daily. In 1957, there were three boilers, four vacuum pans, two having the striking capacity of 30 tons each and two 22 tons each, seven electric centrifugal pumps, 18 rollers (24" × 48"), 50 oil engines, 69 power pumps, 16 tractors, 16 ploughs, 15 trucks and 11 cars.

Employment

In 1947-48, 412 persons were employed permanently by the factory. Besides these permanent workers, there were 1,700 temporary workers, 500 cutters and 500 bullock-carts drivers. About 700 persons were employed extra in the crushing season from November to May. The actual number of working days varied from 120 to 140 in the year. In 1953-54, 525 workers were employed in the factory. Their total wagebill was about Rs 3,74,000. A factory worker got Rs 2-2-3 including dearness allowance and an agricultural worker got Rs 2-0-3 including dearness allowance per day. Besides these workers 48 persons were employed in a supervisory capacity. They received Rs 2,52,000 as salaries. In 1957, the factory had 365 permanent employees and 403 seasonal employees. Seasonal workers were usually employed during April and November. Skilled labour was paid Rs 75 to 95 plus Dearness Allowance per month and unskilled labour 14 annas 9 pies per day.

Raw Materials

The factory had its own farm for the cultivation of sugar-cane. During 1942-48, the factory used to grow sugar-cane on 1,000 to 1,450 acres every year, and produce 25 to 50 thousand tons

CHAPTER 6

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LARGE-SCALE
INDUSTRIES
Sugar
Manufacturing
Raw materials

of cane on it. It also used to purchase each year 10 to 30 thousand tons of cane from private growers. In 1955-56, it grew 32,895 tons of sugar-cane on its own farm and purchased 86,559 tons of sugar-cane from the market. In 1956-57, it purchased 86,481 tons of sugar-cane and grew 26,659 tons on its own farm. The following table indicates the quantity and value of raw materials consumed by the factory during 1948-49 and 1952-53 —

Particulars	1948-49	1949-50	1950-51	1951-52	1952-53
Quantity of Sugarcane consumed in tons	51,954	49,169	43,179	65,616	64,329
Value of Sugarcane in Rs (including cane cost)	25,61,440	21,87,937	10,55,394	33,54,737	2,94,6524

Production

It consumed 1,19,454 tons of sugarcane in 1955-56 and, 1,13,140 tons in 1956-57

The total production of the factory during 1947-48 and 1957-58 was as follows —

1947-48	5,442 tons or 53,883 bags sugar,
1948-49	7,759 tons or 76,825 bags sugar,
1949-50	6,443 tons or 63,778 bags sugar,
1950-51	5,763 tons or 57,048 bags sugar,
1951-52	8,032 tons or 79,517 bags sugar,
1952-53	8,228 tons or 81,453 bags sugar,
1953-54	6,761 tons or 66,032 bags sugar,
1954-55	13,542 tons or 1,34,057 bags sugar,
1955-56	15,237 tons or 1,50,780 bags sugar,
1956-57	14,281 tons or 1,41,372 bags sugar,

The quality of sugar produced in 1956 was 29-B, 29-C, 29-D and 29-E

Distribution

The factory had its own sales depots in all talukas of Kolhapur district and also in several places in Ratnagiri and Belgaum districts and in Bombay city.

Distilleries and Breweries —The sugar factory at Kolhapur had an ancillary plant for distillation of spirit from molasses. The aggregate capital invested in the plant in 1948-49 was Rs 1,76,629 and Rs 1,52,042 in 1950. The investment remained constant thereafter till 1953-54.

The total employment in the plant was 16 persons in 1948 and it remained constant thereafter till 1951. In 1952, the number of persons employed was 32. These workers were paid Rs 10,073 in 1948, Rs 18,621 in 1951 and Rs 21,098 in 1952 a year. The employment in 1953-54 was the same as in 1951, but the wage paid to them rose to Rs 1,800. Besides these workers two persons were employed as supervisors and were paid Rs 4,000 a year.

The plant consumed 1751 ton of molasses and produced 114,595.40 gallon of denatured spirit in 1951. In 1952, the consumption of molasses by the plant was 2,916 tons and it produced 1,50,726.20 gallons of denatured spirit. The same figures for the year 1953 were 1,423 tons and 1,29,953.60 gallons.

Gul making is the largest of all rural industries in Kolhapur. It was established in the last century. In the beginning it was organised as a cottage industry but later on motive power for lifting water and crushing sugarcane was introduced in it. Availability of sugarcane and good demand for gul were the main factors which assisted the growth of the industry. Unlike sugarcane grown on canal water in North India and in the other parts of Deccan, sugarcane in Kolhapur is grown on lift water as there are no facilities for canal irrigation.

There were 23 gul factories registered under the Factories Act in 1953-54. The aggregate capital invested in three gul factories in 1951 was Rs 2,25,889 including Rs 76,776 as working capital. The aggregate capital investment of the industry was Rs 4,30,000 including Rs 70,000 as working capital in 1953-54.

In 1945-46, about 710 power-pumps, 10,000 single notes for lifting water, 475 power-crushers for crushing sugar-cane and 1,332 non mills worked by bullocks were used in the industry. Diesel engines, cane-crushers, pans, moulds, strainers, etc came to be used in this process very recently.

It is a seasonal industry which gave employment to 23,500 men for 8 to 9 months in 1945-46. The factories registered under the Factories Act employed 420 persons in 1953-54 and they were paid annually Rs 52,000 as wages. In addition, 30 persons were employed as clerks who were paid Rs 7,100 as salaries.

Round about 1945-46, sugar-cane grown on about 30,000 acres was used for gul making and on about 2,000 acres was used for manufacturing sugar. The total production of gul amounted to 74,000 tons worth Rs 3.1 crores at Rs 48 per *atta* of 256 lbs. The production of factories registered under the Factories Act was 1,987 tons worth Rs 7,70,000 in 1953-54. They crushed about 14,000 tons of sugar-cane valued at Rs 4,92,000.

CHAPTER 6

Industries
Large scale
Industries
Distilleries
and Breweries
Employment

Raw materials
and production

Gul Making

Capital

Tools

Employment

Production

The total appropriate capital invested in all the seven automobile repairing workshops excluding two State Transport workshops and in 12 machines and tools manufacturing factories was Rs 4,23,800 including Rs 2,76,800 as working capital. The total capital invested in automobile repairing workshops excluding two State Transport workshops was Rs 4,24,500 including Rs 2,76,800 as working capital.

The total number of persons employed in all the nineteen factories was 650 in 1953-54, out of whom 280 persons were employed in automobile repairing workshops. The total wage bill of 650 persons employed was Rs 5,48,000. Besides the workers, 83 persons were employed as supervisors, technicians and clerks in them. They were paid Rs 1,13,000 as salaries.

Principal raw materials consumed by these factories were pig iron, coke, non-ferrous alloys and steel of all categories like forgings, plates and rods etc. The quantity and value of raw materials consumed by general engineering and electrical engineering industries as no separate figures are available for general engineering factories, during 1948-52 were as follows —

TABLE No 7

TABLE SHOWING QUANTITY AND VALUE OF RAW MATERIALS CONSUMED BY GENERAL ENGINEERING AND ELECTRICAL ENGINEERING FACTORIES, DURING 1948-52

(Figures of value in rupees and of quantity in tons)

Particulars	1948	1949	1950	1951	1952
No. of factories	7	8	10	10	11
Quantity of Iron & Steel	703	501	677	810	616
Value of Iron & Steel	69,831	2,00,007	2,53,549	2,99,144	2,02,485
Quantity of Brass	18	27	4	8	27
Value of Brass	3,611	4,947	841	2,077	5,592
Quantity of Copper	5	6	23	6	9
Value of Copper	859	1,714	2,958	3,491	3,784

Oil engines, fire-fighting equipment, parts of agricultural implements, flour-mills, hullers, batteries, etc., were mainly produced in tool-manufacturing factories. In addition engine repairing etc., was also carried out in workshops. Oil-engines, cane-crushers, centrifugal pumps and automobiles were repaired in them. The manufacturing units produced engines, implements etc. worth Rs 11,45,000 in 1953-54.

Machinery and tools used by these workshops were air-compressors, hydraulic jacks and presses, boring and drilling machines. They also used electric motors, casting machines, electric grinders and blowers, shaping, planing and milling machines.

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Engineering
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Employment

Raw materials

Production

CHAPTER 6

Industries
LARGE SCALE
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Vegetable Oils

Vegetable Oils—Kolhapur district has a good position as regards oil seeds which occupy about 13·5 per cent of the gross cropped area. Of all the oil seeds produced in the district groundnut claims the first place. Groundnut oil and cakes form the chief product of oil industry. The area under groundnut in 1951-52 was about 1,16,700 acres and groundnut production was 26,000 tons. Large cultivation of sugarcane and extensive use of oil cakes for its growth are the main factors responsible for its expansion. In 1953-54, there were ten oil mills registered under the Factories Act, out of which four were located at Kolhapur, three at Ichalkaranji and one each at Jaisingpur, Vadgaon and Gadhinglaj. The first oil mill in the district was started in 1912; three between 1930 and 1939 and the remaining six between 1940 and 1949.

Capital.

The aggregate capital invested in these factories during 1948 and 1952 was as follows.—

TABLE No 8

TABLE SHOWING CAPITAL INVESTMENT DURING 1948-52.

(Figures of capital in rupees)

Particulars	1948	1949	1950	1951	1952
No. of factories	5	7	7	7	5
Fixed Capital	16,11,638	23,76,841	26,11,352	26,62,100	14,33,624
Working Capital	2,91,564	4,53,893	4,67,496	5,63,391	5,47,527
Total productive Capital employed	19,03,142	28,30,734	30,78,848	32,25,491	19,81,151

In 1948 there were five oil mills which had an aggregate capital of Rs 19,03,142. In 1951 seven mills had an aggregate capital of Rs 32,25,491. There were ten mills with the capital investment of Rs 32,61,200 including fixed capital of Rs 20,46,800 in 1953-54.

In 1948, 315 persons including 164 males, 94 females, two children and 55 persons other than workers were employed in five factories. They were paid Rs. 1,35,034 as wages and salaries. In 1951, the number of persons employed in seven factories registered under the Factories Act was 341 including 187 males and 95 females, one child and 61 persons other than workers. They were paid Rs. 1,67,749. In 1953-54 the total employment in the ten oil mills was 240 persons who were paid Rs. 1,61,200 as wages. Besides these workers there were 60 persons employed in them. They were paid Rs. 67,000 as salaries.

Groundnut seeds were mainly crushed in these factories. Besides groundnut, safflower and niger were also crushed. In 1948, 4,580 tons of groundnut valued at Rs 21,14,190 and 19 tons of other basic materials valued at Rs 3,770 were crushed by five factories registered under the Factories Act. In 1951, 5,392 tons of groundnut valued at Rs 42,64,446 were crushed in seven factories.

The following table shows the consumption of raw materials and other basic materials during 1948 and 1952 —

TABLE No 9

TABLE SHOWING CONSUMPTION OF RAW MATERIALS
DURING 1948-52

(Figures of quantity in tons, and of value in rupees)

Particulars	1948	1949	1950	1951	1952
No. of factories	5	7	7	7	7
Quantity of groundnut	4,580	9,119	5,327	5,392	5,700
Value of groundnut	21,14,190	51,05,254	39,14,708	42,64,446	35,13,032
Quantity of other basic materials	19	11	117	98	1
Value of other basic materials	3,770	6,793	64,068	59,300	1,279

Ten factories consumed groundnut and other seeds worth Rs 21,51,570 in 1953-54. The value of fuel consumed by the five factories in 1948 was Rs 41,845. Fuel worth Rs 37,191 and Rs 25,407 was consumed by seven factories in 1949 and 1951 respectively.

These factories produced groundnut oil and oil cakes and other oils and oil cakes. The following table indicates quantity and value of products and by-products of these factories during 1948-52 —

TABLE No 10

TABLE SHOWING QUANTITY AND VALUE OF PRODUCTS
DURING 1948-52

(Figures of quantity in tons and of value in rupees)

Particulars	1948	1949	1950	1951	1952
No. of factories	5	7	7	7	5
Quantity of groundnut oil	1,571	3,201	2,052	2,032	2,360
Value of groundnut oil	22,83,614	48,31,254	35,09,051	38,52,847	31,48,033
Quantity of groundnut cakes	2,288	4,008	3,062	2,987	3,410
Value of groundnut cakes	5,38,980	10,46,846	5,41,100	8,08,309	8,34,645
Quantity of other oils	5	4	26	24	
Value of other oils	5,875	6,000	47,462	54,000	
Quantity of other cakes	14	7	89	67	
Value of other cakes	2,040	1,014	10,000	6,750	
Total value of finished products and work done for others	28,32,157	58,93,091	43,26,478	48,34,094	40,51,056

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Industries
LARGE SCALE
INDUSTRIES
Vegetable Oil
Raw materials

Part 5.

The value of oil and oil cakes produced in ten factories was Rs. 2,14,700 in 1953-54.

Industry.
Silver-Silver
Silver-Silver
Silver-Silver
Silver-Silver

Rohatpur and Pooni districts provided markets for these products. About 10% to 15% per cent of the products were sold locally.

Industry.

Silver-Ornaments. The silver industry is the dominant particular at Hapur. It is the main source of livelihood. The first silver ornaments workshop was started at Hapur in 1914. In the beginning the industry was organized on co-operative and cottage basis entirely at the residence of the artisans. In course of time, machines were introduced in the process of beating and moulding ornaments. The industry largely expanded during 1944 and 1945 after the introduction of the rolling machine. Parts for the use of drawing wires and sheets of silver rods. It was during this period that the industry prospered. About 1200 workers were then engaged in it. The industry received a setback after the World War II. Application of the Factories Act also contributed to produce that result. The number of workers employed in the industry was about 500 in 1953-54. Most of the silver ornaments workshops worked on piece-work basis. Shroffs of Rohatpur usually gave orders to the artisans for making ornaments alongwith the required quantity of silver and pay necessary wages for making ornaments and a share in the profits. There were ten such workshops registered under the Factories Act. Nine of them were situated at Hapur and one at Mathamangla. Four out of ten factories used electrical and mechanical power while the others adopted hand processes.

Industry.

The aggregate capital invested in the ten workshops was Rs. 6,14,000 including working capital of Rs. 6,14,000. The number of persons employed in them was 1200 of whom three persons were other than workers. The workers received Rs. 58,700 as wages. They got wages as per work done.

Industry.

The basic raw material required was silver which was obtained from shroffs of Rohatpur. Pure silver was obtained in weight and ornaments were delivered to shroffs equal in weight of the silver obtained. The value of raw materials used was Rs. 5,05,000 in 1953-54. They used rolling machines, die punches, hand presses and wire drawing machines. Rolling machines used mechanical power generated by oil engines.

Industry.

Only silver articles were manufactured. The basic product was a chain made of thin wires of silver. Other articles were made after attaching pieces and links to the main chain of silver. The value of ornaments and silverware produced was Rs. 4,57,000 and the value of work done on materials supplied by others was Rs. 58,700 in 1953-54.

Wires were first drawn on the rolling machines from silver in ingots. They were then cut into small pieces to form rings which were linked together with each other and soldered by an inferior type of alloy. This was the process adopted for the manufacture of silver chains.

Electricity Generation —The first power house at Kolhapur was started in 1921 with gas plants and two sets of 120 K W. In 1928, diesel engine was installed in it, another two sets of 200 K W and 300 K W were installed in 1933 and 1939 respectively and a set of 260 K W was added in 1949. It was a generating station till 1953, but was transformed into a receiving station afterwards. It received bulk of its electric supply from Radhanagarī Hydro-Electric Works. The work of conversion of current from D C to A C between Kolhapur and Radhanagarī was completed by June 1947. The maximum load of the Radhanagarī Hydro-Electric Works was 30,000 K V A and the biggest consumer of it was the Kolhapur Electric Supply Co., which consumed about 700 K W. A load. This concern supplied half of the electricity consumed by the city and had about 4,600 consumers per month. The total consumption of electricity was 1,70,000 units per month. The rate for domestic consumption per unit was six annas up to the consumption of first 25 units and five and a half anna from 25 units to 34 units.

The second power house was opened at Ichalkaranjī in 1935. Two more stations were subsequently opened, one at Kolhapur and the other at Jaisingpur. The one at Kolhapur was later on amalgamated with the old. The Radhanagarī Hydro-Electric Works started functioning in 1953. Since then, no other power house was opened in the district till 1956. The Radhanagarī Project supplied electricity to Ichalkaranjī, Jaisingpur and Kolhapur for domestic consumption as well as for industrial purposes and to small irrigation works like electric pumps planted on the *Panchaganga* river bank from Kolhapur to Shirol under the Emergency Lift Irrigation Scheme.

The rate for consumption for industrial purposes was as follows —

- (1) 3 annas per unit of electricity consumed by saw mills and water pumps for domestic use
- (2) 2 annas per unit of electricity consumed by flour mills and water pumps used for irrigation
- (3) 4 annas per unit of electricity consumed by cinema houses and street lights of municipality

The power houses at Ichalkaranjī and Jaisingpur also received electric supply from Radhanagarī Hydro-Electric Works. They supplied electricity to the respective towns. The power house at Ichalkaranjī charged following rates for general lighting —

- 5½ annas per unit for the consumption of first 12 units
- 5¼ annas per unit for the consumption from 13 to 24 units
- and 5 annas per unit after the consumption of 24 units

CHAPTER 6

Industries
Labor Scale
Industries
Electricity
Generation
Electricity
Generation

CHAPTER 6.

Industries.
LARGE SCALE
INDUSTRIES.Bidi making and
Tobacco curing

The aggregate capital invested in the four factories, was Rs 58,03,000 including Rs. 48,03,000 as fixed capital in 1953-54. They employed about 129 workers who were paid Rs 1,30,000 as wages. Besides these workers, 48 clerks, supervisors and technicians were employed who were paid Rs 79,300 as salaries in 1953-54. The power house at Kolhapur employed about 100 workers in 1957. The wages paid to a skilled worker were Rs 100 including D. A. and to a unskilled Rs 60 including D. A. Overtime was also paid. The power house at Ichalkaranji employed about 20 workers, out of whom six were skilled workers, six unskilled and the remaining supervisors and clerks, in 1957.

Bidi making and
Tobacco curing

Bidi-making and Tobacco-curing—As the land and climate in Shirol, Hatkanangale, Gadhinglaj and Karvir talukas are most suitable to growing tobacco, tobacco has been one of the most important cash crops in these parts of Kolhapur district. In 1881-82, the area under tobacco was of Kolhapur district. In 1881-82, the area under tobacco was 36,100 acres, the same increased to 47,628 acres in 1955-56. Till 1916, bidi making was carried on, on cottage basis. There was no local tobacco market and all the raw tobacco produced was sent out to Sangli. A tobacco market was organised at Jaisingpur in 1916. The establishment of this market, the assistance by way of tax concessions granted by the former Kolhapur State authorities to these artisans and the availability of rail road facilities, helped to stimulate the growth of organised tobacco-curing and bidi-making industries in the district. There were 10 such factories registered under the Factories Act in 1953-54. In Kolhapur city there were 40 bidi-making concerns in 1947, but in a majority of them, bidi-making was a side business. There were only seven establishments exclusively engaged in bidi-making and 253 persons were engaged in them.

The aggregate capital invested in nine [for which information was available] out of the ten factories registered under the Factories Act was Rs 2,18,500 out of which Rs 30,000 was in the form of fixed capital, in 1953-54. Both male and female labour was employed in these factories. About 290 workers including women were employed in the nine factories. They were paid Rs 2,30,000 as wages. Besides these workers there were 12 persons who were employed in clerical capacity. They were paid Rs 8,200 as salaries. The wages of a worker varied from Rs 1-2-0 to Rs 1-8-0 per 1,000 bidis.

Tobacco-curing process consisted of drying the tobacco leaves, crushing them and grading them according to sizes. No machinery was required in this process. Bidis were manufactured by hands only. Leaves were cut with the help of scissors. One pair of scissors and a small knife worth Rs 3 were the only implements used in bidi-making.

Tobacco and *tumari* leaves were the main raw-materials required in bidi-making. Local tobacco was mostly consumed in both the processes. *Tumari* leaves were brought from

Madhya Pradesh Tobacco and tuman leaves worth Rs 4,39,000 were consumed by the nine bidi factories and 11,678 maunds of tobacco valued at Rs 6,43,000 were cured in them in 1953-54

They manufactured 1,13,700 bundles, each of 1,000 bidis. A bundle of 50 bidis was sold at annas five or six according to the quantity of tobacco and while cured tobacco at Rs 1-12-0 per lb in 1955

Bidis were sold in the local market and were also sent to other parts of the State. They were sold by the manufacturers through their commission agents

Printing Presses—The printing industry in Kolhapur is at least as old as 1870, when 'Dnyana Sagai' a marathi weekly was started. Some small presses were started during 1900-1939. Dr Balkrishna in his survey in 1926 says that there were 14 printing presses in Kolhapur town which employed 108 persons. Of these 14 concerns, two were started during 1886-1900, two during 1901-10, five during 1910-20 and four in 1921-26. One was described as 'hereditary'. The development of this industry was largely assisted by the demand of printed materials, by educational institutions, co-operative societies, banks, and cinemas. In 1947, there were 27 printing presses in Kolhapur city which engaged 202 persons. In the district as a whole, there were nine presses registered under the Factories Act including one Government printing press. All the presses printed books, booklets, hand-bills, memo-forms and invitation cards. Of the nine presses registered under the Factories Act, three presses published daily newspapers.

The aggregate capital investment in all the nine factories registered under the Factories Act was Rs 9,06,000 including Rs 3,50,000 as fixed capital in 1953-54. The mechanical equipment in all these concerns consisted of printing machine, cutting and stitching machines, treadles, perforating and binding machines.

Raw materials used by the presses were different types, ink, kerosene and stationery. These nine factories consumed raw materials worth Rs 1,90,670 in 1953-54.

The number of persons employed in these nine factories was 210 including 60 persons who were employed as technicians, supervisors and clerks. These workers were paid Rs 1,29,000 as wages while supervisory staff was paid Rs 73,000.

Match Industry—A match factory was started in Kolhapur city in 1945. In its initial stages it was helped by the old Kolhapur State in securing suitable wood from local forests.

The aggregate capital invested in the factory was Rs 1,54,050 including Rs 28,977 as working capital in 1949, Rs 1,09,375 including Rs 7,780 as working capital in 1952 and Rs 1,26,000 including Rs 8,000 as working capital in 1953-54.

CHAPTER 6

Industries
LARGE SCALE
INDUSTRIES
Printing Presses

Printing Presses

Match Industry.

Capital Investment.

CHAPTER 6

Industries.
LARGE SCALE
INDUSTRIES
Match Industry
Employment

The number of persons employed in the factory in 1952 was 86 including 17 persons who were employed as clerks, supervisors and technicians. They were paid Rs 34,043 as wages and salaries. Both male and female workers were generally paid on a contract basis for hand-rolling labels, filling boxes and labelling them at the rate of annas six per gross of match boxes. Wages of skilled employees varied from Rs 25 to Rs 150 each per month. The factory employed 35 workers who were paid about Rs 20,000 as wages during 1953-54. In addition, 17 persons were employed as clerks and supervisors. They were paid Rs 25,500 as salaries in 1953-54.

It's fuel and
fuel consumption

The implements and machinery consisted of a set of two peeling machines and a splinter chaffing machine. The factory consumed fuel and electricity worth Rs 527 in 1949 and Rs 2,222 in 1952.

Raw material

Sata wood (*Bombax malabaricum*) is the main raw material required for the manufacture of splinters and match boxes. This particular quality of wood is available in abundance in Radhanagari taluka and Panhala peta. About 210 tons or 10,500 cubic feet of *sata* wood worth Rs 10,500 was consumed by the factory in 1947-48, 1,500 cubic ft worth Rs 2,400 in 1949 and 7,300 cubic ft worth Rs 16,881 in 1952. Besides *sata* wood match paper and chemicals are also used in the manufacture of match boxes. The factory consumed about one ton of match paper valued at Rs 600 and 24 cwt of chemicals valued at Rs 2,294 in 1949, three tons of match paper worth Rs 7,922 and 8½ cwt of chemicals worth Rs 88,954 in 1952.

Production

The factory produced 6,000 gross of match boxes valued at Rs 19,440 in 1949, 27,645 gross valued at Rs 1,04,921 in 1952 and 27,600 gross valued at Rs 10,500 in 1953-54.

Cement Processing.

Cement Processing—There were two factories in the district engaged in cement processing, one manufacturing hume pipes and R. C. C. poles and the other cement tiles, in 1953-54. Both were started in 1945. During World War II there was a great demand for hume pipes, R. C. C. poles, and cement tiles, the supply of which was not readily available. These two factories were, therefore, organised to supply cement materials. There was great scope for expansion of these factories in view of irrigation and other construction schemes undertaken by Government. Short and irregular supply of cement was one of the greatest handicaps from which these processing factories suffered.

Capital

In 1953-54 aggregate capital invested in these factories was Rs. 5 lakhs including Rs. 3 lakhs as working capital.

Employment

About 70 workers—65 males and 5 females—were employed in them and they were paid Rs. 33,000 as wages. Eight persons were employed as clerks and supervisors who received Rs 77,000 as salaries.

Cement, steel and sand were the main raw materials required in the industry and both the factories consumed raw materials valued at Rs 1,40,000 in 1953-54. Machinery and equipment used by the factories were moulding and reinforcing machines, mixers, testing machines, sand washing and jaw crushing machines. They consumed 900 kwh power annually.

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Industries

LARGE SCALE

INDUSTRIES

Cement Processing
Raw materials,
Implements and
power

They produced hume pipes, R C C poles and cement flooring tiles worth Rs 3,11,700 in 1953-54. The products were sold in the local market and in surrounding areas. Usually they got orders from Public Works Department, District Local Boards, Municipalities and individual customers.

The preparation of Ayurvedic medicines was carried on by Dr. Babasaheb Gune, Raj-Vaidya of the former Kolhapur State, long before the enforcement of the Factories Act in the State. He started a factory for the manufacture of patent Ayurvedic medicines on a commercial scale in 1944.

Chemicals and
Pharmaceuticals

The aggregate capital invested in the factory was about Rs 5 lakhs out of which Rs 2,50,000 was the fixed capital in 1953-54. In the same year the factory employed 17 workers who received about Rs 14,400 as wages, besides these workers, five persons were employed as supervisors who received Rs 5,000 as salaries.

No power was used in the process of manufacture of medicines. Ayurvedic medicinal herbs which were used for the manufacture of medicines were brought from Konkan, the Punjab and the Himalayan region. Medicinal herbs valued at Rs 40,000 were brought from these regions in 1953-54. Important medicines produced were syrups for cough and fevers and Asawas. Nearly 300 varieties of Ayurvedic medicines valued at Rs 72,000 were produced in the factory in 1953-54.

India is the only country where *hurda* or myrabolan, which is important for tannin contents, is produced on a large scale. Kolhapur forests are very rich in myrabolan nuts. Total annual collection of *hurda* varied from 4 to 6 thousand tons in 1942-43. With abundant supply of *hurda* and encouragement given by the former local Jahagirdars a factory for extracting tannin from *hurda* was started at Amba in 1944.

The aggregate capital invested in the factory was Rs 10,52,000. Out of this capital Rs 8,72,000 were invested in land, buildings, and machinery and Rs 1,80,000 were used as working capital in 1953-54, it employed 90 workers whose annual wage bill was Rs 29,000. In addition, 16 workers were employed as supervisors, clerks and technicians who received Rs 12,000 as salaries in 1953-54. The factory manufactured solid extract of *hurda*. One ton of solid extract required about 2.5 to 3 tons of *hurda* depending on its tannin content. About 2,100 tons of *hurda*

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LARGE SCALE
INDUSTRIES
Chemicals and
Pharmaceuticals

nuts valued at Rs 2,20,600 were consumed by the factory and about 680 tons of tannin extract valued at Rs 3,34,300 were produced in 1953-54. The product was mostly exported to U S A and U K.

Soap Industry

In 1954, there were nine units manufacturing soap in the district. All of them were started during the thirties and forties of the present century. Availability of groundnut oil and assistance given by the former State authorities in procuring caustic soda helped in the development of the industry. All these units were engaged in the manufacture of laundry soap. Out of the nine units, only one was registered under the Factories Act, 1948 and was using power in the manufacturing process. All others were small units in which manufacturing was done by hand. The fixed and working capital employed in the factory registered under the Factories Act, 1948, was Rs 1 lakh and Rs 14,000 respectively. Fourteen workers and four persons other than workers were employed in the factory and they were paid Rs 5,300 and Rs 7,300 respectively, as wages and salaries. Oils and chemicals valued at Rs 46,000 were consumed and soap valued at Rs 59,000 was produced in 1954.

Cine Industry

Kolhapur can be regarded as one of the main centres of the film industry in Maharashtra State.

In Kolhapur district there are two studios situated in the city itself giving employment to about 130 persons on a permanent basis. Both the studios are well equipped with the latest cine equipments available in India. Movie cameras, trolleys, are some of the items of studio machinery. Other permanent structures are the gorgeous plain sets, huge fort walls, wide cloth screens depicting scenes from epics and history, beautiful gardens etc. The mechanical equipment is mostly imported either from U S A or U K and it costs a producer an investment worth a couple of lakhs of rupees to start upon picture production. The raw film also is one of the items of import. Both the studios have their own laboratories where the film is processed after the shooting is completed. The producers do not take the responsibility of exhibiting the films produced by them but they sell the rights for the State, for the region or for the World to the distributors who take it upon themselves to publicise the film and attract to it a wider market. One of the studios has a publicity department of its own and the expenditure on publicising is an important item of the total costs. The employment inflates when actual shooting takes place. Unlike other industries the studios do not work round the clock but are busy when the production work is in full swing. It is not that the studio owners, always produce their own pictures but often they give the studio on hire to other picture-producing concerns when a rental of about Rs 350 to Rs 500 per day is charged. The salaries paid to the staff differ according to the skill that

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Industries
Labor Laws
Industrial
Education

The film industry in India is a very old one and has been growing steadily since its inception. It is a very important industry in the country and has been a major source of employment for many people. The industry has been growing steadily since its inception and has become a major source of employment for many people. The industry has been growing steadily since its inception and has become a major source of employment for many people. The industry has been growing steadily since its inception and has become a major source of employment for many people.

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The former Kolhapur State Government had set aside Industrial Estate some area on the eastern outskirts of Kolhapur city for constructing sheds for industrial purposes. The area was known as "Shivaji Udyam Nagar" or "Small Scale Industrial Zone". This area measuring about 42 acres has been divided into 207 plots, of which, 192 plots have already been sold. Industrial sheds have been erected on 108 plots and about 10 plots are still vacant.

This industrial estate falls within the Pilot Community Project area, and the State Government has decided to convert the industrial zone into a full-fledged industrial estate by assisting the plot holders in constructing factory buildings and by starting some production-cum-training centres in the estate. The Central Ministry of Commerce and Industry has also started a common facility centres for the use of Small Scale units in the premises of the estate.

Government of India approved the scheme in 1957 and sanctioned a loan for it. A good deal of development, including roads, drainage and water pipe line has already been

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Industries
LARGE SCALE
INDUSTRIES
Industrial Estate

completed The plot-holders in the estate have formed a co-operative society known as "Kolhapur Udyam Co-operative Society Ltd" for the organization and management of the estate

About 207 factories are to be located in the estate About 50 industrial establishments engaged mostly in engineering industry i.e., foundries, workshops, automobile repair shops, smithy, etc., exist in the industrial zone.

The industrial estate provides a factory space of different sizes and common facilities like supply of electricity for lighting and power, water, drainage and easy access to road or rail. The small entrepreneurs can thus utilize their limited financial resources for the purchase of machinery and for expanding their production. Factories located at the Estate are calculated to get the advantages of the common facility centre organised by the Small Industries Service Institute, Ministry of Commerce and Industry, Government of India which is equipped with modern machinery and allowed to be used on payment of nominal charges

II—SMALL-SCALE INDUSTRIES

SMALL-SCALE
INDUSTRIES

There are many small scale and cottage industries, like hand-loom-weaving, silver and gold smithy, oil crushing brick and tile making, carpentry, leather working and tanning, fibre working and blacksmithy etc., in the district They engaged in 1956 nearly 39,000 artisans. The table given below shows various small scale industries and the approximate number of persons engaged in them.—

TABLE No 11

TABLE SHOWING VARIOUS SMALL-SCALE INDUSTRIES AND
NUMBER OF PERSONS ENGAGED IN THEM

Serial No	Industry	Number of persons engaged	Important Centres
1	2	3	4
1	Handloom Weaving	Rs 3,000	Ichalkaranji, Kolhapur, Vadgaon, Kagal, Kodoli, Halkarni, Bhire wadi, Rendal, Nandani and Sarud
2	Brick, Tile and Pottery	6,140	Kolhapur, Rashivade, Hupari, Sarud, Halkarni, Radhanagari and Kagal
3	Carpentry	4,810	Kolhapur, Ichalkaranji, Ajra and Rashivade
4	Leather Working	3,508	Kolhapur, Ichalkaranji, Vadgaon, Gargoti, Nandani, Malo, Mudshingi

TABLE No 11—contd

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Industries
SMALL-SCALE
INDUSTRIES

Serial No	Industry	Number of persons engaged	Important Centres
1	2	3	4
5	Libro Working	3,661	Alate, Kabnur, Vadgaon, Hupari and Kodoli
6	Blacksmithy	2,663	Kolhapur, Rashivade and Radhanagari
7	Silver and Goldsmithy	2,500	Hupari, Kolhapur, Kagal, Madilgo and Gargoti
8	Oil Crushing	1,150	Vadgaon, Halkarni and Kodoli
9	Tanning	609	Kolhapur, Vadgaon, Gargoti, Ichalkaranji and Male
10	Bamboo Working	1,090	Kolhapur, Kagal and Ichalkaranji
11	Bidi Making	450	Kolhapur, Jayasingpur and Ichalkaranji
12	Pole and Churnure Making	189	Kolhapur, Rashivade, Walve, Nigve, Nasari, Murgund and Ajra
13	Agriculture	150	Kolhapur, Radhanagari and Shelap
14	Snuff Manufacturing	50	Halkarni and Nandani
15	Lacquer work industry	32	Patgaon, Kale and Ajra
16	Miscellaneous	7,350	Do do

Among the existing cottage industries, hand-loom weaving is the most important industry engaging nearly 3,900 artisans in 1956. A majority of the artisans engaged in it does the work of weaving and the remaining persons do subsidiary processes like winding, sizing, dyeing etc.

Handloom Weaving

There are about 1905 hand-loom and 75 power-loom establishments in the whole of Kolhapur district with Ichalkaranji, Kolhapur, Rendal, Vadgaon, Kagal, Kodoli, Halkarni, Nandani, Bhirewadi and Sarud as important centres. Out of the 5,921 existing looms 5,248 are automatic and 673 are throw shuttle-looms. Ichalkaranji is the biggest centre which possesses the largest number of looms. Of the total number of persons engaged in hand-loom weaving in 1957 889 are independent workers and 3,000 are engaged on daily wages. There are 1,196 master weavers* in the district. Of the total number of looms, 889 artisans possessed one loom each, 518 possessed two looms each, 175, three looms each,

*Master weavers give yarn and other raw materials to be worked up in the homes of the workers and take back cloth after paying wages.

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146, four looms each ; 110, five looms each ; 93, six looms each , 50, seven looms each ; 30, eight looms each , 20, nine looms each , 14, ten looms each , 6, eleven looms each , 8, twelve looms each , 4, thirteen looms each , 4, fourteen looms each , 6, fifteen looms each and 3, nineteen looms each One had sixteen looms and the other had eighteen looms There were three weavers who possessed twenty-four, forty and forty-two looms each.

Industries.
SMALL SCALE
INDUSTRIES
Handloom Weaving

Raw materials

Yarn of different counts, dyeing and sizing materials are the main raw materials required in the industry Yarn of different counts is being used in the production of hand-loom cloth Approximate consumption of yarn per loom per month is as follows —

Count of Yarn	Weight of Yarn in lbs	Average Yardage per lb
10's	100	2
20's	80	2½
30's	80	3
40's	60	3½
60's	40	4

Artificial silk is also used in the lining of a saree Many of these weavers use paste made from jowar flour for sizing Some of them use paste made of dried tamarind seeds for this purpose These raw materials are obtained from Bombay by local merchants.

Tools and Equipment

Almost all looms are automatic There are only about 673 fly-shuttle-looms The main equipment of a weaver consists of a loom and its accessories The other requirements are shuttles, creel, bobbins, healds, dobbies, pirns, etc The cost of a whole set excluding creel is about Rs. 100 The cost of a creel is about Rs 150. The total cost of equipment and tools varies with the number of looms the artisan possesses

Production

Thick *khaddar* coating, shirting, *saris* of different varieties and *patki* or cloth for mattresses are the main products of hand-loom weaving Of the total hand-loom production about ninety per cent consists of *saris*, six per cent *dhotis* and four per cent. other cloth Weavers from the western parts of the district weave mostly thick *khaddar* and from other parts weave *saris* of different qualities and *patkis* A weaver is able to weave a nine yards cotton *sari* in a day

The automatic and pit-looms together produce about 6.9 million yards of cloth in the form of *saris*, *dhoties* and *khans* Most of the looms are used for manufacturing *dhotis*, shirting, coating, *khans*, etc.

The cost of production of 10 pieces of saris of nine yards each is Rs 600-0-0 which are mostly manufactured at Ichalkaranji (1956) is as follows —

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INDUSTRIES
Handloom
Industries
Production

	Rate per 10 lbs			Rs a p		
	Rs	a	p	Rs	a	p
Warp 600 20 lb	63	0	0	126	0	0
Weft 50% 5 lb	63	0	0	102	0	0
1 piece 60/2 2 lb	57	0	0	11	7	0
100 Sali 120 2 6 lb	11	7	0	33	2	6
100 Tolu						
100 Sali 200 24 lb	35	8	0	8	14	3
				286	7	9
Domestic charges at Rs 13-6-0 per 10 lbs				76	8	0
Wage of processing and Weaving at Rs 4 per piece				160	0	0
				522	15	9

Cost price of each sari is about Rs 13-1-0 It is sold at Rs 14-0-0

Weavers usually sell their products in villages Saris of finer counts are sent to Bombay, Poona, Nasik, Sholapur, Belgaum, Dharyar and Ahmednagar Generally they sell their goods in open markets But those who take yarn from co-operative societies for production sell their finished products through them

Marketing

Hand-loom weaving provides full-time employment and it is carried throughout the year Males generally weave and females and children do subsidiary and preliminary processes in weaving Weavers have less work in rainy-season, when their business is dull They get Rs 2-4-0 to Rs 3-4-0 for weaving a piece of 3½ yards according to the count of yarn they use

Employment and labour

A weaver usually requires Rs 300 to 400 per hand-loom and Rs 500 to Rs 1,200 per power-loom for investment They usually borrow this amount from local *savkars* or co-operative societies

Finance

The two Government peripatetic schools, one for cotton weaving and the other for dyeing and printing were stationed at Ichalkaranji and Halkarni in 1950 and 1953 respectively Twenty-four students were trained in each one of these schools in the scientific methods of hand-loom weaving, dyeing and printing during the period

Training Parties

CHAPTER 6

Industries
Small Scale
Iron Tools
Handloom
Industries
Tanning and
Dyeing

There were 36 weavers co-operative societies in the district at the end of June 1957. They had 2466 members. Rs 117249 as share capital and Rs 131441 as reserve fund at the end of June 1955. Out of these 36 societies the working of two societies was at a stand-still. About thirty societies were engaged in the work of distribution of yarn. Only four to five societies undertook activities relating to production. Due to slump in the yarn market many societies incurred heavy losses especially those which were distributing yarn only. The working of many of these societies was at a stand-still.

Brick and Tile
Making and
Pressing

This industry is mostly in the hands of *kumbhars*. These artisans work independently in rural areas and make earthen-pots, toys, tiles and bricks. They do similar work in urban areas also. In a few cases they are employed by contractors on daily wages for manufacturing bricks and tiles. In 1956 there were about 6000 artisans engaged in the industry. The main centres around which the industry is located are Kolhapur, Vasagade, Halkarni, Kodoli, Rashwad, Sarud and Hupari.

Refractory

Suitable red-earthen, half-burnt-charcoal, coal-dust, and other types of burning waste, horse-dung, etc., constitute the main raw-materials. Half-burnt-charcoal and other types of burning waste are obtained from mill and railway stations and horse-dung locally.

Tools and
Equipment

The chief tools of a potter are wooden or earthen-wheels, three pieces of babul or *khar* wood one being four inches long, other three inches, and the third two inches; a stone four inches long and four inches broad having a handle let in and a stick to turn the wheel, brick-kuln for baking earthen-pots, tiles and bricks and wooden-moulds of various shapes and sizes for making clay toys and bricks. The construction of the potter's wheel could be described as under. A flat piece of wood is first cut into a circular form of about eight inches in diameter and a small flat circular stone having a hollow in the middle is fixed in the centre of the piece of wood. Six thin sticks are inserted as spokes in the piece of wood which serves as the nave. Three hoops are then tied to the ends of the spokes with a thin rope and the circumference of the wheel is loaded with a mixture of clay and goat hair to make it heavy. A stout wooden-peg about nine inches long is buried in the ground. A pit is filled with water and the wheel is placed on the peg which rests in the hollow of the stone fixed in the nave.

Production

These *kumbhars* manufacture bricks and tiles only from November to May as open air operations are not possible during the rainy season. They manufacture bricks of two sizes namely, (1) 12" x 6" and (2) 9" x 3½". They make earthen toys and pots during the rainy season.

Cost of production of 250000 bricks in 1956 was as follows —

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Industries
STATISTICAL
INDUSTRIES
Brick and Tile
Making and Pottery
Production

	Rs	a	p
Cost of earth including cartage for 10 carts	10	0	0
Watering charge	2	0	0
Cartage charge for shifting bricks and helping the brick layer	12	0	0
Labour charge	100	0	0
Charcoal dust, coal dust—2½ cart load	17	0	0
Wetage	5	0	0
Total	146	0	0

Red earth is mixed with horse-dung and soaked for a given time with water for the preparation of earthen-pots. The mixture is then kneaded properly and trodden twice. It is then placed in the required quantities on the wooden nave of the potter's wheel which is turned with a stick fixed in a hole made for the purpose in the rim to get sufficient motion. The operator then gives the clay the required form with the help of a piece of wet cloth in his finger. The pot is both enlarged and strengthened by continual handling turning and applying fresh mud and a requisite shape is given to it. The pots are then dried and a solution of red chalk and black earth is applied to them externally. They are then polished by rubbing with strings of smooth *lanjka* and sometimes with *kate bhorra* seeds, besmeared with oil. The pots are finally baked in a kiln in the following way. At the bottom of a kiln some rice husk and cow-dung are spread and the pots are buried in regular rows below the husk and cakes which are plentifully heaped over the pottery. The kiln is set on fire in the evening. The pots are taken out after the whole husk and cow-dung cakes are burnt, by about next morning. The main earthen vessels made are pots to fill water, *budukulis*, *deras*, *ghagars* and *moqhas*, round pots or *kundales*, saucers, *parals*, cups or *jamb*, covering of pots or *ghakanis*, *chilam* or smoking pipe and *mandans*. These pots are sold at prices varying from annas four to Rs. 5 in accordance with the size and quality.

Process of making
of earthen pots

Two kinds of tiles are made in the district—one cylindrical and the other triangular. For the making of cylindrical tiles twelve bullock loads of clay, two head loads of horse-dung, and two head loads of kiln ashes are mixed in water and turned into thick mud. One worker prepares the mud, another gives the requisite quantity to be placed on the wheel and the third turns the wheel and makes the tiles in the shape of a hollow cylinder tapering towards one end. These cylinders are about seven to eight inches long and about three inches in diameter. While wet, two cuts are made with a piece of stone or wood on each side of the cylinder, leaving it joined together on the upper or lower end. They are then dried and baked in the kiln. These tiles were sold in 1956 at Rs. 18 to Rs. 20 per 100. Three workers make about 300 cylinders and 600 tiles in a day.

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Industries.
SMALL SCALE
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Brick and Tile
Making and Pottery
*Process of making
an earthen pot*

For triangular tiles 16 bullock loads of clay, three head loads of horse-dung, and three head loads kiln ashes are mixed in water and are kneaded. The mixture is then turned into flat triangular pieces of the required size and allowed to dry a little. Each piece is placed over an oblong wooden mould having its upper side convex and tapering towards the end. The mould is then drawn through the mixture leaving the tiles on the ground and they are afterwards baked.

*Process of brick
making*

Bricks of the sizes 12" x 6" and 9" x 3½" x 3" are manufactured in the district. Red or black earth is first sieved to free it from stones. It is then moistened after mixing it with ash. The mixture of moistened earth and ash is afterwards pounded and made into balls each large enough to make a brick. Finally from this mixture bricks are made with the help of a wooden mould and are dried and baked in kilns. The process of baking usually lasts for about a fortnight. On an average 4,000 bricks are baked in a fortnight in a kiln built on an area of 100 sq. feet. Two persons make 200 bricks per day. The brick of size 12" x 6" was sold at Rs 100 to Rs 110 per 1,000 and of the second size at Rs 40 to Rs 50 per 1,000 in 1956.

*Employment and
labour*

Brick and tile manufacturing is a seasonal industry. Potter's work is brisk during the fair season and dull during the rainy-season. They usually make earthen pots and toys etc. during the rains. Their women-folk help them in bring clay and mixing it with horse-dung and ashes. They also help them in the sale of their products. Earnings of both a male and a female potter are about Rs 150 per month in the brisk season, when they manufacture bricks and tiles. In the remaining period they earn about Rs 50 to Rs 55 per month. The whole family busies itself in the work and generally no outside labour is employed in this operation. Their working hours are about 10 per day. Sometimes they also work on fields whenever they have no other work to do. In a city like Kolhapur they are also employed by contractors and are paid Rs 2 to Rs 3 per day.

Marketing

The market for these articles is generally local. Kumbhars in rural and urban areas sell their products directly to customers. A small percentage of the products from the cities and towns is sent to neighbouring villages.

Finance

Potters generally require a small investment of about Rs 250 and Rs 500 in this occupation. In villages they take an advance from customers before executing any contract for the supply of bricks or tiles. In urban areas there are some contractors who engage Kumbhars for the manufacture of bricks or tiles. They require an investment to the extent of Rs 3,000.

Co-operatives

There were eight potters' societies at the end of June 1957. The total number of members of these societies was 456. They had Rs 8,302 as share capital and Rs 25,160 as working capital. They purchased raw materials which were supplied to their members.

Leather working is another important cottage industry employing nearly 3,508 artisans. *Mochus* or *chambhars* who are engaged in it produce and repair *chappals*, sandals, slippers and shoes. Kolhapur city is one of the biggest centres of producing footwear, namely, *chappals*. This city had 61 concerns of leatherwears which employed nearly 285 persons in 1947. Besides Kolhapur, there are other centres like Vadagaon, Ichalkaranji, Gargoti and Nandanı where footwears are made.

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Industries
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INDUSTRIES
Leather Working

The main raw materials required in leather working are tanned leather for soles, dyed and fancy leather for uppers, belts and straps etc. In addition to this, they require tacks, nails, buttons, rings and polishing materials. The fine quality of leather which is used for uppers is generally brought from Bombay or Madras by wholesalers. Heavy leather is purchased from local tanners.

Raw materials

Pair of scrapers, (*rapı*), iron spike (*airana*), *ari*, *hastı*, anvil hammers (*hatodı*) and wooden blocks (*sachas*) etc are the tools used in leather working. An average leather shop contains a set of tools worth Rs 125 while an ordinary independent artisan has to invest Rs 10 to Rs 15 in tools. In addition to this, a leather sewing machine is also required, which costs about Rs 150 to Rs 200. All artisans cannot afford to purchase a machine.

Tools and
Equipment

Footwears of different kinds like *chappals*, sandals or *partana*, slippers, *jode* or shoes, both English and Indian type, are mainly produced. Some artisans also manufacture leather articles like money purses and suit cases on a small scale. One artisan is able to produce five pairs of *chappals* a day, and sells them at about Rs 20.

Production

Cost of production of four pairs of special type of *chappals* in 1956 —

	Rs	a	p
Upper leather with lining 2 sq feet at $\frac{1}{4}$ per sq foot	2	8	0
Sole leather 4 lbs at Rs 1-8-0 per lb	6	0	0
Labour charges at Re 1 per pair	4	0	0
Nails, thread etc	0	8	0
	13	0	0
Net profit	3	0	0
	16	0	0

A pair of ordinary *chappal* is sold at between Rs 3 and Rs 3-8-0. The price of a special type of Kolhapur *chappal* and a sandal is Rs 4 to Rs 5 and Rs. 7 to Rs 8. A pair of shoes (English type) is sold at Rs 8 to Rs 15.

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by

Artisans in the urban as well as rural areas sell their products in local markets and even maintain their own shops. Some leather establishments in Kolhapur city send a part of their produce to cities like Bombay and Poona through their agents.

Industries
Small Scale
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Hosiery

Employment
by

Leather workers in rural areas usually do not employ outside labour in this operation. But in urban areas outside labour is employed in leather establishments. In villages and towns both males and females work in this industry. In Kolhapur no female labour is employed in leather shops. An urban artisan earns about Rs 125 per month and a rural artisan about Rs 75. In Kolhapur these artisans are paid Re 1 for producing a pair of chappals.

Finance

An artisan requires about Rs 500 as an investment to start with this occupation. These artisans are very poor, and are always in debt. They obtain capital required for investment from local moneylenders at high rates of interest.

Co-operatives

There are 15 leather workers co-operative societies at the end of June 1957. The number of members of these societies including four tanners' societies was 319. They had Rs. 15,025 as share capital, Rs 723 as reserve fund. In 1955-56, eight societies consumed raw materials required in tanning and leather working to the extent of Rs. 75,424 and produced goods worth of Rs 53,936. The total turnover of these societies was less in relation to the amount invested in raw material because many members sold their products directly in the market and not through the societies.

Tanning

Tanning industry is found in almost all villages in the district. In every village there are one or two *Dhor* families who do this work. But the most important centres of tanning are Kolhapur, Vadgaon, Ichalkaranji and Gargoti. There were 26 tanners' establishments in Kolhapur city alone, engaging about 67 persons in the year 1950. The *chamars* at some places in the district also do the work of tanning in addition to their routine work of shoe-making. There are nearly 600 artisans engaged in this industry.

Raw materials

Raw hides, lime and some chemicals like potassium dichromate constitute the main raw materials in tanning. Raw hides and skins of buffaloes, oxes, cows, goats, etc. are generally purchased from the *Mahars*, *Mangos*, and butchers in the towns. In villages and towns local hides are purchased at Rs. 12 per piece. In addition to these, raw materials like *hirda* or myrobalan and *babul* bark are also used in this process. Both are locally available. *Babul* bark is purchased at Rs. 6 to Rs 7 per maund and *hirda* at between annas six and annas eight per *pailee* (four seers) and lime at between annas four and annas five per *pailee* (four seers).

Two or three lime pits (*chunad*), tanning pits, . washing tanks (*nivalan*) and tools like wooden mallets (*tipas*), *rapees* (*rapa*), *aris* (*ari*), a *scythe*, *ubaran*, an axe and a few tubs and barrels are the main tools used in this industry. The minimum cost of a set of such equipment is put at about Rs 250

The cost of construction of these pits was about Rs 600 to Rs 700 in 1956

A family of four members tans on an average 15 hides and keeps 15 under the process of tanning in a month. It thereby realises a gross income of about Rs 650

Cost of tanning 15 hides in 1956

	Rs	a	p
Cost of hides	360	0	0
Cost of lime	3	12	0
Cost of watering	15	0	0
Hirda	30	0	0
Babul bark	105	0	0
Wages per man at Rs 2	30	0	0
Wages per female per day at Re 1	15	0	0
	558	12	0

The average net monthly income of a tanner's family thus comes to less than Rs 40

The hide is macerated in lime water to separate the hair, the fat and the fleshy parts from it. After the hide is well soaked, the hair is scraped with a scraper and the fat and fleshy parts are removed with a knife or *rapi*. It is then washed in a running stream and soaked for nearly three days in a solution of three parts of *babul* bark and one part of *hirda* water. To tan the hide thoroughly, soaking is repeated thrice. The hide is then tied into a bag and hung up with a stronger solution of *babul* bark and *hirda* water. It is exposed to the sun and on the eighth day it is washed in a stream and dried. Thus the tanner gets a tanned hide

The flesh obtained from a tanned hide is on an average about 2 lbs per piece. It is sold to local farmers who use it as manure

Tanned hides which are used as sole leather are generally sent to Bombay and Poona from where there exists a large demand for them. They are also sold in the local market. Many a time these tanners are compelled to undersell their products, because they cannot afford to wait till the market prices are favourable to them.

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Tanning
Tools and
Equipment.

Production.

Process of tanning

By products

Marketing

CHAPTER 6.

Industries.
SMALL SCALE
INDUSTRIES
Tanning
Employment and
labour

Tanning provides full-time employment. Tanners work from morning till evening. Wet season is a slack season of this industry. Generally no outside labour is employed in it. They work with the help of their families. But at Kolhapur and Vadagaon where this industry is organised on a large scale, many artisans are employed on daily wages in the tanning concerns and they are paid Rs 2 per tanned piece of hide. An average earning of a tanner's family working in a village is about Rs 75 to Rs 100 per month.

Finance

The minimum investment required in this industry is about Rs 100 for tools and equipment and Rs. 750 to Rs. 1,000 as working capital. Tanners usually borrow this amount at high rates of interest from local *savakars*.

Co-operatives

The peripatetic tanning school was shifted to this district in September 1950. Till June 1954 it had completed three sessions—two at Kolhapur proper and one at Vadagaon. More than 20 hereditary and non-hereditary artisans and some casual students were trained in chrome-tanning, glue-manufacture and other tanning processes like pit as well as bag methods.

There were four tanners co-operative societies at the end of June 1956. The number of members of these societies including eight leather workers societies was 286. These societies consumed raw materials required in tanning and leather working to the extent of Rs 75,424 and produced goods worth Rs 53,996. The total turnover of these societies was less in relation to the amount invested in raw material because many members sold their products directly in the market and not through the societies.

Rope Making

There are vast plantations of sisal fibre in the district and it has enabled a considerable number of persons to be engaged in fibre or rope making industry. It is said that there are about 3,661 artisans engaged in it. They come from the *Mang* caste and rope-making is their hereditary occupation. They produce ropes of different sizes. Alte, Vadgaon, Hupari, Kadoli and Kabnur are the main centres of rope-making in the district.

Raw Materials

Fibre and colours constitute the main raw materials in the process of rope-making. Hatkanangale, Panhala, Radhanagari and Shahuwadi talukas have vast plantations of sisal fibre which is used in rope-making. The leaves of sisal plant are retted in water for about four days and are beaten with wooden mallets to separate the fibre from the other material.

*Tools and
Equipment*

Tools and equipment in rope-making consist of cutters, (*khurpa*), knives (*koyata*), movers (*churana*), *dhopatani*, *pat*, *pillanye*, *phali*, *bail lakadi*, which cost about Rs 10 to 12.

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Industries
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INDUSTRIES
Rope making
Production

Mangs produce rope of different sizes and cater for local need. They produce brooms from sisal plant leaves, and sell them at two annas each. The cost of a rope of 1½" diameter and 2 yards long is about Rs 10 including the wages of two workers. Such kinds of ropes are sold at between Rs 10 and Rs 11 each. They also make ropes of small sizes and sell them at prices varying from Rs 1 to Rs 10 each according to the size and quality.

Process of rope making (Sisal fibre)—A quantity of fibre is taken and twisted into thin strands which are then by the same process carried to a suitable length. One person takes the long strand and the other goes to a distance of 30 to 60 feet and starts again twisting it. The twisted length is thus folded and again twisted with the help of *Khalbat* into rope consisting of three to nine strands as required.

The market for these articles is generally local. *Mangs* sell their produce directly to customers, which involves a considerable waste of time due to higgling that takes place between the seller and the customer.

Marketing

Rope-making is a seasonal industry. Artisans make ropes for about eight months in a year. In the rainy season they work on fields to supplement their income. The income of a *Mang* family dependent on this occupation is about Rs 35 to Rs 40 per month.

Employment.

A very small amount of investment is required in this occupation, as expenditure on raw-materials and tools is considerably less.

Investment

One Government peripatetic school for fibre-working was stationed at a village, Talasande in Hatkanangale taluka, from June 1955. It concluded two sessions till June 1957 and trained about 30 students in fibre-working. There were five fibre and rope maker societies at the end of June 1957. These societies had 107 members, Rs 1,895 as share capital, and Rs 7,569 as working fund.

Co-operatives

This is an important village industry of the district, in which *Sonars* are engaged. But in the urban areas and at places like Hupari, persons of different castes like Marathas, Brahmans, Jains, Muslims, Kshatriyas and *Lohars* are engaged in this occupation. This industry divides itself into six groups according to the nature of work performed by each of them. There are, in the first place, local shroffs or *Sarafs* whose business is confined mainly to the sale of gold and silver ornaments. They keep a stock of gold and silver, and are found at places like Kolhapur, Hupari and Kagal. They entrust the work of making various articles of gold and silver to a large body of local artisans. The second group contains two distinct categories of workers, (1) those who make gold ornaments, (2) those who make

Silver and Gold
Industry

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Silver and Gold
Industry

silver ornaments The third group specialises in the manufacture of gold and silver beads or *goorave* which necessitates an amount of specialization and skill The fourth makes rolled gold ornaments The fifth and the last group consists of miscellaneous workers who make gold and silver ornaments, and articles of various metals like copper and brass etc In rural areas *Sonars* serve local customers who give them the required quantity of gold or silver in advance for making ornaments There were about 2500 artisans in 1956 engaged in this industry, out of whom about 1,000 followed hereditary occupation In Kolhapur city alone the total number of establishments of *Sarafs* and goldsmiths was 365 in which about 982 persons were engaged in 1956

Raw Materials

Silver, gold and different solders etc constitute the main raw materials in the industry

Tools and Equipment

The main equipment of these workers in gold and silver, bead makers and rolled gold ornament makers are anvil, hammers (*hatoda*), bellow (*bhata*) pincers (*chimata*), pots (*kundi*) and crucibles (*musi*), moulds (*pagas*), nails (*salari*) and other tools for ornament work An artisan maintains two such types of sets A small establishment possesses tools worth about Rs 100 and an establishment of the biggest size about Rs 1,000 In Kolhapur, a few establishments use machinery for rolling strings of silver and for punching and also dye-presses

Production

Artisans working in these different sections of the industry manufacture gold and silver ornaments, like bangles, various types of bracelets, rings, strings of beads, neckwear, silver frames, gold and silver buttons, water vessels etc. In villages also these artisans manufacture the same types of ornaments They get orders in advance along with the provision of raw material Silver ornaments to the extent of 3½ lakhs of *tolas* are reported to be prepared in the district every month

Cost of Production

Cost of production varies with the type and nature of the article produced But it can be said that on an average one and half annas worth labour is spent on an article of silver weighing a *tola*

Process of gold and silver-bead making—The metal, either gold or silver, is first pressed into plain thin sheets which are then cut into small square pieces. These are then cast into tiny moulds to receive semi-circular cap-like shapes On an average over 500 such caps are produced in an hour These caps are then properly sorted into suitable pairs which are fitted over each other and fashioned into tiny balls. They are then covered with borax powder and are, after some time, taken into a small air-tight chamber in which the artisan works They are sufficiently heated over the steady flame of an oil lamp, and then the two caps are joined to one another which produces a bead

Tori or anklet made of silver is another important ornament. It is made of silver thread and sheet. Very small rings made of silver thread are connected to each other to a length ranging from five inches to eleven inches as required. The chain has a breadth of about 1/10th of an inch to which silver beads are hung from one end to the other.

CHAPTER 6

Industries
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INDUSTRIES
Silver and Gold
Industries
Cost of production

Artisans in villages maintain small shops in their houses where they make ornaments from gold and silver on orders in advance. Artisans and *Sarafs* at Hupari and Kolhapur maintain regular customers. Many a time they visit big cities like Bombay and Poona for the sale of their articles.

Marketing

The artisan requires about Rs 800 to start with the occupation on a small scale. He has to purchase tools and a little quantity of gold and silver as raw materials. A goldsmith's establishment with four or five artisans working in it requires about Rs 5,000 as capital investment. However, artisans—*Sonars*—who are engaged in this industry are generally poor. They do not possess enough capital to start the occupation even on a small-scale. They have, therefore, to depend upon advance orders from customers. Sometimes they obtain advance in the form of metal from outside merchants on the condition to return to them the manufactured products. Some obtain raw materials on credit and others borrow from local *savakars*.

Finance.

The industry requires hard labour. Males and females and children of artisans, families work in it. The work also requires some skill and an artistic mind. At places like Hupari and Kolhapur these workers come from nearby villages and are engaged by master goldsmiths. Artisans working in both gold and silver establishments in urban areas are paid at piece-rate i.e., one and half annas to three annas for converting one *tola* of gold into ornament. Two artisans make ornaments weighing 25 to 30 tolas in a day. Some skilled artisans are also employed on monthly wages of Rs 35 to Rs 45 each. Those who make gold and silver beads are employed on contract by *Karkhandars*. The rate of payment varies between Rs 2 and Rs 4 per 1,000 beads. A skilled worker makes 100 to 200 beads per hour. The work of fitting circular caps over each other by joining requires some skill. The worker is paid at the rate of Rs 10 per 1,000 beads. A large bulk of the artisans in this industry accept wage work. The demand for all types of work is usually more intense from October to June. Business is universally dull in the rainy season. The work of bead-making is far from pleasant. Conditions under which workers have to work affect their health and efficiency, with the result that they fall a prey to various diseases of lungs.

Employment and
Labour

CHAPTER 6.

Industries.
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INDUSTRIES
Silver and Gold
Industries.
Co-operative
Societies

There were two metal workers' societies organised at Kolhapur and Hupari in 1956. The society at Kolhapur was organised by tinsmiths, coppersmiths, and brasssmiths. The society at Hupari was organised by silver workers. Both these societies were quite new. Their organisers were neither successful in getting bank loan nor loan from Government. These two societies had 98 members, Rs. 3,500 as share capital and Rs. 893 as working capital at the end of June 1956.

Blacksmithy

In all important villages in the district, there are two or three *Lohar* families who do the work of black-smiths. They produce small iron articles like frying pans, scarpcis, spoons and *chhamis*. They repair buckets and iron tools like knives, sickles, scythes and horse-shoes and agricultural implements like ploughs, etc. The number of artisans engaged in the industry was 2,653 in 1956. Main centres around which this industry is located are Kolhapur, Ichalkaranji, Hupari, and Rashiwade. There were some *Lohars* who did the work of carpenters in addition to their usual work. They repaired agricultural implements like bullock carts.

Raw materials

Iron, tin sheets, iron bars, angles, *babul* wood etc. constitute the main raw materials of the *Lohars*. They purchase these articles in the local market.

Tools and
Equipment

Tools and equipment used by these artisans consist of one *bhata*, or pair of bellows, anvil, *palckads* (*sandasi*) *chinni* (*channi*), hammers (*hatoda*), *ghans* and *hangada* (*shingada*). *Shingada* is a thick non flat piece of about 18 inches in length, one end of which has a tapering round and the other end has a square with two holes. The round portion is used for preparing round rings of different sizes and other holes are used as hollows for boring holes on non sheets. Rings of iron etc. are sized with the help of this instrument. *Shingada* is shared in common by three or four artisans. The total cost of the whole set excluding *shingada* is Rs. 250. The cost of *shingada* is about Rs. 200.

A big establishment in urban areas possesses a set of equipment worth about Rs. 400 while the smallest one is worth about Rs. 30 to 40.

Employment and
labour

Blacksmithy is a full-time occupation. In the urban areas the monthly income of an artisan varies from Rs. 125 to Rs. 150. In villages it is Rs. 30 to 45 per month. A worker who is employed to help the artisan is paid Rs. 1-12-0 to Rs. 2 per day.

Finance.

A small investment of Rs. 100 is required to start this occupation. It is either obtained from hereditary resources or borrowed from persons who give orders.

Co-operative
societies

There were four societies of carpenters and smiths at the end of June 1956. The total number of their members was 101. They had share capital of Rs. 4,927 and reserve funds of Rs. 147 and working capital of Rs. 27,663.

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Industries
SMALL SCALE
INDUSTRIES
Carpentry

Carpenters or *sutars* are hereditary artisans. They are found all over the district. Each village contains one or two *sutar* families who produce implements of agriculture, bullock carts and repair village houses. Some village *sutars* are carpenter-cum-blacksmiths. They do the work of black smiths in addition to their usual work. They fit iron tyres on the wheels of carts. In towns they are engaged in making furniture or house building. Some artisans make handlooms, articles like small boxes etc. There are about 4,810 carpenters engaged in the industry out of whom about 2,000 are in Kolhapur city alone. Kolhapur, Ichalkaranji and Aira are the main centres of this industry.

Wood of different kinds—teak and jungle, nails, screws and polishing material etc. are the main raw materials required in carpentry. *Babul* wood which is used in making parts of bullock carts is supplied by farmers or purchased locally. Good quality of teak wood is brought from Kanara forest and Bombay. Other ordinary varieties of wood are available locally.

Raw Materials

Tools required are chisels (*patali*), saws (*karuat*), files (*karas*), planing machines (*randha*) measuring foot (foot *patti*) rods (*g.rmit*) etc. The total cost of these tools is about Rs 125.

Tools and
Equipment

Furniture like tables, chairs, agricultural implements like bullock carts, ploughs, looms and boxes are the articles generally produced. Four carpenters working for about 12 days make one cart costing about Rs 250, the cost of wood used in it is about Rs 125.

Production

Cost of making a chair in 1956

	Rs	a	p
Cost of wood $\frac{3}{4}$ cubic foot, Rs 12 per cubic foot	9	0	0
Polishing material	1	4	0
Cost of nails, screws, etc	1	0	0
Wages of a carpenter per day	3	8	0
Wages of a carpenter mate	1	8	0
	16	4	0

Cost of
production

Usually *sutars* do not get profit in producing small articles. These articles are sold, more or less, at the same price at which they are produced. The cost of a window of $4' \times 2\frac{1}{2}'$ is about Rs 12 including labour charges. It is sold at Rs 12-8-0 to Rs 13.

Market for these articles is generally local. These *sutars* or *kharbandars* who own shops book orders in advance. These artisans produce and sell small articles in local markets in the rainy season when they get less work.

Marketing

CHAPTER 6

Industries.
SMALL SCALE
INDUSTRIES
Carpentry
Employment and
Labour

It is a part time work in villages and a full time job in towns. The monthly earnings of a *sutar* in urban areas vary from Rs 100 to Rs 125 and from Rs 60 to Rs 75 in rural areas. In urban areas almost all *sutars* are wage earners. They get Rs 4 each per day and a helper gets Rs 1-8-0 to Rs 2 per day in 1956.

Finance

This community is very poor, as most of them are wage earners. Some of them are found to be indebted.

Co operative
Societies

There were four societies of carpenters and smiths at the end of June 1956. The total number of their members was 101. They had share capital of Rs 4,927, reserve funds of Rs 147 and working capital of Rs 27,663.

Oil Crushing

Kolhapur district produces groundnut on a large scale. Oil crushing is, therefore, an important industry. It is done by power mills, as well as by village *ghanis*. But village *ghanis* are much larger in number and therefore press more oilseeds than mills working on power. There are about nine oil mills and 890 country *ghanis*. Village *ghanis* are mostly wooden or stone *ghanis* worked by a single bullock. Nearly every village has a *ghani*. This industry engages nearly 1,150 artisans who are mostly *lingayat-telis*. Oil crushing is their hereditary occupation.

Raw Materials

Oil seeds are the main raw material required in oil crushing. Groundnuts are mainly crushed. They are purchased in local markets and are stored in sufficient quantity for the brisk season.

Tools and
Equipment

Tools and equipment required in the occupation are one *ghani* and one or two bullocks, according to the size of the *ghani*. The construction of the country *ghani* could be described as under. It consists of a wooden trough which holds the seed, and a wooden cylinder about four feet high fitted right in the centre of the trough with a heavy cross beam on the top in a standing position, one end of which rests about a foot from ground. A semi-circular block of wood is attached to the lower part of the trough with a piece of wood projecting and forming a right angle with the upper beam at the end nearest to the ground. On this piece of wood a large stone is placed and communication with the upper beam is effected by means of ropes playing on a pulley, and as the ropes are tightened and the block rises the pressure of the cylinder is increased. A blind folded bullock is yoked to the upper beam. The bullock goes round the trough and by the revolving of the cylinder the seeds are crushed and formed into a mass, and by the pressure of the cylinder, oil is squeezed out and falls to the bottom of the trough, while the residum forms into a solid mass round the sides of the trough as oil cakes. The cost of a country *ghani* is about Rs. 250. The cost of a pair of bullocks was about Rs 400 in 1956.

CHAPTER 6

Industries.
SMALL SCALE
INDUSTRIES
Oil Crushing
Production

A country *ghani* crushes about 120 lbs of shelled groundnut and produces about 30 lbs oil and 85 lbs oilcakes per day Safflower or *Kardai*, nigerseed or *korte* or *karala* and hemp or *ambadi* are also crushed in these *ghanis* Niger seeds are not largely pressed as they are sent to Bombay Brown hemp does not yield much oil but is pressed chiefly because it yields oil cakes in large quantity Of the total production of edible oil, 95 per cent consists of groundnut oil and 5 per cent other oils

Oils from safflower, nigerseeds, groundnut, and brown hemp are used for both burning as well as for cooking Sesame oil is used sparingly for burning and cooking but it is chiefly used by perfumers who mix it with scented oils. Mustard oil which is very rarely extracted is used in preserving pickles and as medicine

Telis who do the work of extracting, sell their products directly to customers Sometimes, they sell it to pedlars and merchants in surrounding areas

These artisans work themselves and generally no outside labour is employed in this process If at all external labourers are employed, each is paid one rupee per day These artisans work for about eight months on *ghanis* in a year In the rainy-season when the demand for edible oil is less, they work on fields to supplement their income An artisan earns Rs 50 per month If he employs another person, he gets about Rs 20 to Rs 25 per month He has to spend one rupee on hired labour and Rs 2 on bullocks per day

Employment and
labour

The artisan has to invest Rs 250 for the purchase of a *ghani*, Rs 400 for the purchase of bullocks and Rs 500 to Rs 600 for the storage of seeds Most of them obtain oil seeds on credit on condition to return the products to the person who gives credit

Finance

One oil-mens' co-operative society was organised at Halkarni in Gadhinglaj taluka It had 38 members, Rs 2,188 as share capital, Rs 10,312 as working capital, and Rs 28 as reserve fund, by the end of June 1956 It started its activities by introducing improved type of *Nutan Ghani* During 1952-53 it made a profit of Rs 1,492 on the sale of 279 maunds of oil The society was granted a loan of Rs 8,000 by the Village Industries Board

Co operatives

Pohe and *Churmure* makers are found at Murgund, Kolhapur, *Pohe* and *Churmure* Rashiwade, Walwe and Nigwe Paddy is the main raw-material required in the industry During days of rationing *pohe* and *churmure* makers found it difficult to obtain sufficient quantity of paddy Now they get paddy as much as they want It is said that in 1956, there were about 200 artisans engaged in this occupation

making

CHAPTER 5. One beater (*darji*), a hearth (*bhatti*) and vessels (*kadai*) to boil paddy, etc are required in this process. The whole set costs about Rs. 100.

Industry.
Small Scale
Industries.
Units and Centres.

Making.
Tools and
Equipment.
Product etc.

A batch of three persons is able to produce 10 seers of *pohe* in a day. The work of a person working on a beater is very strenuous. The beater, if he is employed, is paid Rs. 1 for beating four seers of paddy or for making four seers of *pohe*. Generally no outside labour is employed in this process. Women work near the hearth.

Process of
Manufacture.

After boiling, paddy is heated in an iron vessel in a mixture of sand, and then dehusked into rice. The rice is further salted, heated and finally parched in three different earthen vessels for turning into *churmure*.

Process of
Grinding.

The paddy is boiled and parched with sand and put into a stone mortar at a stage when it is slightly soft. It is then beaten with *darji* a beater, which completes the process of *pohe* making.

Finance.

These artisans require Rs. 500 to Rs. 1000 for stocking raw materials. Many a time they borrow this amount from local moneylenders at a rate of interest varying from nine per cent. to twelve per cent.

Market etc.

The market for *pohe* and *churmure* is generally local. These workers move about in streets in their respective villages and towns and sell their products. Some of them also maintain shops to sell their products. *Pohe* and *churmure* makers at *Murgud* produce *pohe* and *churmure* on a large scale and sell their produce in the *Nipani* market.

Co-operative
Societies.

There were three *churmure* makers' societies at the end of June 1956. They had 97 members, Rs. 3030 as share capital and Rs. 10571 as working capital. These societies in 1956 purchased raw materials worth Rs. 52,523 and supplied to their members.

Lacquer Work
Industry.

The lacquer coating industry is found only at village *Paragau* in *Bhudargad* taluka. There were about 32 workers engaged in the occupation in 1956. They manufacture wooden cradles coated with lacquer and small household articles like butter-milk churners, small spoons and combs.

Raw Materials.

Wood of different kinds *hehari*, *shevari*, shellac and pigments constitute the main raw materials in this industry. Generally local wood is purchased for cradle-making. Sometimes wood from nearby forest is also used by paying the necessary taxes. Dyes, pigments, and shellac are brought from *Kolhapur*.

Patasi, navalya, tasani, randha, compas, lac, zinc-powder, different-colours, polish-paper, kevada-leaves, gadas, patti (iron), kaman, are the main tools required in the process.

The total production of cradles is about 60 a week. Two workers are able to make one cradle of $2\frac{1}{2}' \times 1\frac{1}{2}' \times \frac{3}{4}'$ size. The cost of a cradle is Rs 4-10-0 including labour charges of two workers. It is sold at Rs 5.

These artisans sell their products at nearby places, like Nipani, Sangli and Ajra through *Savkars*. Sometimes they sell their products themselves.

Lacquer working is a subsidiary occupation of carpenters. Generally no outside labour is employed in it. The average monthly income of a family engaged in this occupation is about Rs 40 to Rs 50. No females are working in this industry.

These artisans require capital investment for the purchase of tools, equipment and raw-materials. In addition to this they have also to invest on articles which are produced but not sold in the rainy-season due to lack of transport facilities. The total capital investment each artisan requires is about Rs 300. These artisans are very poor and they obtain this amount from local money-lenders at high rates of interest.

There was one co-operative society of lacquer workers at Patagaon in 1952-53. It had 30 members, and Rs 570 as share capital at the end of 1952-53. Government had sanctioned a loan of Rs 2,000 to the society for the purchase of tools and implements. The society did not take advantage of it till 1952-53.

Buruds and *Korvis* are the two communities engaged in this occupation. *Korvis* make big containers—*Kanagi*—for storing grains. *Buruds* make baskets, winnowing fans, mats, winnowing trays and chairs from split-bamboo strips. The main centres of this industry are Kolhapur, Kagal, Ichalkaranji and Vadagaon. In all about 1,090 artisans are engaged in the industry.

Bamboos as the main raw material are necessary in this craft. They are brought in cart loads from places like Bhangaon, Tarale and the region round about Amba Ghat in Konkan and also from western parts of the district. A *Bamboo* of medium size is sold at between six annas and ten annas. Because of the high price of *bamboos* many *Buruds* purchase mats from South Malbar and sell them in the district.

Tools which are necessary for making these articles consist of sickle (*koyata*), knife, wooden blocks, chisel etc. The cost of the whole set is between Rs 10 to Rs 20. Knives are said to last for about two years. The life of a sickle is between 40 to 50 years.

CHAPTER 6

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Lacquer Work
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Finance.

Co operatives

Bamboo Working

Raw Materials

Tools and
Equipment

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Industries.
SMALL SCALE
INDUSTRIES
Bamboo Working
Production

Baskets, sifters—*gholana*, grain containers—*kanagi*, and mats are generally produced by these artisans. A mat of $4\frac{1}{2}' \times 10\frac{1}{2}'$ is prepared by two persons in a day. The bark of these *bamboos* from which a mat is made is used for making baskets. Ten baskets can be made from the bark of two bamboos.

The cost of production of a mat of $4\frac{1}{2}' \times 10\frac{1}{2}'$ size is Rs 3 including labour charges. It is sold at Rs 2-8-0 to Rs 3. On the whole an artisan who makes the mat does not lose, as he makes ten baskets from the bark of the bamboos used for making it. Each basket is sold at a price varying from six annas to eight annas.

Employment and
Labour

This work of making baskets, mats etc. is being done by *Burud* and *Korvi* families and no outside labour is employed by them in this craft. The average earning of a *Burud* family varies from Rs 50 to Rs 70 per month. In the rainy season these artisans work on fields to supplement their income.

They store 100 to 200 bamboos for working in the rainy season. They have thus to invest Rs 75 to Rs 200. This amount is usually borrowed.

Bidi-Making

The district has 4.9 per cent of the gross-cropped area under tobacco. Though it produces tobacco in abundance bidi-making in which tobacco is mainly used, is a subsidiary industry. There are some *bidi karkandars* at Kolhapur, Jaisingpur and Ichalkaranji. There were about 40 bidi-making concerns in Kolhapur city, but in a majority of them it was only a side-business. There were seven establishments exclusively engaged in making bidis and about 253 persons were engaged in them in 1947 in the city. The total number of persons exclusively engaged in this trade was about 450 in 1956.

Raw Materials

Dried *tembhurni*, *kuda*, or *kudchi* leaves, tobacco and thread comprise the raw materials in this industry. *Tembhurni* leaves are brought from Nagpur, Gondia and Sagar. The western parts of the district use *kudchi* leaves which are brought from Ratnagiri district. Tobacco is purchased from local dealers who bring it from Akola and Nipani. Tobacco of inferior variety is brought from Pandharpur, Pattankudi and Guntur. Thread is purchased locally.

Tools and
Equipment

A pair of scissors and a furnace with six to eight metal trays are the tools required in this industry.

Production

An average bidi worker produces 500 to 800 bidies per day, and a skilled worker from 1,000 to 1,500 per day.

The cost of production of 1,000 bidies comes to about Rs 4-4-0 including charges for 30 *tolas* of tobacco, wages of the worker and other charges. The price of 1,000 bidies is about

Rs 5-0-0 to Rs 6-0-0 The total production of bidies in the district is about 10 lakhs per day Generally these artisans produce bidies of one variety The whole of it is consumed on the district

CHAPTER 6

Industries
SMALL SCALE
INDUSTRIES
Bidi making
Production

Process of bidi-making—Temburni or kudchni leaves are soaked in water for one night to make them soft The leaf after becoming soft is cut into a size of $2\frac{1}{2}$ " \times $1\frac{1}{4}$ " The required quantity of tobacco is put at one end of it and it is wrapped with the help of both the hands Bundles of 25 or 50 bidies are made and put in a tray of tin sheets and are slightly heated

*Process of
bidi making*

Those who work exclusively in this industry are paid on piece-rate Each worker is paid from Rs 1-2-0 to Rs 2 per day Female labour is commonly employed in this industry They are paid Rs 1-2-0 each per day Rainy season is a slack season when the sale of bidies is reduced

*Employment and
Labour*

A majority of the bidi concerns in the district are owned by rich men They do not find any difficulty in acquiring capital investment An artisan with Rs 100 as an investment is able to start this occupation on a small scale

Finance

Efforts were made to organise co-operative societies of these artisans, but they did not prove to be successful

Co operatives

Snuff manufacturing is found at two places namely Halkarni and Nandani Snuff manufactured at Halkarni is famous in the whole district There are in all eleven snuff manufacturers at Halkarni and four at Nandani There are about 50 workers engaged in this industry

Snuff
Manufacturing

Tobacco of different qualities, *dura* and *dhas* are used in the process of snuff manufacturing It is purchased in the local market. Halkarni manufacturers consume about 21,000 lbs air-cured tobacco in snuff manufacturing in three months The price of tobacco varies from Rs 40 to Rs 60 for 31 lbs in accordance with the quality of tobacco The concerns at Hupari purchase raw materials on credit

Raw Materials

Mortar (*danga*), *khalbhatta*, a stone grinder (*jate*) and a sieve are mainly used in this process

*Tools and
Equipment*

Halkarni centre alone produces 20,000 lbs of snuff and the whole district about 30,000 lbs per year

Production

Process of Snuff making—A required quantity of tobacco is taken and water mixed with *gul*, lime and *sonakhar* (impure form of carbonate) is sprinkled over it This mixture is kept in a basket till it gets a specific taste, smell and colour It is

CHAPTER 6.

Industries.
SMALL SCALE
INDUSTRIES.
Snuff
Manufacturing
Production

then ground in a stone-grinder and is sieved through cloth. Thus tobacco reduced to fine powder is called snuff.

Cost of production of a unit of 12 lbs

	Rs	as	p.
Wages of 2 persons at Re. 1 per head	2	0	0
Wages of 1 person at Rs 1-4-0	1	4	0
Wages	3	4	0
Cost of 12 lbs. of tobacco at Re. 0-8-0 per lb.	6	0	0
Excise duty at 6 annas per lb	4	8	0
Miscellaneous	0	4	0
	14	0	0

Employment and
Labour.

Workers are paid low wages in this industry. Male workers get twelve annas to one Rupee per day and female worker eight annas. These workers are asked to work over-time without any additional wages. Male workers do *vastragal* or sieving. Grinding work is done by women. Generally use of *khalabatta* is not made but when made, male workers are entrusted with this work. They work from 9 a.m. to 5 p.m. with an interval of about 1½ hours. The industry is seasonal. They cannot do this work in the rainy season.

Marketing.

The snuff manufacturers move from place to place to sell their products. The famous snuff produced at Halkarni is sent to Kolhapur and other places.

III—LABOUR ORGANIZATION

HISTORY OF TRADE
UNION MOVEMENT.

With a vast area of fertile land and six rivers flowing within its boundaries, Kolhapur is mainly a land of agriculture. The district is not industrially advanced even though the former State authorities granted many facilities by way of tax exemptions, granting cheap land etc. to foster industrial development in the region. The number of persons engaged in organised industries was hardly 5,600 in 1954. Industries which have developed, are those which consume local crops like cotton, sugarcane and groundnut. They are concentrated round about Kolhapur city and Ichalkaranji town. Organised industrial labour, therefore, is mainly concentrated in Kolhapur city and Ichalkaranji town. The earliest trade union organised in the district was the Press Workers Union at Kolhapur. It was registered under the Trade Unions Act, 1926. It had 65 members on 31st March 1954. The merger of the old Kolhapur State in the Indian Union in 1949 enlarged the scope of trade union movement in the district. The number of trade unions which was four in 1945

CHAPTER 6

Industries

HISTORY OF TRADE
UNION MOVEMENT

increased to nine during 1946-50 and 23 during 1951-53 There were 24 registered trade unions in the district in 1954 This number does not include one union, the registration of which was cancelled

There were eight registered unions in 1949-50 The total number of members of six of them for which information was available was 1,743, out of whom 1,665 were males and 78 were females In 1950-51 the number of registered trade unions was 10 The total number of members of the eight unions was 1,751, of whom 1,595 were males and 156 were females Five unions had no female members There were 21 registered unions in 1952-53 The total number of members of 19 unions (as membership of the other two was not available), was 3,057 out of whom 2,839 were males and 218 were females Twelve unions had no female members The total membership of 22 unions in 1953-54 was 2,893 of whom 2,784 were males and 109 females

The main source of income of these unions was contributions from members, donations, interest on investments, funds and miscellaneous items In 1949-50, the income of the six registered unions was Rs 8,318 In 1950-51 the income of eight registered unions was Rs 10,156 Nineteen had the income of Rs 20,965 in 1952-53 The total income of 22 registered unions in 1953-54 was Rs 20,212 out of which Rs 16,674 was collected by way of contributions from members, Rs 3,273 way of donations, and Rs 265 by way of interest and miscellaneous sources

The main items of expenditure of these unions were salaries paid to office-bearers, expenses incurred on legal matters, compensation paid to members and expenses incurred on items like funerals and education of children of members of unions The total expenses incurred by the six registered unions in 1949 on the items quoted above were Rs 9,529 Eight unions spent Rs 10,156 in 1950-51 and 19, Rs 15,979 in 1952-53 and 22, Rs 13,161 on the above items in 1953-54 Out of the total expenses of these unions in 1953-54, Rs 10,160 were spent on salaries of officers of unions and on other expenses on them, Rs 1,587 on legal expenses on trade disputes and Rs 661 on compensation and other benefits to members and the remaining on other items

The total assets of the six registered unions in 1949 were Rs 7,293, of eight, Rs 6,550 in 1950-51, of 19, Rs 23,355 in 1952-53 and of 22, Rs 28,397 in 1953-54 Of the total assets of 1953-54, Rs 16,473 were kept in the form of cash at hand or in banks, Rs 78 in the form of securities The unpaid subscriptions which remained to be collected from members of unions amounted to Rs 9,539 during that year Among the existing unions in the district the Shahu Mill Kamgar Sangh had the largest assets in 1953-54

CHAPTER 6.

Industries.
HISTORY OF TRADE
UNION MOVEMENT
Assets and
liabilities

In 1949-50 five unions had an amount of Rs 4,683 as general fund, the sixth registered union had no general fund to its credit. As regards liabilities of these six registered unions, two unions had liabilities of Rs 312 and four had no liabilities at all.

In 1950-51, of the eight unions which supplied information seven unions had Rs. 3,603 as general fund, and one union had no general fund. As regards liabilities, four unions had liabilities of Rs 3,014 and the other four had no liabilities. In 1952-53 the nineteen unions, which supplied information, had Rs 13,394 as general fund. Three unions had liabilities of Rs 9,961 and other sixteen had no liabilities. In 1953-54, twenty-two unions, which supplied information, had Rs 18,615 as general fund. Twenty unions had no liabilities and two unions had liabilities of Rs 9,782.

Strikes and
lockouts

During 1952-54, four workers' strikes were organised in the district, affecting two cotton textile units, one engineering concern and a bidi factory. The demand of the workers in their disputes was that they wanted an increase in their wages. These strikes involved 205 workers who lost 2,356 man-days work. Out of the four strikes, one was organised indefinitely. Workers were unsuccessful in getting their demands accepted in three strikes and they were successful in one strike. There were no lockouts during this period.

LEGISLATION

With the passing of the Bombay Industrial Relations Act, 1946 (Bombay State Act) and the Industrial Disputes Act, 1947 (Central Act), which were brought into force by the Bombay State on 29th September 1947, and 1st April 1947, respectively, the relations between the industrial employees and employers have been precisely regulated. Both the laws provide for a machinery of settlement of industrial disputes either by conciliation and arbitration under the Bombay Industrial Relations Act, or by conciliation and adjudication under the Industrial Disputes Act.

The following four unions were registered under the Bombay Industrial Relations Act and represented the industries and areas as shown against them —

Serial No	Name of the Union	Industry	Area
1	Ichalkaranji Gurni Kamgar Samiti, Ichalkaranji	Cotton Textile	Hatkanangle taluka
2	Bank Employees' Union, Kolhapur	Banking	Karvir taluka and Shiror taluka
3	Kolhapur Sugar Mill Union, Kolhapur	Sugar	Karvir taluka
4	Shahu Mill Kamgar Sangh, Kolhapur	Cotton Textile	Karvir taluka

During 1950-54, 23 cases from the district were referred to the Industrial Court under the Bombay Industrial Relations Act, five to the Court of Industrial Tribunal and one to the Wage Board and 47 to the Labour Court. Of the twenty-three cases referred to the Industrial Court, 22 were decided or disposed off during the same period and one was kept pending. So also all the five cases referred to the Court of Industrial Tribunal and one referred to the Wage Board were decided during the same period.

Of the 33 cases referred in this district to conciliation during 1952-53 and 1954 under the Bombay Industrial Relations Act, 1946, nine were regarding pay and allowances, ten regarding bonus, two regarding personnel, seven regarding other matters and five regarding leave and hours of work. Further analysis of these disputes showed that 13 were from cotton textile industry, 13 from banking and 7 from sugar industry. Out of the 33 disputes, 18 were settled, 3 failed, 8 were withdrawn or closed and 4 were pending at the end of the period.

During 1952-53 and 1954 under the Industrial Disputes Act, 1947, 108 cases were referred to conciliation. Of the 108 cases referred, 101 were regarding pay and allowances, one regarding bonus, 2 regarding personnel, and 4 regarding other matters. Further analysis of these disputes showed that, 13 were from cotton textile industry, 7 from bidi industry, 4 each from engineering and municipalities, one from cinema industry and 79 from other industries. Out of the total cases referred, 79 disputes were settled, 16 failed, 11 were withdrawn or closed and two were pending at the end of period.

The Employees State Insurance Act, 1952, was made applicable to eight factories, covering 616 workers. Government had not started any Labour Welfare Centre in the district, till 1957.

CHAPTER 7—FINANCE.

CHAPTER 7.

Finance. INTRODUCTION.

IN THIS CHAPTER ARE DESCRIBED THE VARIOUS FINANCIAL INSTITUTIONS that operate in the district. The successful functioning of these institutions largely helps the progress of agriculture, trade and industry.

Lack of adequate finance has been an important factor responsible for the slow development of trade and industry in the past. The village money-lender and the indigenous banker in the rural and urban areas respectively were the only sources of supply of credit. Prohibitive rates of interests charged by them were not conducive to economic progress. With the establishment of co-operative credit societies, co-operative banks and modern joint stock banks, economy of the district is undergoing a change. Money-lenders are being gradually replaced by agricultural credit co-operative societies, while the indigenous bankers are being relegated to the background by the modern joint stock banks. At the same time, the malpractices followed by the non-institutional private agencies like money-lenders and indigenous bankers are being regulated by progressive legislation. Besides, the district is now being served by insurance companies, post office savings banks, public limited and private limited companies, which collect surplus funds from the public and mobilise them into some productive activities.

It is not possible to give a complete account of the part which each one of these agencies plays in the financial affairs of the district in the absence of necessary data. An attempt has, however, been made to estimate and evaluate their role on the basis of material that is available.

The age-old institution of money-lenders has traditionally been the main agency meeting the credit requirements of the rural sector of our economy in the past and it continues to enjoy even to-day, more or less, the same predominant position in that field inspite of vigorous efforts by Government to develop and enlarge alternative sources of credit and to control and regulate the business activities of money-lenders by various legislative measures. The enquiries undertaken and the report published thereafter in 1954 by the All-India Rural Credit Survey Committee appointed by the Reserve Bank of India

MONEY-LENDERS

CHAPTER 7.
 Finance.
 MONEY-LENDERS

in 1951 reveals certain surprising facts. It records that about 93 per cent of the total borrowings of cultivators is financed by non-institutional or private agencies of which the most important are money-lenders who account for nearly 70 per cent. In contrast to this, "the combined contribution of Government and the co-operatives was about six per cent of the total (each accounting for about three per cent). As for commercial banks, one per cent represented the insignificant part played by them in the direct financing of the cultivator"¹ This is confirmed by the findings of Dr P. C. Patil who in his work, "Regional Survey of Economic Resources, Kolhapur" published in 1950, reveals that about 93 per cent of the farm debt was financed by money-lenders (including *gul* brokers) and only 4.37 per cent by co-operative societies, including the State Co-operative Bank. Although co-operative movement has registered good progress in Kolhapur district, it has not significantly affected the predominant position of money-lenders.

Such a predominant position of the money-lenders would have meant no harm to our rural economy had they refrained from indulging in unhealthy practices. The Agricultural Finance Sub-Committee appointed by the Government of India under the chairmanship of Shri D. R. Gadgil, in its report of 1945 noted (page 59), "While it is true that the money-lender is the most important constituent of the agricultural credit machinery of the country, it is not possible to justify many of his practices and the charges he makes for his services. Very often these charges are out of all proportion to the risk involved in the business and constitute only exploitation of the helplessness, ignorance and the necessity of the borrower. Nor is the agricultural economy of the country in a position to bear the strain of his extortion. The credit dispensed by him instead of contributing to the agricultural prosperity of the country serves as a serious drag on it." But in spite of all these evil practices which are known to all including the debtors, money-lenders still continue to enjoy almost the same predominant position in our rural economy as in the past. This is due to the fact that the methods employed by money-lender in dealing with the debtors, though objectionable in other ways, have the advantage of being extremely flexible. He is able to make funds available promptly and for all purposes and sometimes without any kind of legal formalities. This is exactly what the Government or co-operative credit agencies have not been able to do. Hence the continued dominance of money-lenders in the rural sector.

Money-lenders in
 the past

The old Gazetteer of Kolhapur State published in 1886 recorded that money-lending was the chief form of investment. Everybody who could save something, except perhaps State officials, took to money-lending. Thus, apart from professional money-lenders, money-lending was resorted to by some traders,

¹All India Rural Credit Survey, Report, page 167

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MONEY-LENDERS
Money-lenders in
the past

shop-keepers, brokers, pleaders, etc who were able to save and lend. In the rural areas landlords, village headmen or *Patils* and a few cultivators, besides the professional money-lenders, advanced loans to those in need of them. There were also low usurers who lent small sums for short periods to the poorest borrowers at very high rates. Sometimes farmers had to borrow to meet sudden demands of the *Darbar* or the State Government for additional revenue and sometimes to meet demands of old creditors for return of their debts. The helpless farmers had to run to money-lenders, many of whom used this opportunity for exploiting them. However, debtors were protected by the State Law by which a limit of 12 years was fixed for the recovery of pawns and cash debts. The land and the dwelling of the husbandman were exempted from sale in the execution of court decrees except when they were specially mortgaged.

Besides the mortgages of landed property with or without possession, there was also in vogue the practice of service mortgage. Labourers often pledged their services to money-lenders for a period of three to ten years as the price of the loan which they raised for marriage and other social and religious observances.

The rate of interest charged by money-lenders varied from 6 per cent to 30 per cent depending upon the security offered, the size of the transaction and the credit of the borrower.

The situation has, however, considerably changed during the last sixty or seventy years. A comparatively small number of persons are now (1958) found to follow money-lending as the sole profession in life. Others combine with money-lending some other business. The Bombay Provincial Banking Enquiry Committee (1929-30), listed the following among indigenous credit agencies apart from indigenous bankers who were classed separately —

Classes of
Money lenders

(1) Money-lenders —

- (a) Village money-lenders,
- (b) Town money-lenders,
- (c) Land owner or agriculturist money-lenders,
- (d) Goldsmiths and dealers in ornaments who specialise in loans secured by pledge of ornaments,
- (e) Moneyed persons of all classes who invest surplus funds in loans

(2) Shroffs and other persons dealing in hundis

(3) Merchants, commission agents and *Dalals*

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Finance.

MONEY-LENDERS
Evil Practices of
Money lenders

The above classification holds good even to-day except that the persons included in (1) (c) i.e. moneyed persons with surplus funds who used to lend money occasionally find it difficult to do so now under the Bombay Money-lenders Act, 1946, which requires them to get licences to carry on the business of money-lending

This legislation was considered necessary in order to put an end to certain objectionable practices followed by money-lenders. These resulted from a more or less complete monopoly enjoyed by money-lenders in the rural economy. The practices included the following* —

“(a) demand for advance interest,

(b) demand for a present for doing business, known as *gurah kholai* (purse-opening),

(c) taking of thumb impression on a blank paper with a view to inserting any arbitrary amount at a later date if the debtor became irregular in payment of interest,

(d) general manipulation of the account to the disadvantage of the debtor,

(e) insertion in written documents of sums considerably in excess of the money actually lent, and

(f) taking of conditional sale deeds in order to provide against possible evasion of payment by the debtor”

In Kolhapur, too, a large section of money-lenders was found indulging in certain questionable practices, thereby exploiting the helplessness of the villagers. In some cases it was found that the debtors themselves colluded with the creditors in concealing certain evil practices followed by the latter. In the absence of any other agency which could provide loan finance to them as easily and promptly, for all purposes, productive or unproductive and without any legal formalities, the needy borrowers had no other alternative except to borrow from the money-lender who always had an upper hand. The need of the debtor and the greed of the creditor thus acted to accentuate, the acuteness of the problem.

In these circumstances it was found necessary to regulate the business of money-lenders by appropriate legislative measures so as to curtail their powers till they were replaced by organised credit agencies. It was with this purpose in view that the Bombay Money-lenders' Act was formulated.

The Bombay
Money lenders'
Act (XXXI of 1946)

This Act came into force in other parts of the State from November 1947 and was made effective in Kolhapur district from May 1949. The Act requires all persons and institutions, with the exception of those expressly excluded by the Act, (e.g. scheduled Joint Stock Banks, Co-operative Societies, etc.)

*The Indian Central Banking Enquiry Committee, 1931, Majority Report, page 77

to give every year in any recognized language, prescribed returns to their borrowers and to the State. The Act prescribes maximum rates of interest that can be charged by money-lenders on secured and unsecured loans. It also entitles Government to alter the maximum rates of interest from time to time.

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Finance
MONEY-LENDERS
The Bombay
Money-lenders'
Act (XXXI of 1946)

Of particular significance are sections 32(1) and (11) and 33(1). Section 32(1) lays down that no money-lender shall take any promissory note, acknowledgement, bond or other writing which does not state the actual amount of the loan, or which states such amount wrongly, or execute any instrument in which blanks are left to be filled after execution. The penalty for violation of these provisions is embodied in sub-section (2) of the same section which lays down that whoever is convicted of contravening them shall be punishable with fine which may extend to Rs 1,000 or/ and with simple or rigorous imprisonment which may extend to six months. Section 33(1) lays down that whoever molests or abets the molestation of a debtor for the recovery of a debt due by him to a creditor shall, on conviction, be punishable with imprisonment (simple or rigorous) which may extend to three months or with fine which may extend to Rs 500 or with both.

Some amendments to this Act were necessitated subsequently to facilitate its stricter enforcement and to remove genuine hardships caused to money-lenders and to borrowers. The most important amendment was one that enabled Government to vary the maximum rates of interest which money-lenders may charge. By two other important amendments incorporated in the Bombay Money-lenders (Amendment) Act, 1951, non-scheduled banks were excluded from the purview of the Act and loans from landlords to tenants for financing crops, or seasonal finance of not more than Rs 50 per acre of land held by tenants were exempted from the provisions of the Act except for the purposes of section 23 and 25 thereof. It was also decided to exempt loans to licensed money-lenders from the provisions of the Act, so as to facilitate the flow of capital from big financiers to persons actually engaged in money-lending business.

Two other important amendments were passed in 1954-55. The first was an amendment to section 33 by which carrying business of money-lending without a licence was made a cognizable offence. The second was the amendment to section 13A. It brought out clearly the original intention that Registrars and Assistant Registrars of Money-lenders are competent to enquire into financial dealings of persons suspected to be engaged in money-lending business.

The maximum rates of interest laid down originally were six per cent on secured loans and nine per cent. on unsecured loans. The money-lenders found these rates unremunerative. So, certain money-lenders, especially pawn-brokers, raised hue and cry against this scheme and argued that unless the rates were revised upwards most of them would find it impossible

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 Finance
 MONEY-LENDERS
 Rates of Interest

to continue in their business Government, therefore, in exercise of the powers given under section 25 of the Act raised by a notification in 1952, the maximum rates of interest on secured loans from six per cent to nine per cent and on unsecured loans from nine per cent to twelve per cent The expectation that the increase in the maximum rates of interest would result in a considerable increase in the number of licensed money-lenders was not fulfilled as can be seen from the following table —

TABLE No 1

LICENSED MONEY-LENDERS, KOLHAPUR DISTRICT

Period	No of applications received by Assistant Registrars from Money-lenders for grant of licences	No of licences granted for the first time	No of licences renewed	No of Money-lenders holding valid licences
1949-50	8,071	8,536		8,046
1950-51	5,676	596	4,980	5,182
1951-52	4,737	971	3,605	4,552
1952-53	4,089	797	3,174	3,963
1953-54	3,555	676	2,829	3,505
1954-55	3,161	458	2,662	3,120
1955-56	2,916	376	2,503	2,882

Figures taken from the Annual Reports on the Administration of the Bombay Money-lenders' Act, 1946

The above table shows that even after the upward revision of the rates the number of money-lenders holding valid licences has been on the decline This may be explained by the fact that the number of persons who apply for licences to cover a few casual transactions for one year only and then do not apply for renewal of their licences, far exceeds the number of new applicants who are professional money-lenders It seems, however that even the upward revision of rates has not satisfied money-lenders Some of them still contend that the maximum rates of interest are not remunerative, particularly with regard to petty loans which form the bulk of their loan operations But it should be noted that inspite of the gradual fall in the total number of licence holders, Kolhapur district has continued right from 1949 to have the largest number of licensed money-lenders as compared to those in other districts of the State. The amount of finance made available by them was also quite large

CHAPTER 7.

The taluka-wise distribution of money-lenders in the district in 1955-56 was as follows —

Finance
MONEY-LENDERS
Rates of Interest

Name of Taluka or Mahal	No of licensed money-lenders
Karvir	1,137
Ajra	49
Hatkanangale	596
Bavada	3
Shirol	135
Radhanagarı	113
Shahuwadi	46
Panhala	245
Bhudargad	85
Kagal	277
Gadhinglaj	196
Total	2,882

The following table shows the amount of loans advanced by licensed money-lenders to non-traders and as far as available, to traders from 1949-50 to 1955-56 —

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Finance.
MONEY-LENDERS
Rates of InterestTABLE No. 2
TRANSACTIONS OF MONEY-LENDERS BETWEEN 1949 AND 1956

Period	Loans to traders only by		Loans to non traders by		Total of Columns 2 and 4	Total of Columns 3 and 5	Total of Columns 6 and 7
	Money-lenders not exempted under section 22	Banks and Companies exempted under section 22	Money-lenders not exempted under section 22	Banks and Companies exempted under section 22			
1	2	3	4	5	6	7	8
	Rs	Rs	Rs	Rs	Rs	Rs	Rs
1949-1950	11,52,110	2,11,78,147	1,08,75,721	17,17,004	1,13,27,837	2,71,25,751	1,14,53,588
1950-1951	41,25,294	2,20,71,136	95,85,902	13,58,053	1,37,11,100	2,34,29,792	3,71,40,988
1951-1952	28,43,570	2,30,09,609	1,00,20,043	38,28,070	1,34,60,613	2,74,98,285	1,09,67,898
1952-1953	35,08,500	39,25,566	1,08,83,000	17,40,100	1,44,51,500	50,65,720	2,01,17,220
1953-1954	12,01,881		1,00,58,605		1,32,60,486		1,32,60,486
1954-1955	36,10,061		1,01,51,422		1,40,61,483		1,40,61,483
1955-1956	17,70,840		1,05,84,000	3,375	1,43,61,455	3,375	1,43,64,830

The figures given in the above table about loans advanced by money-lenders need not be taken as fully indicative of the business of the money-lenders in the district. Under the scheme of the Act loans extended to traders are exempted from the provisions of the Act except for the purposes of sections 23 and 25. Money-lenders were, therefore, tempted to take an undue advantage of this concession. The Registrar General in his Administration Report for the year 1952-53 remarked as follows —

“A number of money-lenders are found to be advancing loans to persons who really are not traders, as defined in the Act. Transactions which in pith and substance are nothing but loans and promissory notes, are made to assume the garb of advances and hundis. It is also noticed that a number of persons who were in the past doing money-lending business have now resorted to purchase and sale business which in essence are money-lending transactions.”

Since September, 1946, the Kolhapur Money-lenders Act, 1946, promulgated by the then Kolhapur State Government was in force in the district. With the merger of the State in 1949, steps were taken to apply the Bombay Money-lenders Act to this area and it was made applicable in 1949.

A large number of money-lenders in the district are commission agents or *dalals* who advance loans to agriculturists on the security of their agricultural products. As noted by the Registrar General of Money-lenders in his report for the year 1950-51 the commission agents affiliated to the Shahupuri Merchants' Association advanced, annually, loans to the extent of one crore rupees to agriculturists for production of *gur*. This was far in excess of the total finance made available by co-operative societies which amounted to Rs 24.53 lakhs and Rs 53.99 lakhs during the years 1949-50 and 1950-51 respectively. It is found, that quite a large number of these commission agents did not obtain licences on the plea that they did not charge any interest.

As *gur* is the chief agricultural product of the district, money-lenders advance loans to agriculturists usually on the security of *gur*. The general mode of repayment of loans is in kind i.e. in *gur*. This being so, it is difficult to find out precisely the rate of interest charged by them.

Our enquiries (in 1957) show that most of the clients of village money-lenders are agriculturists. On the other hand, town money-lenders have a variety of clients which include labourers, small employees and petty retailers. The amount of loan lent to an individual debtor varies between Rs 100 and Rs 8,000. The demand for loans was for varied purposes, the chief among them being agricultural improvement. Such loans to agriculturists were generally given for a period of one year. The loans advanced to salaried persons and labourers were for shorter terms.

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MONEY-LENDERS
Working of the Act

Money-lenders in the district were also engaged in certain other activities, such as retail shopkeeping, commission agency, etc. They generally did not accept deposits from the public. They carried on their business of money-lending on their own capital, supplemented by their earnings from other businesses which they usually pursue. Some money-lenders in towns who were also businessmen or commission agents had access to the resources of the organised banks—both joint stock and co-operative.

The importance of money-lenders in the rural credit structure is expected gradually to diminish in future, thanks to the legislation that has been and may be passed for regulating their activities. It is also realised that strengthening of institutional agencies to supply the necessary credit to rural population is equally necessary. That alone will remove the necessity of having to go to the money-lender for obtaining the necessary finances.

AGRICULTURAL
DEBTORS' RELIEF
ACT

Agriculturists always resented the exploitative practices followed by money-lenders and their resentment found a violent expression as far back as 1875 in what came to be known as the Deccan Riots. It was these riots which led to the passing of the Deccan Agriculturists Relief Act of 1879. This Act which was intended to reduce the aggregate indebtedness of the farmers and restrict the transfer of land from cultivators to money-lenders was subsequently repealed and replaced by the Bombay Agricultural Debtors' Relief Act (XXVIII) of 1939. The scheme of this Act envisaged a compulsory scaling down of debts and subsequent arrangements for the repayment of the adjusted amounts in manageable instalments.

Under the Deccan Agriculturists' Relief Act, 1879, the term "Agriculturist" meant not only genuine agriculturists of the cultivating class but also pseudo-agriculturists who merely owned land but did not cultivate it by themselves. As against this, the term "debtor" as defined in the Bombay Agricultural Debtors' Relief Act was more definite. Under this Act, the term "debtor" meant an indebted person who is a holder of land and who is cultivating land personally. Further the income of the debtor from sources other than agriculture should not exceed 33 per cent of his total annual income or Rs 500 whichever is greater. Income from land got cultivated by tenants is regarded as non-agricultural income under the Act.

The Act was amended in 1945 and again in 1947 with a view to consolidating the law for the relief of agricultural debtors and for remedying certain other defects which the working of the Act had brought to light. The Debt Adjustment Boards were dissolved and the administration of the Act was entrusted to civil courts. Subsequent minor amendments were made in 1948 and 1950.

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AGRICULTURAL
DEBTORS' RELIEF
ACT**

Individual debts exceeding Rs 15,000 were kept outside the purview of this Act. According to the provisions of clause (iv) of sub-section (2) of section 32, the rate of interest in case of awards should not exceed six per cent, per annum or such less rate as may be notified in that behalf by the State Government or the rate agreed upon between the parties when the debt was originally incurred or the rate allowed by the decree in respect of such debts, whichever is the lowest. Government fixed (in 1948-49) four per cent per annum as the rate of interest for purposes of awards made under section 32(2) of the Act. In case of awards passed in favour of Land Mortgage Banks under section 33, the Banks are entitled to recover the amount due to them from the debtor together with interest at such rate as the State Government may notify. Six per cent per annum was the rate fixed by Government for the purposes of awards made under section 33(3). However, this was raised to 7½ per cent in 1953-54 by a Government Notification, dated 12th October, 1953. The Act, together with the amendments, was made applicable to Kolhapur district with effect from 1st May, 1949, after its integration with the then Bombay State.

The number of applications received by the civil courts till 30th June, 1950, was 66,944. Of these, 694 applications were later withdrawn—26 by the debtors and 668 by the creditors. Only six applications could be disposed of during the first year. The speed was, however, increased in the years that followed as indicated in the table given below —

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AGRICULTURAL
DEBTORS' RELIEF
ACT.

TABLE No. 3.

STATEMENT SHOWING THE RESULTS ACHIEVED BY THE VARIOUS CIVIL COURTS IN THE KOLHAPUR DISTRICT DURING THE PERIOD FROM 1ST MAY 1949 TO 30TH JUNE 1955 IN REGARD TO BOMBAY AGRICULTURAL DEBTORS' RELIEF ACT, 1947*

Period	Number of applications disposed of				Amount involved in applications shown in column No. 2			Amount by which debts are reduced		Awards taken by Land Mortgage Banks	
	On preliminary petition	By adjusting debtors as insolvents.	By passing awards	For other reasons	On preliminary petition	By adjusting debtors as insolvents.	By passing awards	For other reasons	Amount by which debts are reduced	Number	Amount
1	2	3	4	5	6	7	8	9	10	11	12
May 1949-June 1950	0			2,849	Rs	Rs	Rs	Rs	Rs		Rs
July 1950-June 1951	1,013	14	1,556	9,285	5,417	7,702	6,69,976	17,10,973	326		
July 1951-June 1952	3,297	7	4,800	19,076	7,87,910	2,050	23,03,734	65,31,188	21,14,219	2	1,075
July 1952-June 1953	4,235	13	6,125	12,381	27,43,922	8,997	25,70,000	1,25,17,531	22,99,870	2	300
July 1953-June 1954	1,668	22	3,077	7,205	43,29,263	13,962	29,36,968	71,51,000	13,84,475		
July 1954-June 1955	485	9	1,356	1,486	25,39,040	1,791	12,27,129	55,53,254	10,26,004		
July 1955-June 1956	187	13	719	352	6,32,534	8,677	8,15,776	10,48,880	5,04,430		
Total	10,801	78	18,593	52,637	1,14,10,230	63,099	1,00,12,583	3,50,38,425	77,44,440	4	1,465
GRAND TOTAL			82,189				5,71,10,937				

* Explanations to some of the headings in the above table

Preliminary Issues.—Those are whether the person is a debtor within the meaning of the Act, and whether the amount of debt involved is less than Rs 15,000

Awards taken by Land Mortgage Banks.—In case the adjusted debt of a debtor exceeds half the value of his immovable property and his creditors agree to seal it down further and the debtor fails to pay the debts even then, the court will send a scheme to a local land mortgage bank embodying the terms of the award for its acceptance and payment to the creditors. The bank is entitled to recover the amount specified in the award from the adjusted debtor in such instalments as the court may fix

The table given above shows that the total number of applications disposed of by various civil courts since 1st May, 1949, to 30th June, 1956, was 82,189 and the total amount involved in these applications was Rs 5,71,10,937. During the same period debts were reduced by Rs 77,44,446.

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AGRICULTURAL
DEBTORS' RELIEF
ACT

Debt relief and money-lending legislation was viewed with alarm by private money-lenders. They took a gloomy view of their risks and hesitated in providing loan facilities to agriculturists. As a result some agriculturists found it difficult to secure credit facilities. Particularly affected were those debtors whose cases were either pending before the courts or adjusted by the awards of the courts according to the provisions of the Act. The very process of adjustment involved so many restrictions on the alienability of their property that no lending agencies were favourably disposed towards them. Meanwhile, they had to raise crops, and before that raise money for the crops.¹

Effects of debt relief and money lending legislation on the credit machinery.

Vacuum was thus created in the rural credit structure. Government took a serious view of the situation and instituted the system of crop or seasonal finance. The principal agencies which have been recognised for grant of crop or seasonal finance are the following —

CROP FINANCE

- (1) Co-operative Societies,
- (2) Revenue Department (Tagavi Loans),
- (3) Gram Depots,
- (4) Persons authorised under section 54 of the Bombay Agricultural Debtors' Relief Act, 1947.

As far as possible, crop or seasonal finance is advanced through co-operative societies to persons who are parties to the proceedings or awards under the Bombay Agricultural Debtors' Relief Act. Advances made through agencies other than co-operatives are not, therefore, very large. The advances are secured by crops grown by them. They are essentially short term in character and their chief object is to finance at reasonable rates of interest, agricultural operations connected with the raising of crops. Societies have been advised to keep a watch over the crops and to effect prompt recoveries. In spite of this provision, there have been defaults in many cases.

The following table shows the position as regards advances of crop or seasonal finance through the co-operative societies in Kolhapur district in the years 1949-50 to 1955-56 —

¹ Vide "All India Rural Credit Survey Committee Report, Volume II, 1954, page 124."

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Finance
CROP FINANCE

The table indicates that co-operative societies have not been able to meet fully the requirements of the agriculturists. The amount actually advanced always fell short of the amount applied for. The state of recoveries was unsatisfactory throughout as is evidenced by the increasing amounts of outstandings and overdues at the end of every year from 1949-50 to 1955-56. The table also reveals the fact that more and more people have begun to avail themselves of this kind of financial assistance. In 1949-50, for example, only 2,378 agriculturists had applied for crop finance and the amount advanced to them was Rs 1,76,161. As against this in 1955-56 as many as 12,540 had applied and they were assisted to the tune of Rs 9,98,868. This clearly indicates the increasingly greater role played by co-operative societies in matters of crop finance during recent years.

These consists of (1) Agricultural Co-operative Credit Societies, (2) Multi-purpose Societies, (3) Primary Land Mortgage Banks, (4) Non-agricultural Credit Societies and (5) District Central Co-operative Banks.

CO-OPERATIVE
SOCIETIES AND
BANKS

Any ten persons can apply for the registration of a rural society. The maximum strength of a society does not ordinarily exceed a thousand. The area of operation of a society is, as far as possible, restricted to a village. Hamlets and small villages for which separate societies are not feasible can be included in the jurisdiction of a society in the neighbouring village. Membership is open to every resident of that area, subject to the condition that he satisfies the requirements laid down in the bye-laws of the society. The liability of a member used to be generally speaking, unlimited.

Agricultural Co-
operative Credit
Societies
Constitution

The societies raise the necessary funds through (i) issue of shares, (ii) acceptance of fixed and savings deposits from their members and non-members, and (iii) loans from the Central Financing Agencies in the district. The last one, namely, loans from the Central Financing Agencies constitute the main source of funds. These loans are both short-term and medium-term loans and carry $4\frac{1}{2}$ per cent rate of interest per annum.

These societies provide short-term and intermediate-term finance to agriculturists. Most of the loans are granted mainly for productive purposes and seldom for non-productive ones. Usually they are granted for a period of less than a year and in a few cases for a longer period. Short-term loans are generally advanced for the purposes of seasonal agricultural requirements and current farm operations, whereas the medium term credit is granted for the purchase of oil engines and other implements, purchase of bullocks, digging of wells etc.

Nature of loans

The limit upto which a member can borrow is fixed at ten times the amount of shares standing at his credit in the society. Loans are given mostly on personal security of the borrower and

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Agricultural

Co-operative Credit
Societies.

Nature of loans

two members The society may also take mortgage of immovable property or crops as collateral security. The general practice is to give loans in cash. However, they are given in kind where the purpose of the loan permits and where there exists a suitable organization.

Rate of interest

The rate of interest charged by the societies varies according to their financial position and on the rate at which they borrow from other financial agencies. However, Government has helped societies to lower it by giving subsidies to meet their expenses.

Members.

Membership and
Working Capital.

In 1950-51 there were 384 societies in Kolhapur district with a membership of 39,089 and a working capital of Rs. 36,24,211. In 1955-56 there were 690 societies with a membership of 88,752 and a working capital of Rs. 1,44,57,034.

The following tables show the working of agricultural co-operative credit societies (limited and unlimited) in Kolhapur district for the years 1950-51 to 1955-56.—

TABLE No 5
OPERATIONS OF AGRICULTURAL CREDIT SOCIETIES (LIMITED)

Year 1	Total No of societies 2	Number of Members 3	Loans made during the year to individuals 4	Loans due at the end of the year by indivi- duals 5	Of which over- due 6	Loans held at the end of the year from	
						Provincial or Central Banks 7	Government 8
			Rs	Rs	Rs	Rs	Rs
1950-51	115	15,152	19,41,978	11,57,114	78,720	2,97,805	
1951-52	112	14,682	19,13,365	12,05,809	3,18,658	3,56,704	
1952-53	103	10,753	19,73,232	14,62,278	3,04,041	4,02,641	52
1953-54	104	15,290	20,58,612	18,42,066	3,78,805	7,02,205	
1954-55	104	18,483	19,65,205	20,78,148	7,11,577	9,26,056	3,725
1955-56	106	18,916	28,47,324	25,00,904	7,00,641	13,24,591	3,725

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TABLE No. 5—contd.

Year	Deposits held at the end of the year from			Share Capital paid up.	Reserve Fund.	Other Funds	Working Capital	Profits (+) or loss (—) for the year.	Most usual rate of interest	
	Members. 9	Non-members 10	Societies 11						On borrow- ings, 17	On lendings 18
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Per cent	Per cent
1950-51	6,32,483	32,783	13,291	5,47,263	15,340	21,281	15,00,156	151,098 —1,700	1 to 5	6½ to 9½
1951-52	5,90,675	41,778	1,182	6,29,002	61,377	52,689	17,30,307	1,39,471 —5,557	1 to 5	6½ to 9½
1952-53	6,00,538	72,030	3,968	7,04,559	1,22,035	78,139	20,80,471	1,50,722 —2,077	1 to 5	6½ to 9½
1953-54	4,09,101	1,40,338	4,818	4,22,003	1,40,451	61,741	22,84,357	1,42,247 —7,800	2 to 4	7½
1954-55	4,34,007	87,608	3,048	8,96,807	2,36,059	69,140	26,59,030	1,47,808 —9,910	2 to 5	6½ to 9½
1955-56	4,43,031	87,766	5,242	9,95,004	1,00,270	72,609	31,28,267	1,08,749 —2,747	2 to 5	6½ to 9½

TABLE No 6

OPERATIONS OF AGRICULTURAL CREDIT SOCIETIES (UNLIMITED)

Year	Total No of societies	Number of Members	Loans made during the year to individuals	Loans due at the end of the year by indivi- duals	Of which over due	Loans held at the end of the year from	
						Provincial or Central Bank	Government
1	2	3	4	5	6	7	8
			Rs	Rs	Rs	Rs	Rs
1950-51	384	30,089	33,04,421	27,22,476	2,86,143	17,82,561	194
1951-52	401	43,286	33,72,009	31,67,588	7,53,108	18,10,547	205
1952-53	390	45,327	39,41,275	38,86,535	10,02,714	21,93,530	673
1953-54	418	48,550	53,08,222	55,60,831	16,35,106	16,29,562	4,000
1954-55	448	54,488	65,77,832	74,08,936	24,63,541	50,87,880	64,200
1955-56	447	57,124	98,34,464	98,02,311	24,67,080	71,08,412	64,921

CHAPTER 7

Finance
Co OPERATIVE
SOCIETIES AND
BANKS
Agricultural
Co operative Credit
Societies
Members Member-
ship and Working
Capital

RECEIVED
 FROM
 THE
 OFFICE OF THE
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 BUREAU OF LANDS
 WASHINGTON, D. C.
 MAY 10 1906

TABLE No. 3 contd.

Year.	Deposits held at the end of the year from		Reserve fund.	Other funds.	Working capital.	Profit () or loss () for the year.	Amount paid out of income	
	Members.	Non-members.					On income.	On holdings.
1900 to 1901	0	10	11	11	10	10	17	10
1901 to 1902	0	10	11	11	10	10	17	10
1902 to 1903	0	10	11	11	10	10	17	10
1903 to 1904	0	10	11	11	10	10	17	10
1904 to 1905	0	10	11	11	10	10	17	10
1905 to 1906	0	10	11	11	10	10	17	10
1906 to 1907	0	10	11	11	10	10	17	10

These societies mark a further stage of evolution of agricultural credit societies. These societies are also essentially credit societies but their objects are wider in so far as they combine marketing of agricultural produce with the provision of short-term credit.

Organization of these societies was recommended in the joint report submitted in 1939 by the Registrar of Co-operative Societies and Shri V L Mehta. They further suggested that where market facilities are available, multi-purpose societies should be registered with the object of supplying normal cultivation needs of its members, who, in their turn were to execute an agreement binding themselves to bring all marketable produce for sale to the society.

A multi-purpose-society undertakes business of a more varied and responsible nature than an agricultural credit society. Besides supplying short-term and intermediate-term finance, it aims at supplying such agricultural requisites as seeds, manures, fodder and arranging for joint sale of members' produce.

Government has authorised the Registrar of Co-operative Societies to sanction loans at 4 per cent to a multi-purpose society undertaking construction of a godown for storing agricultural produce and other requisites. The amount of loans should not exceed two-thirds of the cost of construction, subject to a maximum of Rs 2,000. A loan exceeding this amount may be granted with the prior permission of Government. In the year 1957-58, two societies received Rs 15,000 as loans and Rs 5,000 as subsidies for construction of godowns. Realising the importance of efficient and trained staff, Government has undertaken to give grants to the newly started multi-purpose societies and to newly opened branches of the existing sales societies for meeting management expenses. Government contributed Rs 3,14,900 to 33 societies and 37 societies were given subsidies amounting to Rs 22,200 in 1957-58 for meeting managerial expenses.

The figures about the working of multi-purpose societies are included in the foregoing tables which show the working of agricultural co-operative credit societies.

Out of a total of 1,079 villages in the Kolhapur district as many as 825 villages were under the co-operative fold by June 1958 i.e. nearly 76 per cent of the villages were covered by the agricultural credit and multi-purpose societies. The total rural population of the district was 10,31,000 and the total membership of all the agricultural credit and multi-purpose societies was 1,06,000 as on 30th June 1958. Assuming that one member represents a family of five persons on an average, the total rural population under the co-operative fold came to 5,30,000. On percentage basis this works out to be 52 per cent.

CHAPTER 7.

Finance.
CO-OPERATIVE
SOCIETIES AND
BANKS
Primary Land
Mortgage Banks

Neither co-operative societies nor commercial banks can provide funds for the cultivator's long-term requirements such as purchase of implements, improvement of land, repayment of old debts contracted by him or by his ancestors. Co-operative societies, with their limited resources cannot afford to lock-up their funds for a long period. Moreover, long-term lending is a specialised business requiring the services of expert valuers of landed property. Land Mortgage Banks are specially organized and equipped to perform the essential function of providing long-term credit to the cultivator on the security of land

There was no land mortgage bank in the district till 1957. The need for having such a bank is, however, keenly felt and it is realised that the progress of co-operative movement will be further accelerated after its formation.

Non-Agricultural
Credit Societies

These are mostly urban societies whose members are traders, artisans, factory workers etc residing in towns. These societies include urban banks, salary earners' societies etc.

Constitution

The area of operation is restricted to a town or its part or even a department of any institution private or Government. Membership is open to all persons residing within the area of operation. The liability of members is limited. A person cannot be a member of more than one society without prior sanction of the Registrar or the Assistant Registrar.

Funds

Capital is raised by issuing shares, accepting deposits—current, savings and fixed—and by borrowing from the central financing agency. Borrowing from outside is limited to eight times the paid-up share capital plus the accumulated reserves and building fund *minus* the accumulated losses.

Functions

The main function of such societies is to advance loans to members either on personal security or on mortgage of property or on the security of valuables pledged. Cash credits are allowed and overdrafts sanctioned on any of these securities. These societies and more particularly the urban co-operative banks also carry on modern banking operations.

*Number,
Membership and
Working Capital*

In 1950-51 there were 43 societies in Kolhapur district with a membership of 21,661 and working capital of Rs 51,28,259. By 1955-56 the number of societies rose to 47, membership to 26,788 and working capital to Rs 86,87,646.

The following tables show the working of these societies during 1950-51 and 1955-56:—

TABLE No 7

OPERATIONS OF NON-AGRICULTURAL CREDIT SOCIETIES (LIMITED)

Year	Total No of Societies	Number of Members	Loans made during the year to Indi- viduals	Loans due at the end of the year by Individuals	Of which overdue	Loans held at the end of the year from	
						Provincial or (Central Bank) ^a	Government
1	2	3	4	5	6	7	8
			Rs	Rs	Rs	Rs	Rs
1950-51	43	21,661	1,01,07,901	39,27,563	5,08,841	1,79,800	
1951-52	43	23,346	84,54,467	35,19,108	6,80,511	1,01,376	
1952-53	44	22,985	95,48,184	43,40,587	10,66,549	19,266	
1953-54	46	26,241	1,06,12,744	46,03,335	9,99,896	36,482	
1954-55	46	26,053	91,24,404	44,80,945	10,87,287	38,356	
1955-56	47	26,788	1,41,27,582	48,21,072	11,07,889	11,771	

CHAPTER 7

Finance
CO-OPERATIVE
SOCIETIES AND
BANKS
Non Agricultural
Credit Societies
Number, Member
ship and
Working Capital

12
 11
 10
 9
 8
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 1

TABLE No. 7 contd.

Year,	Deposits held at the end of the year from			Share capital paid up,	Reserve fund,	Other funds,	Working capital	Profit (+) or loss (-) for the year,	Mont. rate of interest,	
	Members,	Non-Members,	Unclaimed,						On borrowings,	On Loans,
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	17	10
1950-51	30,31,794	0,00,000	....	2,31,403	3,00,144	9,61,463	51,99,350	1,77,302 1,375	Per cent. 1 to 3	Per cent. 1 to 9½
1951-52	30,16,500	3,67,005	....	2,00,770	3,97,179	3,33,730	10,80,603	1,93,407 604	12 to 2	0½
1952-53	37,40,300	9,00,740	1,43,437	0,01,504	0,01,310	1,71,005	73,03,607	1,06,633 3,140	1 to 1	5 to 0½
1953-54	32,87,000	91,67,150	10,600	0,00,342	6,13,575	1,30,401	70,97,404	1,09,000 964	3½	0 to 7½
1954-55	43,40,363	13,79,750	12,000	10,30,167	6,70,650	1,57,705	78,79,973	1,00,613 960	1 to 1	0 to 0½
1955-56	30,33,151	21,00,704	9,000	11,00,572	0,91,305	3,30,313	100,07,610	1,92,997 2,273	1 to 1	5 to 0½

TABLE No 8

OPERATIONS OF URBAN CO-OPERATIVE BANKS

Year	No of Societies	Number of Members	Loans made during the year to Individuals	Loans due at the end of the year by Individuals	Of which overdue	Loans held at the end of the year from	
						Provincial or Central Banks	Government
1	2	3	4	5	6	7	8
			Rs	Rs	Rs	Rs	Rs
1950-51	9	11,008	95,61,529	32,02,921	4,12,221	96,748	
1951-52	9	15,876	80,58,658	29,89,202	5,61,181	42,807	
1952-53	10	17,570	91,52,031	38,25,495	8,07,482	9,722	
1953-54	10	18,454	1,02,24,635	40,75,941	8,56,108		
1954-55	10	18,516	87,40,973	30,39,126	9,15,263		
1955-56	11	18,581	1,37,11,575	41,91,100	9,28,576		

CHAPTER 7

Finance
CO-OPERATIVE
SOCIETIES AND
BANKS
Non agricultural
Credit Societies
Number, Member
ship and Working
Capital

CHAPTER 7.

FINANCE.
CO-OPERATIVE
SOCIETIES AND
BANKS.
BANK OF
INDIA.
STATE BANK OF
INDIA.
CENTRAL BANK OF
INDIA.
RESERVE BANK OF
INDIA.
INDIAN OVERSEAS BANK.
INDIAN NATIONAL BANK.
INDIAN COMMERCIAL BANK.
INDIAN BANKING CORPORATION.
INDIAN BANKING CORPORATION.
INDIAN BANKING CORPORATION.

TABLE No. 8 contd

Year.	Deposits held at the end of the year from			Share capital paid up	Reserve Fund	Other Funds	Working Capital	Profit () or loss () for the year.	Mont. and rate of interest.		On loan logs.
	Members.	Non Members.	Stockholders						On borrow logs.	Per cent.	
	0	10	11	12	13	14	15	16	17	18	19
1080 61	Rs. 98,01,800	Rs. 6,67,824	Rs. . . .	Rs. 6,37,610	Rs. 96,160	Rs. 2,39,411	Rs. 11,03,075	Rs. 1,61,209	Per cent. 1 to 6	Per cent. 1 to 0 1/2	Per cent. 1 to 0 1/2
1081 62	97,00,220	3,46,005	. . .	6,25,005	3,30,360	2,01,270	12,01,716	1,71,010	1 to 0	1 to 0	1 to 0 1/2
1082 63	25,42,307	93,40,086	1,00,137	7,01,475	1,08,010	1,10,100	65,03,950	1,73,427	1 to 0	1 to 0	1 to 0 1/2
1083 64	30,37,050	24,20,710	17,110	7,01,116	1,11,510	3,01,471	61,31,213	1,84,077	1 to 0	1 to 0	1 to 0 1/2
1084 65	10,07,479	13,30,700	17,110	8,17,175	1,11,080	1,13,002	71,80,313	1,91,877	1 to 0	1 to 0	1 to 0 1/2
1085 66	30,30,802	34,61,300	. . .	8,80,316	6,00,807	1,88,810	70,75,883	1,83,708	1 to 0	1 to 0	1 to 0 1/2

This is an agency that draws surplus funds from private investors and passes them on to primary societies which cannot raise locally all the capital required by their members. Besides it also serves as a balancing centre accepting at a reasonable rate of interest the surplus funds of one society and transferring them to those who need them.

CHAPTER 7

Finance
CO-OPERATIVE
SOCIETIES AND
BANKS
District Central
Co-operative Bank

The liability of members is limited. Strictly from a theoretical point of view, such a bank ought to be a federation of primary co-operative societies. This has, however, been modified to admit private investors, who can help the movement by their contributions but cannot be members of primary societies on account of their unlimited liability.

Constitution

The funds consist of (1) share capital, (2) reserve and other funds, (3) deposits—current, savings and fixed—from societies and the general public and (4) loans or overdrafts from banks.

Funds

Share capital and reserve funds constitute a major portion of the owned capital. As the banks are based on limited liability they raise initial capital by floating shares, generally fully paid up on allotment. It is binding on societies and individuals who borrow from the central bank to be members by purchasing shares, sometimes in proportion to their borrowings.

A major portion of the working capital of the bank is derived from deposits—current, savings and fixed. It is also permitted, subject to certain restrictions, to accept deposits from local bodies, to supplement the resources obtained by means of deposits. The central bank can raise loans from the apex bank.

The Central Co-operative Bank of the district had availed itself of an additional source of funds namely, the capital raised by floating debentures. It raised Rs 97,500 by way of debentures in the former Kolhapur State in the year 1945-46. The debentures carried an interest of 3 per cent per annum and the principal and interest thereon was guaranteed by the ex-Kolhapur State. These have, however, been duly redeemed by the Bank in the year 1956.

The main function of the central bank is to finance primary societies within the area of operation. Societies are financed on the basis of the detailed statements of normal credits of members prepared by them. The statement shows, among other things, the deposits of each member with the society, the value of lands held and other details giving a comprehensive picture of his economic position. The upper limit to the loan to be granted to each individual is fixed by the central bank on the basis of this statement. Provision of nominal membership is made in bye-laws, to enable the central bank to provide finance to members of primary societies, other than urban banks and sales societies, against the security of agricultural produce and other valuables.

Functions

CHAPTER 7.

In places where multi-purpose societies or sale societies cannot be organized, the district central bank may undertake to make arrangements for the sale of agricultural produce, particularly of those who would come within the purview of the Bombay Agricultural Debtors' Relief Act, and who are allowed to become nominal members.

FINANCE
CO-OPERATIVE
SOCIETIES AND
BANKS.
District Central
Co-operative Bank
F. 10/1/35.

History.

The history of the development of the central financing agency in the district is a chequered one. Prior to the merger of the Kolhapur State with the Bombay State there were two small central financing agencies in the district, one each at Ichalkaranji and Kagal, in addition to the Kolhapur State Co-operative Bank. At the time of the merger, there were about 600 co-operative societies in the district, of which agricultural co-operatives alone numbered 548. The resources of the central financing agencies were very meagre and they mostly catered to the needs of their individual members instead of attempting the development of their affiliated primaries. Even the Kolhapur State Co-operative Bank could finance only 144 agricultural co-operatives in the district and that too inadequately. Besides the arrangements for supervision and inspection were totally unsatisfactory. Hence, bulk of the progressive agriculturists of the district, who were mostly sugarcane growers, as also their 'Phads' (groups) were being financed by commission agents in the Shanapuri market.

Following the merger the Bombay Agricultural Debtors' Relief Act and the Bombay Money-lenders' Act were made applicable to the Kolhapur district. As a result of this the commission agents considerably curtailed their lendings and credit facilities to the agriculturists in the district. Due to this, the necessity for a well-organised central financing agency for developing and financing the co-operatives especially agricultural, was felt. The weak central financing agencies were therefore, converted into Urban Co-operative Banks and the Kolhapur State Co-operative Bank was converted into a District Central Co-operative Bank. But, even the latter did not have enough resources to adequately cater to the needs of all the co-operatives in the district. It had a share capital of Rs. 1,60,000 and its reserves amounted to Rs. 21,000. Its deposits were to the extent of Rs. 10,00,000, while its working capital, inclusive of a loan of Rs. 5,00,000 from the Kolhapur Darbar, amounted to Rs. 17,91,000. As against the estimated requirements of about Rs. 1,00,00,000 its lendings to co-operatives were less than Rs. 6,00,000. It was, therefore, decided after discussions among the Registrar, the Apex Bank and the District Central Bank to restrict the area of operations of the Central Bank to four talukas, till it strengthened itself, both financially and administratively and to entrust the remaining seven talukas to the Bombay State Co-operative Bank. To discharge its responsibility, the State Co-operative Bank had to open six branches in the district during the period 1950 to 1955 namely at Laxmipuri-Kolhapur, Shahu-puri-Kolhapur, Gandhing-laj-Murgud, Gargoti and Ajra. Under the States' Reorganisation

Act, 1956, the Chandgad taluka of the Belgaum district in Mysore State was added to the Kolhapur district and one more branch of the State Co-operative Bank was opened at Chandgad early in 1957. From an humble beginning of advancing loans to the tune of Rs 18 lakhs only, in the year 1951, the bank in the year 1958 advanced loans amounting to Rs 153 lakhs—a phenomenal rise of eight times in the advances of the Bank.

CHAPTER 7

—
Finance
CO-OPERATIVE
SOCIETIES AND
BANKS
District Central
Co-operative Bank
History

The State Co-operative Bank played a very leading part in the rehabilitation and reorganisation of the co-operative movement in the district. In particular, its role as the central financing agency catering to the credit needs of the agricultural and marketing co-operatives of the district was noteworthy. The following table (No 9) shows the extent of finance made available by the bank, a large portion of which was advanced to agricultural and marketing co-operatives —

Bombay State
Co-operative
Bank

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Finance
CO-OPERATIVE
SOCIETIES AND
BANKS
Bombay State
Co operative
Bank

TABLE No 9
OPERATIONS OF THE BOMBAY STATE CO-OPERATIVE BANK, LTD, IN KOLHAPUR DISTRICT

Year	Loans advanced during the year to				Loans repaid during the year by				Normal rate of interest on	
	Individuals		Banks and Societies		Individuals		Bank and Societies		Borrowings	Lendings
	Number	Amount	Number	Amount	Number	Amount	Number	Amount		
1	2	3	4	5	6	7	8	9	10	11
1951-55	103	Rs 13,533	302	Rs 1,10,46,174	103	Rs 4,840	302	Rs 96,56,129	3 per cent p a	1½ per cent, p a
1955-50	103	36,211	302	1,88,06,802	103	18,915	302	1,65,20,301	3 per cent p a	1½ per cent p a
1950-57	148	52,791	330	2,87,17,852	148	32,910	330	2,53,31,963	3 per cent p a	4½ per cent p a
1957-58	180	61,157	335	2,92,57,313	180	63,714	335	2,76,14,997	3 per cent p a	1 per cent p a

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Finance
CO-OPERATIVE
SOCIETIES AND
BANKS
Bombay State
Co-operative Bank

The loans were given both in cash and in kind (manures, oil, etc). Recoveries were also effected in cash and through the sale of jaggery. While the finance granted to agricultural co-operatives has helped them to meet the requirements of their members for raising of crops and also to improve their methods and standards of cultivation, the finance granted to the marketing co-operatives has helped them to secure the manurial and other agricultural requisites and to sell their produce. It may be observed that as a result mainly of the attempts that have been made for linking credit with marketing nearly 80 per cent of the members' produce is marketed through the co-operative marketing agencies. The State Co-operative Bank has achieved a fair measure of success in implementing the crop loan system in the sugarcane growing areas of the district. The Bank has also assisted the members of co-operatives in constructing minor irrigation projects, ensuring permanent and adequate water supply.

In accordance with the approved policy of reorganisation and setting up of one central financing agency for each of the districts in the whole of the Bombay State, it was also decided earlier that the State Co-operative Bank should in course of time withdraw from the district in two or three stages, as and when the District Central Bank developed itself. The Kolhapur District Central Co-operative Bank was re-organised and strengthened in 1958. Its nominated Board, however, decided, in view of the Bank's resources, to take over all co-operative business other than the financing of the three sugar co-operatives, the District Purchase and Sale Union, 10 agricultural societies in Kagal taluka and co-operative societies in Radhanagar taluka. The State Co-operative Bank accordingly closed six of its branches in the district with effect from 1st February 1959 and handed over the business to the District Central Co-operative Bank. Only one branch of Laxmipuri in Kolhapur city of the State Co-operative Bank is now functioning.

The Bank was established during the year 1938. In the first year of its working it had a total membership of 44 consisting of 17 societies and 27 individuals.

District Central
Co-operative Bank
A Further Analysis

In 1950-51, the Kolhapur District Central Co-operative Bank had a membership of 1,276 individuals and 322 societies and banks and a working capital of Rs 30,10,526. It had in 1955-56 a membership of 2,904 and a working capital of Rs 35,68,918.

*Membership and
Working Capital*

The following table shows the working of the bank for the years 1950-51 to 1955-56 —

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Finance
CO-OPERATIVE
SOCIETIES AND
BANKS
Kolhapur District
Central
Co-operative Bank,
Membership and
Working Capital

TABLE NO. 10—CONTD

Year	Loans and Deposits from			Share Capital paid up	Reserve Fund	Other Fund	Working Capital	Profit (+) or loss (-) for the year	Average balance of deposits
	Co-operative Banks	Primary Societies	Individuals and other sources						
1	16	17	18	19	20	21	22	23	24
	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Percent	Percent
1950-51	8,78,763	7,01,799	*G & D 5,97,500 5,53,264	2,37,355	22,101	17,244	30,10,526	21.111	7 to 10
1951-52	3,83,902	7,46,645	*G & D 5,97,500 4,38,586	2,59,555	27,805	21,781	24,73,716	15.721	1 to 3
1952-53	2,55,296	14,84,405	*G & D 4,97,500 4,42,838	2,81,110	31,906	23,801	30,29,481	-12.685	1 to 2
1953-54	3,98,096	14,33,500	*G & D 3,97,500 7,92,171	3,07,230	35,430	25,515	34,92,593	-18.276	2 to 5
1954-55	2,98,335	15,47,504	*G & D 2,97,500 10,16,959	3,31,390	40,116	28,279	35,63,125	-16.972 -1,775	1
1955-56	2,68,582	13,39,224	*G & D 1,47,500 10,02,040	3,51,215	44,176	29,282	34,13,616	-18.636	2

*Letter G denotes Loans from Government and letter D denotes Debentures

CHAPTER 7. With the take-over of business from the Bombay State Co-operative Bank Ltd. in the beginning of the year 1953 there has been a considerable expansion in the business of the Kolhapur District Central Co-operative Bank Ltd. Prior to this it operated only in four talukas of the Kolhapur district through its branches at Hathnangale, Ichalkaranji, Jaysingpur and Malkapur.

Small Savings Banks.—One of the most important State agencies for mobilisation of savings in the rural sector of our economy is the Postal Savings Bank. These banks are particularly suited to collection of savings in rural areas where banking facilities are not available. As agencies of the Government, they enjoy the confidence of the public which is very valuable in areas where banking habits are not fully developed. The savings bank activity being one of the many functions of the post offices, it can be carried on economically which is not possible in the case of other banking institutions.

There were 26 post offices in the district doing savings bank work in 1954-55. This figure includes a head office at Kolhapur and branch and sub-post offices. The total amount of bank balances in 1954-55 stood at Rs. 73,45,973. The figure for the year 1956-57 stood at Rs. 1,09,23,316. The increase clearly indicates an expansion of savings activity.

Any citizen who has an amount of Rs. 2 can open a post office savings bank account at any post office which does savings bank work. The maximum limit of investment is Rs. 15,000 for an individual and Rs. 30,000 for a joint account of two individuals. All local authorities and co-operative societies and non-profit making institutions can also open accounts with these banks which are called public accounts. For opening a public account there are no limits to the size of deposits which can be banked.

Interest on individual and joint accounts is allowed at the rate of $2\frac{1}{2}$ per cent. for the first Rs. 10,000 and at 2 per cent. on the balance in excess of Rs. 10,000. On public accounts interest is allowed at 2 per cent. (Interest is calculated for each calendar month). The interest earned on these investments is free of income-tax, super-tax and corporation-tax.

The National Savings Scheme.—In advanced countries of the West mobilisation of small savings is carried on as a mass movement by the State for the last 75 years. The beginning of Government mobilisation of small savings in India could be traced to World War I (1914-18) when the then Government issued postal cash certificates of 5 years', 7 years' and 10 years' duration. They were sold at a discount and repaid at par after the completion of the maturity period. They were discontinued a few years after the War.

During World War II (1939-43), such certificates were again introduced and even after the War they have been continued in a more intensive form because small savings from a large number of people can become a substantial item in the capital resources that are required for carrying out the Nation's Five-Year Plan.

CHAPTER 7.
 Finance
 CO-OPERATIVE
 SOCIETIES AND
 BANKS
 The National
 Savings Schemes.

The following categories of investments have been classified as Small Savings Investment since 1957 —

(1) Twelve-Year National Plan Savings Certificates issued in denominations of a minimum of Rs 5 and a maximum of Rs 5000 and yielding simple interest of 5.41 per cent or compound interest of 4.25 per cent

(2) Ten-Year Treasury Savings Deposit Certificates issued in denomination of Rs 50 and Multiples of Rs 50 and yielding interest of 4 per cent per annum which is paid every year

(3) Fifteen-Year Annuity Certificates whereby accumulated savings can be invested as a lump sum and received back in monthly instalments for a period of 15 years the rate of interest being about 4½ per month compound

Total subscriptions received to the Treasury Savings Deposit Certificates since the inception of the scheme in 1951 till March 1958 at the Kolhapur branch of the State Bank of India, Treasury and Sub-treasuries in the district amounted to Rs 19,33,200 and the total amount refunded before maturity till January 1957 amounted to Rs 42,000

Rupees 14,000 were invested in the 15 years annuity certificates during the period 1952 to 1957 in the district of Kolhapur

The figures of actual gross and net collections in small savings in the district for the period from April 1957, to February 1958, were Rs 53,05,000 and Rs 11,31,000 respectively. They were exclusive of investments in post office savings banks

With the nationalisation of life insurance business, the Life Insurance Corporation of India became the foremost and the largest single agency doing life insurance business in India. The corporation was constituted by passing the Life Insurance Corporation Act of 1956 and was officially established on 1st September, 1956, by the Government of India. From this date, all Indian insurers and provident societies as also all foreign insurers ceased to carry on life insurance business anywhere in India. However, general insurance which includes fire, marine, accident and other insurance business is kept open to private enterprise. Most of the former insurance companies and societies which used to transact all insurance business including life, have now switched over

AGENCIES DOING
 INSURANCE
 BUSINESS

CHAPTER 7

entirely to general insurance business Others which had life insurance as their main business have ceased to exist consequent upon the nationalisation of life insurance business

Finance.

AGENCIES DOING
INSURANCE
BUSINESS

Working of the
Life Insurance
Corporation in the
District

Under the new organisational and administrative set-up of the corporation, Kolhapur district is placed under the territorial jurisdiction of Satara Division of the Western Zone together with the districts of North Satara, South Satara, Sholapur, Ratnagiri and Osmanabad. The corporation has its only branch-office in the district at Kolhapur and it covers the territory of Kolhapur and Ratnagiri districts. The total business proposed and completed during September 1st, 1956 to August 31st, 1957, amounted to Rs 80,73,800 and Rs 52,69,750 respectively

JOINT STOCK
BANKS

The following are the places in the district having banking offices (other than co-operative Banks) Gadhinglaj, Ichalkaranji, Jaysingpur, Kolhapur and Kurundwad The table below gives the names of banks having offices in each of the above places —

TABLE No 11

KOLHAPUR DISTRICT—BANKING OFFICES (OTHER THAN
CO-OPERATIVE) IN 1956

Names of Places	Names of Banks having offices	Nature of the office
Gadhinglaj	The Belgaum Bank Ltd	Branch office
Ichalkaranji	The Sangli Bank Ltd	Do
	The New Citizen Bank of India Ltd	Do
Jaysingpur	The Ratnakar Bank Ltd	Do
	The Belgaum Bank Ltd	Do
Kolhapur	The New Citizen Bank of India Ltd	Do
	The Commercial Bank Ltd	Registered office.
	The Bank of Maharashtra Ltd	Branch office
	The United Commercial Bank Ltd	Do
	The State Bank of India Ltd	Do
	The Canara Industrial and Banking Syndicate	Do
	The United Western Bank Ltd	Do
	The Central Bank of India Ltd	Pay office
	The Ratnakar Bank Ltd	Registered office
	The Sangli Bank Ltd	Branch office
Kurundwad	The Ganesh Bank of Kurundwad	Registered office

It would be seen from the above table that only three banks viz, The Commercial Bank Ltd, The Ratnakar Bank Ltd and The Ganesh Bank of Kurundwad Ltd, have their registered offices in the district. The rest have them outside the district. These include the branch-office of the State Bank of India at Kolhapur.

The first bank that was established in Kolhapur district in 1913 was an urban co-operative Bank viz, the Kolhapur Urban Co-operative Society (now known as the Kolhapur Urban Co-operative Bank Ltd). Among the banks having their registered offices in the district the first one viz, the Ganesh Bank of Kurundwad Ltd was established in 1920. The other two viz, the Commercial Bank and the Ratnakar Bank Ltd, were registered in 1936 and 1943 respectively. Mention may also be made of the Bank of Kolhapur, which was registered in the year 1926. The total deposits and the total loans and advances of the bank amounted to Rs 90,54,000 and Rs 68,21,000 respectively in the year 1951. The bank was subsequently closed down. There were other banks also which had their registered offices in the district, but most of them either went into liquidation or merged with other banks. Thus, there were eight banks in the city of Kolhapur as recorded in "Social Survey of Kolhapur city Volume II".¹

Operations of the Joint Stock Bank—The main business of these banks is to attract deposits—current, fixed and savings and to make available the requisite finance to their clientele. In all, there are eleven commercial banks operating in the district since 1957. They finance the storage and movement of agricultural produce in general and jaggery, the main agricultural product of a high quality, in particular. They also provide finance to various industries of the district such as textile mills, sugar mills, oil mills, engineering concerns etc against pledge or hypothecation of liquid assets. Their insistence on tangible securities which are easily realisable is in tune with the common practice of banks as regards their advances. They are not so much concerned with the use of funds they lend as with the prospects of their repayment and the margin of profit. Their profits are mainly derived from the differences between the cost of their borrowings and the income from their advances. The Kolhapur branch of the former Imperial Bank of India which was opened in 1952 was taken over by the State Bank of India when the latter came to be established in 1955. This branch undertakes all commercial banking transactions. As an agent of the Reserve Bank of India, the branch conducts Government cash work, provides remittance facilities to banks, extends exchange and remittance facilities to the public and pays, receives, collects and remits money and securities on

¹ "Social Survey of Kolhapur City—Volume II", Shri N. V. Sovani, 1951

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Government account Kolhapur is one of the centres at which a "Pilot" scheme for the provision of credit to small scale industries is being worked by the State Bank of India in collaboration with the State Financial Corporation, Government authorities and co-operative banks The object of the scheme is to enable a small industrial unit to obtain its entire credit requirements expeditiously by approaching one of the local agencies participating in the scheme

The following tables giving statistical information regarding the operations of various joint stock banking offices in the district include also the figures of the branch-office of the State Bank of India at Kolhapur —

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TABLE No 12

OWNERSHIP OF DEPOSITS WITH THE BANKS IN KOLHAPUR DISTRICT FOR THE YEAR 1955-56

Demand Deposits													
Deposits of	Rs 10,000 and above		Between Rs 5,000 and Rs 10,000		Between Rs 1,000 and Rs 5,000		Between Rs 1,000 and Rs 500		Below Rs 500		Total		
	No	Amounts	No	Amounts	No	Amounts	No	Amounts	No	Amounts	No	Amounts	
		Rs		Rs		Rs		Rs		Rs		Rs	
I Manufacturing concerns	12	10,66,078			20	46,928	5	3,342	31	3,497	68	11,19,845	
II Trading concerns	55	12,12,158	77	4,81,128	252	6,41,622	312	1,56,047	4,456	1,49,201	5,152	26,43,156	
III Personal	11	5,88,393	42	2,24,745	134	3,00,089	127	1,08,104	1,166	96,051	1,500	13,17,742	
IV Others	24	10,84,503	18	1,28,870	30	75,053	24	15,070	1,404	41,720	1,500	13,45,915	
Total	122	30,51,222	137	8,37,743	436	10,63,692	468	2,83,523	7,057	2,90,478	8,220	61,26,058	

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OWNERSHIP OF DEPOSITS WITH THE BANKS IN KOLHAPUR
DISTRICT FOR THE YEAR 1955-56

Deposits of	Savings Deposits			
	Rs. 500 and above		Less than Rs 500	
	Number	Amounts	Number	Amounts
I. Business	115	Rs 2,88,331	615	Rs. 53,397
II Personal	1,645	34,34,178	8,498	5,65,583
III Others	48	2,70,436	49	2,598
Total	1,808	40,01,945	9,162	6,21,578

TABLE No 14,

OWNERSHIP OF DEPOSITS WITH THE BANKS IN KOLHAPUR DISTRICT FOR THE YEAR 1955-56

Deposits of	Time Deposits										Total	
	Rs 10,000 and above		Between Rs 5,000 and Rs 10,000		Between Rs 1,000 and Rs 5,000		Below Rs 500		Total			
	No	Amounts	No	Amounts	No	Amounts	No	Amounts	No	Amounts		
		Rs		Rs		Rs		Rs		Rs		
I Business	39	14,77,700	31	1,84,114	108	2,62,213	51	13,696	51	11,616	280	19,49,339
II Personal	68	10,27,926	119	5,93,988	513	11,42,210	133	65,742	310	40,070	1,173	28,69,936
III Others	14	4,61,308	2	14,000	18	42,607	8	4,350	705	1,17,776	717	6,40,041
Total	121	29,66,934	152	7,92,102	639	14,47,030	102	83,788	1,096	1,69,462	2,200	54,50,316

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TABLE No. 15.

ANALYSIS OF ADVANCES OF BANKS IN KOLHAPUR DISTRICT
ACCORDING TO PURPOSE FOR THE YEAR 1955-56.

	No. of Accounts.	Amounts. Rs.	Percentage to total advances. Per cent.
I. Industry	39	4,40,265	6.15
II. Commerce	1,445	49,72,616	68.47
III. Agriculture	45	76,272	1.03
IV. Personal and Professional	3,371	15,77,312	22.64
V. All others	16	91,579	1.28
Total	4,913	71,57,462	100.00

TABLE No. 16.

ANALYSIS OF ADVANCES OF BANKS IN KOLHAPUR DISTRICT
ACCORDING TO SECURITY FOR THE YEAR 1955-56.

	No. of Accounts.	Amount. Rs.	Percentage to total advances. Per cent.
I. Secured Advances—			
1. Government and Trustee securities.	93	2,45,979	3.44
2. Shares of Joint-Stock companies etc.	19	1,97,369	1.59
3. Gold and Silver Bullion, Gold and Silver ornaments	3,517	17,59,732	25.61
4. Merchandise—			
(a) Agricultural commodities	31	1,25,263	1.75
(b) Non-agricultural commodities.	84	8,75,699	12.23
5. Real Estate—			
(a) Agricultural land	37	22,106	.31
(b) Other properties	117	6,66,520	9.31
6. Fixed Deposits	214	6,24,976	8.77
7. Other secured advances	123	7,13,024	9.97
Total	4,253	51,81,559	72.39
II. Other Unsecured Advances	660	19,75,953	27.61
Total of I and II	4,913	71,57,462	100.00

According to the Agent of the Kolhapur Branch of the State Bank of India, the banking facilities and availability of credit resources in the district may be considered adequate.

State aid to Agriculture—The Government has actively helped and encouraged the organisation of co-operative societies with a view to making available to the agricultural population sources of credit other than the money-lenders. With the same object Government has been granting *Tagar* loans to agriculturists to meet their credit requirements. The Land Improvement Loans Act of 1883 and the Agriculturists' Loans Act of 1884, were enacted to enable Government to grant such loans. The former is broadly concerned with long-term finance and the latter with short-term accommodation.

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(1) Loans under the Land Improvement Loans Act, 1883

Loans under this Act are granted to cultivators for works of improvement on land, as for example (a) construction of wells and tanks, (b) drainage, reclamation from rivers, protection from floods or from erosion, (c) clearance, enclosure or permanent improvement for agricultural purposes, etc.

The Collector (upto Rs 7,500), Prant Officer (upto Rs 2,500) and Mamlatdar or Mahalkari (upto Rs 1,000) are the authorities specified in the Bombay Land Improvement Loans Rules, 1916, who may grant loans and exercise functions of a Collector under the Act.

(2) Loans under the Agriculturists' Loans Act of 1884

Under this Act, loans may be granted to holders of arable lands for purchase of seed, fodder, cattle, agricultural stock, implements, rebuilding houses destroyed by any calamity.

(b) maintenance of the cultivators while engaged in sowing and tilling their lands prior to the next crop, etc.

The authorities empowered to grant loans under this Act are the Collector, the Prant Officer, the Mamlatdars (specially selected by Collector) and the Mamlatdars or Mahalkaris and the maximum amount per loan which each of them is authorised to grant is Rs 2,500, 1,000, 500 and 200 respectively.

The rate of interest charged in Kolhapur district is $5\frac{1}{2}$ per cent for loans granted under these two Acts. Rigid emphasis is laid on the value and nature of the security which may be accepted against loans. The security generally accepted is immovable property (land) whose value generally is approximately three times the amount of loan. Movable property is rarely accepted as security. Personal security may be accepted, even that of one person provided his solvency is certain. The security of immovable property is almost invariably demanded in case of loans of big amounts.

Tagar advances given in the district under various Acts and schemes were Rs 2,19,400 in 1950-51, Rs 4,57,309 in 1951-52 and Rs 15,39,163 in 1953-54. The bulk of the advances were

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granted for different land improvement schemes and well-digging and other irrigation projects. The figures of recoveries were Rs 2,53,439 and Rs 4,57,436 in 1952-53 and 1953-54 respectively. In 1956-57, the amount of *tagar* loans sanctioned was Rs 4,64,953, bulk of which was given for land improvement schemes and various irrigation projects. The rate of interest charged was $5\frac{1}{2}$ per cent for loans under both the Acts. The loans were sanctioned on the security of immovable property (land) whose value was not to be less than three times the amount of loan. That is, the ratio of the value of the security to the loan was 3.1.

The duration of the advances indicates that bulk of them represented loans for intermediate and long-term periods. The chief reasons for rejection of application were the lack of security or adequate security and old dues to Government.

II Financial
assistance to
Industry.

II Financial assistance to Industry—Financial assistance to industries is given under the Bombay State-Aid to Small-Scale and Cottage Industries Rules, 1935, as amended upto 20th January, 1956. Loans are granted by the Department of Industries for the following purposes—construction of buildings, godowns, warehouses, wells, tanks, etc., and for purchase of land for these purposes; purchase and erection of machinery and plant. purchase of raw materials; working capital and finishing.

The Government of Bombay introduced some amendments to the State-Aid to Industries Rules, 1935 in 1955 with a view to bringing them in line with the liberalised policy adopted by the Government of India to encourage development of small-scale and cottage industries. The Central Government has placed Rs 10 lakhs at the disposal of the Government of Bombay for the grant of loans to small-scale and cottage industries on slightly more liberal terms.

Loans up to Rs 75,000 and in exceptional cases even up to Rs. 1 lakh can now be granted by the Department of Industries to an individual concern.

The rate of interest is brought down to 5 per cent compound interest per annum with a penalty of half per cent for arrears in payment of instalments of interest and capital. As a result of further liberalisation of the rules in January 1956, the rate of interest on loans not exceeding Rs 50,000 was brought down from 5 per cent to 3 per cent. per annum.

Loans are advanced to the extent of 75 per cent. of the value of the security offered instead of 50 per cent as formerly provided and they can be given against raw materials, goods in process and stock-in-trade in addition to immovable properties. Loans can also be given against the personal security of persons other than the borrower. The period of repayment has been increased to a maximum of ten years.

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Nine industrial units in Kolhapur district were granted loans totalling Rs 1,97,600 under the State-Aid to Small-Scale and Cottage Industries Rules, 1935, during the period January, 1955 to February, 1958. Of this the biggest slice was received by four units of the textile industry which among them received in aggregate Rs 1,25,000 during that period for working capital. The rate of interest charged was three per cent in all cases and the loans were for a duration of seven years and repayable by annual instalments. Three Engineering concerns were granted a total amount of Rs 64,000 during the same period. Of this, Rs 37,000 were given for purchase of machinery and Rs 27,000 for working capital. The duration of these loans was 10 years and they were to be repaid by annual instalments. The rate of interest charged was three per cent. The other two loans of Rs 5,000 and Rs 3,000 each went to two industrial concerns manufacturing respectively the stainless-steel articles and chemicals. These were granted for the purpose of working capital and carried a rate of interest of three per cent. They were repayable in seven and five years respectively in annual instalments.

Financial assistance to cottage and village industries is granted under the following four schemes administered by the Co-operative Department.

1 Scheme for grant of loans and subsidies to *bona fide* craftsmen and their co-operative societies for purchase of tools and equipment and for working capital.

This scheme has been in operation since 1941 in one form or another. Under the latest version of this scheme, financial assistance upto Rs 2,000 (Rs 1,000 for tools and Rs 1,000 for working capital) can be granted to each artisan. In the case of a trained artisan, 25 per cent of the amount sanctioned for tools and equipment can be treated as subsidy. The remaining amount for tools and equipment and that for working capital is to be treated as loan bearing interest at 4½ per cent and repayable in five years in equal monthly instalments. The securities to be furnished may be either one or two personal sureties or the mortgage of immovable property.

Co-operative Societies having at least one-third of their members as *bona-fide* craftsmen or persons following cottage industries can be granted financial assistance upto Rs 5,000 for the purchase of tools and equipment. Of this amount, upto 50 per cent can be treated as subsidy and the remaining portion as loan carrying interest at the rate of 4½ per cent. As regards loans for working capital, the Joint Registrar for Industrial Co-operatives and Village Industries has been empowered to give a marginal Government guarantee of 30 per cent for a credit upto Rs 15,000 to be raised by each society from the central financing agencies.

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Industry

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Loans up to Rs 75,000 and in exceptional cases even up to Rs 1 lakh can now be granted by the Department of Industries to an individual concern.

The rate of interest is brought down to 5 per cent. compound interest per annum with a penalty of half per cent. for arrears in payment of instalments of interest and capital. As a result of further liberalisation of the rules in January 1956, the rate of interest on loans not exceeding Rs 50,000 was brought down from 5 per cent to 3 per cent per annum.

Loans are advanced to the extent of 75 per cent of the value of the security offered instead of 50 per cent as formerly provided and they can be given against raw materials, goods in process and stock-in-trade in addition to immovable properties. Loans can also be given against the personal security of persons other than the borrower. The period of repayment has been increased to a maximum of ten years.

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Financial assistance to cottage and village industries is granted under the following four schemes administered by the Co-operative Department.

1 Scheme for grant of loans and subsidies to *bona fide* craftsmen and their co-operative societies for purchase of tools and equipment and for working capital.

This scheme has been in operation since 1941 in one form or another. Under the latest version of this scheme, financial assistance upto Rs 2,000 (Rs 1,000 for tools and Rs 1,000 for working capital) can be granted to each artisan. In the case of a trained artisan, 25 per cent of the amount sanctioned for tools and equipment can be treated as subsidy. The remaining amount for tools and equipment and that for working capital is to be treated as loan bearing interest at $4\frac{1}{2}$ per cent and repayable in five years in equal monthly instalments. The securities to be furnished may be either one or two personal sureties or the mortgage of immovable property.

Co-operative Societies having at least one-third of their members as *bona-fide* craftsmen or persons following cottage industries can be granted financial assistance upto Rs 5,000 for the purchase of tools and equipment. Of this amount, upto 50 per cent can be treated as subsidy and the remaining portion as loan carrying interest at the rate of $4\frac{1}{2}$ per cent. As regards loans for working capital, the Joint Registrar for Industrial Co-operatives and Village Industries has been empowered to give a marginal Government guarantee of 30 per cent for a credit upto Rs 15,000 to be raised by each society from the central financing agencies.

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2 Scheme for grant of loans and subsidies to Backward Class artisans for purchase of tools, appliances, etc. (1) Financial assistance upto Rs 2,000 in each case can be granted to backward class artisans for the purchase of tools and equipment and for working capital on terms and conditions similar to those obtaining in respect of loans and subsidies to *bona-fide* craftsmen. The only modifications are firstly that if the backward class artisan has received training at one of the peripatetic schools of this Department or in a technical institution recognised by Government, the entire amount of financial assistance is free of interest and secondly, in the case of artisans who have not received such training, 50 per cent of the amount is free of interest and the remaining 50 per cent will carry interest at the rate of $4\frac{1}{2}$ per cent

(11) Industrial Co-operative Societies of backward class artisans are also eligible for the grant of loans and subsidies as in the case of other industrial co-operative societies. Exemption from interest in the case of a co-operative society is only given when at least 50 per cent of its members have received training in the peripatetic schools maintained by this Department or in technical institutions recognised by Government.

3 Under this scheme financial assistance in the form of subsidies and loans can be granted to educated persons who have studied upto Secondary School Certificate Examination or passed the Regional Language Final Examination and who are unemployed as well as to educated persons who are already engaged in some business, industry or trade. Assistance upto Rs 3,000 in each case is offered to enable such persons to set up some cottage industry, business or trade or to expand their activities. A sum upto 25 per cent of the total financial assistance can be treated as subsidy in deserving cases only and the remaining amount is treated as a loan carrying interest at $4\frac{1}{2}$ per cent and repayable in five years in equal monthly instalments. Security in the form of one or two personal sureties or the mortgage of immovable property is insisted upon

4 Scheme for grant of Huskell or Nutan Ghanis on loan-cum-subsidy basis.—The scheme is meant to induce *telis* to use improved types of *ghanis* in preference to the old, less productive *ghanis*

The following two tables show the financial assistance in the form of subsidies and loans sanctioned by the Deputy Director of Cottage Industries and Deputy Registrar for Industrial Co-operatives, Poona and the Assistant Director of Cottage Industries and Assistant Registrar for Industrial Co-operatives, to Co-operative Societies and *bona-fide* craftsmen during the period 1953-57.—

TABLE No 17

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FINANCIAL ASSISTANCE UNDER THE SCHEME FOR GRANT OF LOANS AND
SUBSIDIES TO INDUSTRIAL CO-OPERATIVE SOCIETIES FOR PURCHASE
OF TOOLS AND EQUIPMENT AND FOR WORKING CAPITAL
DURING 1953-57.

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No	Industry	No of Industrial Societies assisted	Total amount of subsidy sanctioned	Total amount of loans sanctioned	Total of (4) and (5)
1	2	3	4	5	6
			Rs	Rs	Rs
1	Tanning	3	150	10,200	10,350
2	Leather	4	212 50	8,137 50	8,350
3	Labour Contract	1		4,920	4,920
4	Carpentry	1	900	2,100	3,000
5	Wool weaving	2		7,500	7,500
6	Lacquer work	1	400	1,600	2,000
7	Rope making	3	750	4,000	4,750
8	Chand, audyogik	1		15,000	15,000
9	Tin and Copper	1		450	450
10	Pottery	5	50	13,100	13,150
11	Handloom	31		1,76,134	1,76,134
12	Development of Industrial Estate	1		3,76,450	3,76,450
13	Womens' society	1	250	750	1,000
	Total	55	2,712 50	6,15,341 50	6,23,054

TABLE No 18

FINANCIAL ASSISTANCE UNDER THE SCHEME FOR GRANT OF LOANS AND
SUBSIDIES TO BONA-FIDE CRAFTSMEN FOR PURCHASE
OF TOOLS AND EQUIPMENT AND WORKING
CAPITAL DURING THE PERIOD 1953-57

No	Industry	No of individual craftsmen assisted	Total amount of subsidies sanctioned	Total amount of loans sanctioned.	Total of (4) & (5)
1	2	3	4	5	6
			Rs	Rs	Rs
1	Leather	4		5,750	5,750
2	Tailoring	2	78	684	762
3	Carpentry	1		1,150	1,150
4	Cement pipe Industry	1		3,000	3,000
	Total	8	78	10,584	10,662

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Financial assistance by the Government is also given in the form of Government guarantee sanctioned to different types of Industrial Co-operative Societies against the credit they receive from the central financing agency of the district on the recommendation of the Joint Registrar for Industrial Co-operatives and Village Industries. In 1955-56 Government extended to three industrial societies an amount of Rs 2,500 as Government guarantee on which loans upto Rs. 11,000 could be raised.

Financial assistance is given also to hand-loom industry by the State under two schemes viz, Hand-loom Development Scheme and Hand-loom Relief Scheme. The industry occupies a very important position in the rural economic structure. It can provide occupation to a large number of unemployed or underemployed persons. Hand-loom products, however, suffer from the acute competition of the products of large-scale textile industry and both the Government of Bombay as well as the Government of India took steps to support and rehabilitate the hand-loom industry. By a scheme introduced in 1953, a total amount of Rs 57,400 had been given by Bombay Government as working capital to weavers' co-operative societies. In 1952 the Government of India constituted an All-India Hand-loom Board and allotted certain quotas to each State Government out of the proceeds of the additional excise duty which was levied in 1953 on mill cloth at the rate of three pias per yard. A number of development schemes were submitted to the All-India Hand-loom Board for being financed from the quota of the cess fund allotted to Bombay State. On the recommendation of the Board some of the schemes were approved by the Government of India and consequently financial assistance was made available to the industry under these schemes.

In 1954-55 and 1955-56, a total amount of Rs 1,77,745 was given as financial assistance in the form of loans, prizes and grants under various schemes. This included Rs 77,900 given as loans for working capital to weavers' co-operatives, Rs 62,225 and Rs 29,178 constituted the grants of rebate on sales of hand-loom cloth in the year 1954-55 and 1955-56 respectively. Grant of Rs 3,000 and loans and subsidies amounting to Rs 2,800 were given for establishment of dye-houses during these two years. Rs 1,643 were given as a grant for opening sales depots. Under the scheme for grant of loans for share capital Rs 184 were granted during the same period. Under another scheme for replacement of throw-shuttle-looms by fly-shuttle looms Rs 325 were given as grant. Prizes worth Rs 420 were distributed among weavers' societies. Grant of Rs 70 was given for hiring carts and another grant of Rs 75 was given for publicity and advertisement to weavers' societies. Besides providing financial assistance directly through the various departments, the Government gives medium long-term

financial assistance, though indirectly, to small-scale and medium-sized industries through the Bombay State Finance Corporation which is a statutory body having its capital mainly contributed by the State Government. The Government is providing financial aid under different schemes to co-operative societies by way of subsidies, loans and contribution to the share capital of the societies. In Kolhapur district, the total amount given in 1958-59 by way of loans was Rs 4,03,846, subsidies Rs 1,61,759 and contribution to the share-capital Rs 2,70,000. The societies to receive this assistance were the agricultural credit societies, co-operative marketing societies, co-operative farming societies, lift irrigation societies, a milk union and backward class housing societies.

CHAPTER 7
Finance
STATE FINANCIAL
AID TO
AGRICULTURE
AND INDUSTRY
II Financial
Assistance to
Industry

Public Limited companies—Public limited companies, other than joint-stock banks and investment trusts numbered 13 in the district in 1956. They were engaged in some form of productive activity such as trading, manufacturing, transport, etc. These companies required capital for the purpose of acquiring and maintaining plant, equipment, buildings and other fixed assets and to hold current assets in the form of finished and partly finished products, raw materials and stores, liquid cash balances, Government and industrial securities etc. The funds required may be obtained from net profits and stock capital, loans, and debentures, etc.

JOINT STOCK
COMPANIES
Public Limited
Companies

Classification

Of the thirteen companies, three were engaged in the generation of electricity and its supply and three in the wholesale trade other than that in foodgrains. Of the remaining, six belonged to the manufacturing group and one was engaged in agricultural products. Of these, one each was registered in the years 1942, 1949, 1950 and 1955, two in 1946, four in 1947 and three in 1948.

The companies have been classified according to the nature of the business transacted by them. In the manufacturing group, are included iron and steel industry, sugar, textile industry and drug industries. However, for indicating their financial position for the year 1956, the manufacturing group is further divided into groups for facilitating industry-wise study of financial position for the year under review —

CHAPTER 7.

FINANCIAL
JOINT STOCK
COMPANIES
PUBLIC LIMITED
COMPANIES

TABLE No. 19.

STATEMENT OF ASSETS AND LIABILITIES FOR THE YEAR 1956.*

Liabilities.

Name of the Industry.	Subscribed/ paid up capital.	Reserves.	Other Reserves.	Loans.	Miscellaneous Liabilities.	Profit and loss.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1. Iron & Steel	1,04,185 0 0	....	....	2,70,718 12 0	56,327 1 0	....
2. Sugar	20,50,705 0 0	20,22,902 3 11	0,50,000 0 0	10,70,000 10 4	63,87,118 0 0	21,07 11 1
3. Agro Industry	10,000 0 0	122 10 0	....	3,100 0 0	....	....
4. Electricity generation & supply	2,72,911 1 0	0,120 11 0	50,000 0 0	27,520 12 0	10,015 10 0	....
5. Papermaking	1,38,050 0 0	....	....	01,871 2 0	1,62,710 3 0	20,701 1 0
6. Medicine	1,42,150 0 0	7,300 0 0	....	1,11,211 0 4	71,023 1 1	....
7. Miscellaneous	1,60,500 0 0	....	....	5,770 0 0	16,877 0 0	....

TABLE No 19—contd

Assets

Name of the Industry	Fixed Assets Plant and machinery	Other Fixed Assets	Inventories	Liquid Assets	Receivables	Profit and Loss
	Rs a p	Rs a p	Rs a p	Rs a p	Rs a p	Rs a p
1 Iron & Steel	92,446 2 6	42,604 9 3	2,05,778 11 0	6,705 15 6	2 19,998 15 3	60 696 11 3
2 Sugar	29,85,947 9 2	29,62,609 6 0	82,45,020 0 10	6,04,227 5 2	8 28,296 15 2	
3 Agro-Industry	2,449 10 6		2,200 0 0	7 542 7 6		1,630 8 0
4 Electricity generation & Supply	82,776 14 0	2,50,769 1 1	6 564 14 7	13,305 6 9	10,087 5 6	16 622 2 3
5 Engineering	50,276 6 0	72,619 3 0	1,95,071 3 3	27,069 11 0	64,591 15 3	
6 Medicine	12,798 5 0	4,762 5 9	1,20,097 3 3	995 3 10	89,630 13 1	1,04 130 13 6
7 Miscellaneous	8,518 0 0	75,066 4 9	13,151 15 1	3,763 11 5	25,506 14 6	81,906 8 2

* Note —The table shows the liabilities and assets position of the public limited companies, industry-wise. Out of 13 public limited companies in the district, the Balance Sheets for the year 1956 were available only in respect of nine companies. Only six broad heads under liabilities and assets sides respectively have been provided to indicate in general the companies' financial position for the year under review.

CHAPTER 7

Finance.
JOINT STOCK
COMPANIES
Public Limited
Companies

There were in the district thirty-one private limited companies working in 1956. Their classification shows that (i) eight were in the transport group, (ii) nine were in the manufacturing group, (iii) eight were in trading and (iv) six were in the miscellaneous group. The distribution of the nine companies in the manufacturing group was as given below—

(1) Oil mills	4
(2) Cotton	1
(3) Pharmaceutical	1
(4) Fertilisers	1
(5) Toilet	2
	<hr/>
	9
	<hr/>

Out of thirteen companies in the trading and selling group, six were selling agencies and two were managing agencies. The miscellaneous group included dairy and stock raising companies.

The paid up capital of these companies stood at Rs 68,63,050. There were only two companies which had a paid up capital above Rs 15,00,000 viz, the Madhavnagar Cotton Mills Ltd, and the United Agencies. Those that had paid up capital between Rs 5,00,000 and Rs. 10,00,000 numbered three and those between Rs 1,00,000 and Rs 5,00,000 numbered five.

The total paid up capital at the various groups is shown below —

Groups	Rs
(1) Manufacturing companies	37,10,600
(2) Trading and Selling agencies	20,86,100
(3) Transport Companies	6,55,750
(4) Miscellaneous	4,10,600
	<hr/>
Total	68,63,050
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CHAPTER 8—TRADE.

CHAPTER 8.

Trade

CENSUS STATISTICS

THE CENSUS STATISTICS OF 1951 reveal that trade and commerce provided a primary source of livelihood to 53,858 persons and a secondary means of livelihood to 9,894 persons in Kolhapur district. Of 53,858 persons deriving their livelihood from trade, 14,417 persons were self-supporting, 36,796 persons non-earning dependents and 2,645 persons earning dependents.

The following table gives the number of self-supporting persons engaged in various trades in Kolhapur district —

TABLE No 1

NUMBER OF SELF-SUPPORTING PERSONS ENGAGED IN VARIOUS TRADES IN KOLHAPUR DISTRICT ACCORDING TO 1951 CENSUS

Sub division	Employers	Employees	Independent workers	Total
(1) Retail trade otherwise unclassified	360	727	1,908	3,055
(2) Retail trade in food stuffs including beverages and narcotics	887	710	5,012	6,609
(3) Retail trade in fuel including petrol	106	127	352	585
(4) Retail trade in textile and leather goods	255	351	1,366	1,972
(5) Wholesale trade in food stuffs	226	349	256	831
(6) Wholesale trade in commodities other than food stuffs	42	28	167	237
(7) Real Estate			1	1
(8) Insurance	1	24	14	39
(9) Moneylending, Banking and other financial business	146	641	301	1,088
Total	2,023	2,957	9,437	14,417

CHAPTER 8.

Trade.
CENSUS STATISTICS

The table indicates the following four distinct characteristics of the district viz, (i) concentration of traders in retail trade, (ii) an overwhelming number of retail traders in foodstuffs, textile and leather goods, (iii) slight concentration of wholesale trade in foodstuffs as compared to other commodities and (iv) predominance of independent workers

Of the total number of self-supporting traders, 84.7 per cent were engaged in various retail trades; 7.4 per cent in wholesale trade, 7.5 per cent in financing business; and 0.27 per cent in insurance and real estate business. Of the total self-supporting traders 65.4 per cent were independent workers, 20.5 per cent were employers and 14.05 per cent were employees

The following table gives rural and urban composition of the population whose primary source of livelihood is trade and commerce —

TABLE No 2

Sub division	Rural	Urban	Total
Self-supporting	4,246	10,171	14,417
Non earning dependents	10,306	26,490	36,796
Earning dependents	1,345	1,300	2,645
Total	15,897	37,961	53,858

Of 14,417 self-supporting persons, 10,171 are from urban areas and 4,246 from rural areas. The table reveals that in spite of the fact that a major proportion of the population lives in rural areas, urban areas accounted for 71.4 per cent. of the mercantile community as against 28.6 per cent which accounted for rural areas. Of the dependents on the trading community, 71.9 per cent reside in urban areas and the rest in rural areas

The table below (Table No 3) gives the total number of agriculturists and non-agriculturists earning their livelihood from trade and commerce as a secondary means of livelihood

prima facie suggests that a greater percentage of agriculturists depends upon trade for their secondary means of livelihood than non-agriculturists —

TABLE No 3

Sub division	Agricultural class	Non Agricultural class	Total
Self supporting	3,316	419	3,765
Earning dependents	1,913	831	2,744
Total	5,259	1,250	6,509

Note — Separate figures for Chandgad taluka, which forms part of Kolhapur District since Reorganisation of States, 1950, are not available and hence are not included in the above tables

THE MIRAJ-KOLHAPUR BRANCH OF THE SOUTHERN RAILWAY is the only railway line which connects Kolhapur district with Poona and Bombay. The main items of export from Kolhapur are gul and sugar. TRADE ROUTES

“Till 1845 when the British took over the superintendence, the State had no metalled roads. Of the path-ways, those that led west down the Sahyadris to the coast were hardly fit for even lightly laden cattle, and those that went inland were beaten cattle tracks.” Even today the district, detached by a long range of the Sahyadri whose western scarp is precipitous has no road communication to sea ports except the State Highway which passes through Amba Ghat. Starting at Amba and ending at Udgaon, it covers 61 miles and passes through Shahuwadi, Panhala, Karwir, Hatkanangale and Shirol talukas of Kolhapur district.

Bounded on the north, by Varna river, the Poona-Bangalore Road is the only National Highway passing through Kolhapur district. It covers in all about 29 miles in this district, passing through the talukas of Hatkanangale, Kolhapur and Kagal. The same road connects Kolhapur with Belgaum in the south. On the east, Kolhapur is well linked with Satara and Belgaum districts. Most of the taluka headquarters are connected now by roads with Kolhapur city which is the main trade centre.

The Kaladgi-Devagad Road (State Highway) passes through the talukas of Bhudargad, Kagal and Radhanagari. The length of the road in the district is about 46 miles and 5 furlongs. The other State Highway is the Mirya-Ratnagiri-Kolhapur-Miraj-Bijapur-Hyderabad Road entering the district of Kolhapur.

the seaports and a number of cattle from neighbouring places for sale, and besides chillies, tobacco and wheat and other grains, molasses is largely exported. At Gadhinglaj the chief trade is in grain, coarse cloth and cattle. At Kapas, the local dealers take grain, chillies and other articles for sale to Islampur, Muij, Sangli and Tasgaon, at Malkapur grain and cattle come from neighbouring villages and cocoanuts, dates and other articles from Ratnagiri ports. The chief exports are rice, *javari*, wheat, grain and chillies. At Murgud grain comes in large quantities from neighbouring villages and rice is exported. At Ichalkaranji grain and cattle are brought for sale. Besides, at the large trade centres, forty-seven small weekly markets are held.

"The chief imports are salt, metal, cocoanuts, dates, groceries, oil, hardware, twist and piecegoods. Salt was formerly brought entirely by pack bullocks from the Konkan. Under metal come gold, silver, copper, brass and iron. During the American War (1862-65) gold and silver were largely imported, during the scarcity of 1876-77 a large amount of gold and silver in ornaments left the State, and since the return of prosperity in 1881 and 1882, gold and silver have again been imported. Sheets of copper and brass are brought in small quantities, and ready-made vessels and drinking mugs in large quantities chiefly from Poona. Formerly iron was locally smelted and it is now largely brought from Bombay by Vanis and Bohoras. It is much used for cart tiers and axles and in making iron pots. Dates, groceries, kerosene and coconut oil, iron buckets, and water-pots are brought from Bombay. Steam-spun twist, both English and Bombay-made, is brought and sold to hand-loom weavers. Piece-goods are hand-made and steam-made. Of hand-made goods, the chief are turbans and women's robes from Poona, Shahapur, Sholapur and Yeola, waist-cloths or *dhota's* from Nagpur and Shahapur and silk waist-cloth or *pitambars* and robes or *paithanis* and turbans from Burhanpur and Poona. Of the steam-made cloth the coarse strong-cloth is Bombay-made and the finer-cloth is from England. The chief exports are of grains, rice, *javari*, *bajri*, *nachni*, wheat and gram, of groceries and spices coriander, turmeric and chillies, of oilseeds sesamum, linseed and earthnut, and of other exports cotton, cotton tape, hemp, tobacco, molasses and sugar."¹

SINCE THE COMPILATION OF THE OLD GAZETTEER in 1886 there has been a considerable change in the pattern as well as organization of trade. The railway system in India came in the wake of British rule. It revolutionized the whole transport system and led to the growth of towns which became centres of organized trading activities.

CHANGE IN
PATTERN AND
ORGANIZATION

CHAPTER 8.

Trade.

CHANGE IN PATTERN
AND ORGANIZATION

Facilities of road transport are fairly widely available to the district. The Poona-Bangalore National Highway No 4 passes through the district. The major district roads and other district roads also play a vital part. This has led to *gul* and tobacco, the principal exportable commodities of the district, finding a wider market. The growth of important trade centres like Kolhapur, Ichalkaranji, Jaisingpur, etc., establishment of organizations of traders and merchants' associations, the trend towards regulated markets (Kolhapur and Gadhinglaj) and the establishment of co-operative trading societies like the Shetkar Sahakari Sangh Ltd, Kolhapur, are all indicative of a definite change in the pattern as well as organisation of trade.

TRADE CENTRES

THIS DISTRICT PRODUCES mainly *gul*, chillies and turmeric as cash crops while paddy and jowar are grown as staple crops. Fruits and vegetables are also grown in the vicinity of Kolhapur city as it serves a good market for sale of such produce. Operators in the market play an important role in trade. *Dalals* and *adatyas* are a connecting link between buyers and sellers and they serve as good middle-men between traders. Commodities are brought for sale in the market by the sellers and kept with their approved *dalals*. These *dalals* try to sell the produce either to their fellow-traders or they purchase it themselves. Bills and vouchers are prepared and the amount due is paid to cultivators after deducting all charges. Hours of business are generally in the morning and in the evening. The delivery of produce is given either at shops of commission agents immediately after sale or at the shop of the traders. These traders generally take delivery after a couple of days. Groundnuts are sold at so many seers a rupee and an *atki* or eight maunds of 16 seers each for a particular sum of rupees.

Agriculturists themselves bring their produce for sale. Commodities like *tur*, gram, etc are imported from villages through commission agents or the agents themselves go to the villages for purchase. Transport is provided to a considerable extent by trucks, and bullock-carts, though railway wagons are also utilized often.

Generally, *adatyas*, co-operative societies and banks provide finance. Even though the rate of interest charged by *adatyas* is exorbitant as compared to that charged by co-operative societies and banks, the cultivators prefer to borrow from the former because they get advances quickly without going through too many formalities. The terms and conditions involved in borrowing from private agencies like the *adatyas* are that the producers should bring their produce to the shop of the *dalals* and execute the sale through them.

THERE ARE EIGHT WHOLESALE TRADE CENTRES in the district viz Kolhapur (Karva taluka) Jaisingpur (Shirol taluka) Ichalkaranji and Vadgaon (Hatkanangale taluka), Gadhinglaj, Ajra and Halkarni (Gadhinglaj taluka), constituting roughly one market, regulated under the Bombay Agricultural Produce Markets Act of 1939, and Malkapur (Shahuwadi taluka) Chief commodities handled at these centres are as shown below —

(1) Kolhapur	Jaggery, groundnut, paddy, rice, jowar, chillies, gram, cotton and betel leaves
(2) Jaisingpur	Tobacco jaggery, groundnut and jowar
(3) Gadhinglaj, Ajra and Halkarni	Jaggery, groundnut, chillies, cotton, paddy and tobacco
(4) Malkapur	Jaggery, groundnut, onions and chillies
(5) Ichalkaranji	Tobacco, jowar, cotton, groundnut, <i>lulthi</i> and chillies
(6) Vadgaon	Jowar, groundnut, jaggery, chillies and <i>tur</i>

Out of these eight centres of wholesale trade, two viz Kolhapur and Gadhinglaj are regulated markets, declared under the Bombay Agricultural Produce Markets Act of 1939 and Ajra and Halkarni serve as sub-markets to the main market at Gadhinglaj. The transactions of regulated commodities in these two regulated markets mentioned above are described in the relevant section. Below is an account of important wholesale trade centres

Kolhapur — This centre is mainly famous for *gul* and groundnut but paddy, rice, jowar, chillies, gram, cotton and betel leaves also enter the wholesale trade. *Gul* and groundnut are regulated commodities and the former worth about Rs 4½ crores is exported annually to Gujarat and other places

Kolhapur

CHAPTER 8

Trade
WHOLESALE
TRADE
CENTRE
Kolhapur

The table below gives an idea about the approximate annual turnover—both in respect of quantity and value of various commodities arrived at Kolhapur in 1955-56 —

TABLE No 4

Name of commodity	Annual Turnover	
	Quantity in Bengal maunds except where otherwise specified	Value
		Rs
Jaggery	15,19,569	1 82,34,828
Groundnuts	2 51 121	40 17,936
Paddy	22,008	3 96,044
Rice	35,755	12,44 160
Jowar	5 10 920	71 52,880
Chillies (dried)	3 360	3 36,000
Cotton (ginned and unginned)	5 500 bags *	1 10 000
Turmeric	1,000 bags ¹	30,000

¹ One bag of turmeric weighs nearly 2½ to 3 B Mds

* One bag of cotton weighs nearly 1 to 1½ B Mds

These commodities after being brought to the market are sent to various places. The table below shows the total quantity exported outside the district as well as out of Maharashtra State —

TABLE No 5

Name of commodity	Total arrivals in the market *	Total exports	Local consumption
Gul	15,19,569	14,29,569	44 901
Groundnuts	2,51,121	50 221	78,503
Paddy	22,008	11,579	8 416
Rice	35,755	19,683	14 304
Jowar	5,10,920	2 81,008	2,04,368
Chillies (dried)	3,360	2 360	1,000
Cotton (ginned and unginned)	5,500 bags		5,500 bags
Turmeric	1,000 bags	900 bags	100 bags

* Quantity in Bengal maunds except where otherwise specified

Gul is exported to Bombay, Poona, Gujarat and Karnatak (Mysore State), groundnuts to Bombay and Karnatak, paddy, rice, jowar and chillies to Konkan and other parts of Kolhapur district. Turmeric is exported to Sangli.

CHAPTER 8

Trade
WHOLESALE
TRADE
CENTRES
Kolhapur

Market charges for the above commodities levied in 1955-56 in the market are given below —

	Rs As Ps			
Commission for regulated commodities	1	9	0	Per cent of sale proceeds
Jaggery (per lump)	0	0	6	Hamali
	0	0	3	Weighment charges
	0	0	1	Market cess
Groundnut (per bag)	0	0	3	Hamali
	0	0	4½	Weighment charges
	0	0	1½	Market cess

(Unregulated commodities)

	Food grains			Chillies		
	Rs	As	Ps	Rs	As	Ps
(1) Commission—per cent of sale proceeds	1	11	0	1	11	0
(2) Hamali (per bag)	0	2	0	0	2	0
Hamali (per cart)	0	12	0	0	12	0
(3) Weighment charges (per bag)	0	1	0	0	1	0
Weighment charges (per cart)	0	6	0	0	14	0
(4) Charity (per cart)	0	1	6	0	6	0

These charges are deducted in case of jowar and chillies. No such charges are taken in respect of cotton. In the case of turmeric they are as follows —

	Rs	As	Ps
Commission	1	9	0
Hamali (per cart)	1	8	0
Weighment charges (per cart)	0	7	0

CHAPTER 8

Trade.
WHOLESALE TRADE
CENTRES
Kolhapur

No charges in kind are collected in the case of foodgrains and cotton. But in the case of chillies and turmeric, charges in kind as levied in the market are shown below —

Item.	Chillies	Turmeric
<i>Baidan</i> sut (per bag)	1½ to 2 seers	1½ to 2 seers
<i>Kadada</i> (kadta) (per bag)	1 seer	3 seers
<i>Kata</i> sut (per bag)	1 seer	2 seers per bag, weighing upto 94 seers 2½ seers weighing from 95 to 106 seers 3 seers per bag, weighing over 106 seers

There were 699 merchants in 1955-56 dealing in regulated commodities like *gul* and groundnut, all of them were licensed by the Kolhapur Market Committee. In addition, there were 275 merchants including 25 general commission agents dealing in other commodities which were not regulated.

Regulated commodities are brought by agriculturists and sold generally through the general commission agents. Sometimes they sell directly to consumers. This is also true in respect of unregulated commodities such as jowar, chillies, rice etc.

Jaisingpur

Jaisingpur — Jaisingpur is primarily a market for tobacco which is exported to Bombay, Calcutta and other centres. Generally agriculturists bring tobacco to the shops of general commission agents for sale. There were 38 traders including 12 general commission agents operating in the market (1955-56). Representatives of the agents go to villages for purchasing. Produce thus purchased is brought to the market by them after obtaining permission of the Central Excise Department. Superior quality is generally purchased by commission agents.

Sales in villages in respect of groundnut and chillies are also effected upto 1/10th of the total arrivals at the market.

Annual turnover, both in respect of quantity and approximate value is shown below —

Name of commodity	Annual Turnover	
	Quantity	Value
		Rs
Tobacco	1,59,760 B Mds	1,11,83,200
Jaggery	3,768 lumps (rawas)	36,736
Groundnuts	1,02,260 bags ¹	18,40,572
Jowar	12,900 bags ¹	4,50,000

¹ A bag contains approximately 2½ B Mds but in case of tobacco, the weight may be (approximate) 1½ B Mds

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WHOLESALE TRADE
CENTRES
Jaisingpur

These commodities, after they are brought to the market, are exported to various places Tobacco is exported to Nipani (Mysore State), Bombay, Calcutta, Madras and Konkan, jaggery to Sangli, chillies to Kolhapur and other parts of the district while groundnut is exported to Bombay after removing the shells An idea as to how much quantity is exported and how much is retained for local consumption can be obtained from the figures given below for the year 1955-56 —

Name of commodity	Exports	Local consumption
Tobacco	1 51,772 B Mds	7,988 B Mds
Jaggery	3 570 rawas	188 rawas
Chillies	145 bags	569 bags
Groundnut	20,392 bags	81,808 bags
Jowar	Nil	12,000 bags

It can be seen from the figures given above that out of the total arrivals of tobacco at the market, nearly 95 per cent is exported to Nipani (Mysore State), Madras and Konkan Of the arrivals of jaggery 94 per cent is exported to Sangli while nearly 70 per cent of arrivals of chillies are consumed locally In the case of groundnut only about 20 per cent of the arrivals are sent to Bombay after being shelled

Tobacco is not sold immediately after its arrival It is sold as and when it is demanded Generally it is sold after two to six months Bags are first weighed twice before and after the bargain is struck After displaying the samples, auction-sale is held Different samples of tobacco, each weighing about one-fourth seer (value about Rs 1-4-0 to 1-8-0) are given free of charge to prospective buyers who retain the same

Weighment is done by the employees of the general commission agents Empty bags are supplied by general commission agents to agriculturists and rent for the same is charged at eight annas per bag until tobacco is finally sold

After sale is effected, payment is made by buyers to general commission agents after three months The latter make payment to the producer [agriculturist] only after the sale proceeds are received by them from the buyers Commission agents make advances to agriculturists for cultivation purposes and when the produce is sold finally, they recover

CHAPTER 8

Trade
WHOLESALE
TRADE
CENTRES
Jaisingpur

their money with interest from the cultivators who have borrowed from them. If payment is demanded immediately the bargain is struck the buyer usually claims a rebate (*vattao*) to the extent of Rs 4-11-0 to Rs 6-0-0. If payment is made after one month Rs 3-2-0 as *vattao* is generally allowed while no rebate is permitted for payments made after three months. Godown rent charged for storing tobacco is eight annas per bag upto the time sale takes place.

I Charges in cash levied at the market are —

Commission—

(1) Tobacco	Rs 5-0-0 per cent
(2) Gur	Rs 2-8-0 per cent
Hamali	Re 0-3-0 per bag
Hamali—Gul	Re 0-14-0 per cart of 24 lumps
Groundnut	Rs 8-0-0 per cart

II Charges in kind are shown below —

(1) Groundnut	Bardan 1½ seer per bag per cart of 16 bags 2 seers <i>mati sut</i> Kadada—1 seer per 40 seers
Groundnut-seed	Bardan 1½ seer Kadada ½ seer
(2) Cotton	1 seer Kadada for 100 seers 2 seers <i>Gadi sut</i> 1½ seers <i>Bardan sut</i>

Gadhinglaj

Gadhinglaj—In this market, the main commodities handled are gul, groundnut, chillies, paddy, rice, tobacco, cotton etc out of which gul, groundnut and chillies are regulated under the Bombay Agricultural Produce Markets Act, 1939. The total number of merchants operating in the market was 457 in 1955-56 which included 29 general commission agents and 48 wholesalers. *Gadhinglaj*, *Ajra* and *Halkarni* are regulated markets constituted under the Bombay Agricultural Produce Markets Act of 1939. The main market is at *Gadhinglaj* while *Ajra* and *Halkarni* are sub-markets.

Agriculturists bring their produce for sale on the market yard and sell that produce through the agencies of "C" class traders operating in the market area. Nearly 75 per cent of the total produce is generally brought for sale on the market every year. Open auctions are held in the case of regulated commodities viz gul, groundnut and chillies when a representative of the market committee supervises the auction-sales. Cotton is brought to the market by agriculturists and sold to merchants.

CHAPTER 8.

Trade
WHOLESALE
TRADE
CENTRES
Gadhinglaj

Figures of total turnover, quantity exported and local consumption of the commodities handled at these three centres in 1955-56 are given below —

Gadhinglaj

Name of commodity	Total Arrivals	Exports	Local consumption
1	2	3	4
Jaggery	62,550 rawas	50,250 rawas	4,935 rawas
Groundnut	81 370 bags	73 764 bags	8,195 bags
Chillies	503 bags	500 bags	278 bags
Towar	72 500 B Mds	5 000 B Mds	62,500 B Mds
Cotton	1,500 Bods	1,500 Bods	
Tobacco	1 500 B Mds	1,000 B Mds	500 B Mds
Paddy	5,000 B Mds	1,000 B Mds	4,000 B Mds

Ajra

Name of commodity	Total Arrivals	Exports	Local consumption
Jaggery	7,613 rawas	5 610 rawas	1,903 rawas
Groundnut	600 bags	450 bags	100 bags
Chillies	850 bags		850 bags
Paddy	1,000 B Mds	800 B Mds	200 B Mds

Halkarni

Name of commodity	Total Arrivals	Exports	Local consumption
Jaggery	5,113 rawas	4,823 rawas	240 rawas
Groundnut	8,066 bags	7,831 bags	150 bags
Chillies	158 bags	100 bags	53 bags
Tobacco	1,500 bags	1,000 bags	500 bags
Cotton	280 bags	280 bags	

CHAPTER 8

Trade
IMPORTS

THE CHIEF IMPORTS IN THE DISTRICT are building materials. Logs of timber, teak and ply-wood, nails, screws, iron-bars and other materials used in building and constructional activities are imported from Bombay, Mysore, Belgaum and Dharwar. Coal from Madras, distemper and oil-paint from Bombay, cement from Bombay and Shahabad, iron, tin, brass, copper and aluminium ware and stainless-steel utensils are imported from Bombay. Glass-wares are imported from Ogalewadi (Satara) and Bombay. Among food and grocery articles rice is imported from Belgaum and Madras, bajri from Nasik, Gujarat and Nagpur, wheat from Bijapur and Karnatak, Kodra and Bavto (*Ragi*) from Karnatak, *lang* from Madhya Pradesh, peas from Belgaum, *tur* from Karnatak (when local production is less), *math* and *mug* from Bijapur, Barsi, gram from Sholapur. Tea and coffee are imported from Bombay, Nilgiri and Calcutta (Darjeeling), sugar is imported from Bombay and Uttar Pradesh, salt and spices from Bombay, dates from Bombay, plantains from Belgaum and Satara, mangoes from Ratnagiri and other fruits including dry fruits from Bombay and Kashmir. Potatoes are imported from Bangalore and Belgaum, fish and honey from Ratnagiri. Toilet and cosmetics, cutlery and perfumes are imported from Bombay. Mill-made cloth is imported from Bombay, Ahmedabad and Sholapur, hand-loom cloth from Madras and Bangalore, power-loom cotton cloth from Bombay, Sholapur and Surat and is supplemented by local production. Mill-made, hand-loom and power-loom made silk cloth is imported from Bangalore and Banaras, mill-made, hand-loom and power-loom woolen cloth from Madras and Bombay and nylon, rayon and linen cloth is imported from Bombay. *Dhotars* and sarees are imported from Bombay, Ahmedabad, Sholapur and are to a certain extent supplemented by local production, Banarasi and Kasabi sarees are imported from Banaras, Cambay and Surat, Chanderi sarees from Gwalior, *zari* sarees from Banaras, Madura and Combatores, voiles from Bombay and Ahmedabad and brocades from Bombay and Surat. Ready-made clothes are imported from Bombay and Madras. Medicines, drugs and other narcotics are imported from Bombay and Baroda. Matches are imported from Madras. Of the stationery articles—fountain-pens, pen-holders, papers, ink, paper-weights, pins, pencils, erasers and nibs are imported from Bombay while slates are imported from Mysore.

WEEKLY BAZARS

In assembling and distributing goods, next to the wholesale trade centres come the market places and periodical bazars as they are called, held at different places and on different days in the district. In many villages and towns markets are periodically held, once or twice a week or on a fixed day or days. Fairs and these weekly bazars are complementary to each other.

The total number of bazars held in the district is about 83. The value of the business carried on at these places on the bazar day or days shows a wide range from a minimum of Rs 100 to Rs 50,000. Particular mention may be made of the following places where a considerable amount of business is transacted viz. Wadgaon (Rs 50,000) in Hatkanangale taluka, Gadhinglaj (Rs 18,000) in Gadhinglaj taluka, Ghotawade (Rs 10,000) in Radhanagar taluka and Jaisingpur, Kurundwad and Shirol (Rs 12,000 each) in Shirol taluka.

The following table gives the list of villages and towns where such weekly bazars are held together with the days on which they are held —

TABLE No 7

MARKET PLACES IN KOLHAPUR DISTRICT

Taluka or Mahal	Name of the town or village where bazar is held	Day on which bazar is held
1	2	3
(1) Ajra	(1) Ajra (2) Bahirewadi (3) Uttur	Friday Tuesday Saturday
(2) Bavada	(1) Lisanj (Salavan) (2) Gagan bavada (3) Kusur (4) Dhundavade (5) Palsambe	Friday Thursday Wednesday Sunday Tuesday
(3) Bhudargad	(1) Shenggaon (2) Gargoti (3) Kadgaon (4) Pimpalgaon (5) Vasnoli	Thursday Wednesday Friday Tuesday Friday
(4) Chandgad	(1) Kowad (2) Turkowadi (3) Dukkarwadi (4) Adakur (5) Hero (6) Kanur (7) Kudnur (8) Naganwadi (9) Chandgad	Thursday Wednesday Friday Wednesday Saturday Monday Sunday Sunday Thursday
(5) Gadhinglaj	(1) Gadhinglaj (2) Mahagaon (3) Halkarni (4) Nool Kasba (5) Nesari Kasba (6) Kaulago	Sunday Monday Wednesday Saturday Thursday Sunday

CHAPTER 8

TABLE No 7—contd.

Trade
Weekly Bazar

Taluka or Mahal	Name of the town or village - Where bazar is held	Day on which bazar is held
1	2	3
(6) Haveri	(1) Hark	Saturday
	(2) Rulga	Thursday
	(3) Vadgaon Kasba	Monday
	(4) Hathnugale	Tuesday
	(5) Hupari	Saturday
	(6) Kumbhoj	Sunday-Wednesday
	(7) Ich Karangi	Friday
	(8) Kani	Friday
	(9) Ronda	Thursday
	(10) Paragaon	Tuesday
	(11) Patan Kasba	Sunday-Wednesday
	(12) Alhe Kasba	Saturday
(7) Kagal	(1) Kapasa	Monday
	(2) Mahak	Sunday
	(3) Kagal	Thursday
	(4) Murgud	Tuesday
	(5) Banaga	Monday
	(6) Saravade Bk	Friday
	(7) Shendur	Wednesday
	(8) Shangaon	Sunday
(8) Karur	(1) Kolhapur	Sunday
	(2) Sangrul	Thursday
	(3) Kandgaon	Thursday
	(4) Hosur Damal	Tuesday
	(5) Ispurli	Friday
	(6) Gandhinagar	Day
	(7) Khebwade	Tuesday
	(8) Kodoli	Monday
(9) Pansol	(1) Kodoli Kasba	Friday
	(2) Kale Kasba	Saturday
	(3) Satara	Saturday
	(4) Panhala Kasba	Sunday
	(5) Bhoggaon	Wednesday
	(6) Padal	Monday
(10) Rahangadi	(1) Radhangadi	Sunday
	(2) Satavade	Friday
	(3) Chotavade	Monday
	(4) Tarale Kasba	Thursday
	(5) Dharmod	Saturday
	(6) Valva Bk	Saturday
	(7) Thikpurli	Wednesday
	(8) Rarhivade Bk	Tuesday
(11) Sasuradi	(1) Malkapur	Friday
	(2) Kotoli	Tuesday
	(3) Bambavade	Thursday
	(4) Bhedagaon	Saturday
	(5) Sarud Kasba	Tuesday
	(6) Charan	Thursday
	(7) Kapchi	Thursday
(12) Shiroli	(1) Shiroli	Saturday
	(2) Kurundwa I	Thursday
	(3) Jalasingpur	Sunday
	(4) Dattavadi	Wednesday
	(5) Nardani	Wednesday
Total	(82)	

CHAPTER 8

Trade.
REGULATED
MARKETS
Bombay
Agricultural
Produce Markets
Act, 1939.

TO ELIMINATE UNFAIR PRACTICES IN THE COMMERCIAL TRANSACTIONS of agricultural produce and to provide for better regulation of buying and selling of agricultural produce, an effort was made in the late twenties and thirties of this century by enacting the Bombay Cotton Markets Act in 1927, which was subsequently repealed and replaced by the Bombay Agricultural Produce Markets Act 1939. The Royal Commission on Agriculture (1927) and the Bombay Provincial Banking Enquiry Committee (1931) both stressed the need for affording facilities and protection to the agricultural community in the disposal of marketable surplus of agricultural produce by establishing a chain of regulated markets.

"The prosperity of the agriculturists and the success of any policy of general agricultural improvement" observed the Royal Commission, "depend to a very large degree on the facilities which the agricultural community has at its disposal for marketing to the best advantage as much of its produce as surplus to its own requirements." Indian agriculturists are generally illiterate and traders were found to be taking undue advantage of the illiteracy prevalent among them. Their economic condition had also deteriorated on account of the "Great Depression" of 1930. To help agriculturists in such an unfortunate position, the then Government of Bombay enacted in 1939 the Bombay Agricultural Produce Markets Act, which came into force with effect from November, 1939, rules under the Act were prepared and finally promulgated in 1941.

This Act was passed with the avowed object of establishing equity in the bargaining power of agriculturists and merchants, promoting mutual confidence, preventing malpractices and giving a fair deal to the farmers. With these objects in view, the legislation sought to regulate the various features of agricultural marketing in regulated markets. The broad features of the Act are —

- (1) Clear definition of market charges, reduction of excessive charges and prohibition of unauthorised additions to them,
- (2) Regulation of market practices,
- (3) Licensing of market functionaries including buyers, brokers and weighmen,
- (4) Use of standard weights and measures,
- (5) Arrangement and settlement of disputes regarding quality, weight, deductions, etc.,
- (6) Sale by open auction or open agreement,
- (7) Appointment of market committees, fully representative of growers, traders, local authorities and Government,
- (8) Arrangement for display of reliable and up-to-date market information in the market yard, and
- (9) Control by Government over markets and Market Committees.

CHAPTER 8

Trade.
REGULATED
MARKETS
Bombay Agricultural Produce
Markets
Act, 1939

These objectives are to be achieved by exercising control over purchases and sales of agricultural produce in specified areas. This control is to be exercised by the Agricultural Produce Market Committees, constituted under the Act and these are recognised as corporate bodies and given powers to levy fees and form a fund to be used for the purposes specified. All trade allowances except those that are specifically allowed by the rules and bye-laws are prohibited. Power is also taken for supersession of market committees that prove incompetent. Accordingly the Agricultural Produce Market Committee, Kolhapur was constituted on 15th October 1945, and the Gadhinglaj Agricultural Produce Market Committee was constituted on 27th May 1948.

The Act provides for establishment of market committees consisting of 15 members—seven from agriculturists' constituency, four representing traders, one representing local authorities and three Government nominees. It also empowers the market committee to issue licences to and recover licence fees from traders, general commission agents, weighmen, *hamals* and cartmen, to regulate trade practices by fixing maximum trade allowances such as brokerage, weighment, *hamal*, etc., to collect cess from general commission agent on agricultural produce brought by producers, and to settle disputes between traders and traders or traders and agriculturists, or both, arising out of quality, containers and trade allowances.

Method of sale

The producers bring cartloads of their produce in the market yard i.e., in General Commission Agents' shops and godowns. The General Commission Agent enters the name of the owners of produce together with the quantity of each commodity brought by them in the arrivals and sales register given by the market committee. Cess clerks of the market committee collect cess on the produce brought to individual General Commission Agent's shops and godowns for sale. The produce is then unloaded and weighed by the licenced weighmen in the presence of the seller and General Commission Agent. The weights are then entered by the weighment slips in triplicate. The first copy is given to the seller, the second to the General Commission Agent and the third is retained by the office of the market committee. The produce is sold by open auction [as specifically mentioned in the Act] and not by secret bids and agreement. The secretary of the market committee and licenced purchasers move from shop to shop of general commission agents holding auction during the time of sale. Immediately after the bargain is struck, an agreement is entered into and signed by the seller, buyer and the commission agent in the presence of an official of the market committee. Once the bargain is struck, on no account is variation permitted.

A copy of the agreement is given to the office of the market committee. The buyer then takes delivery of the purchased produce on the same day or before 12 noon of the next day and pays the amount due to him to the General Commission Agent within three days from the date on which the bargain is struck. However, it is incumbent on the General Commission Agent to make immediate payment to the cultivator after deducting all trade allowances, such as commission, brokerage, godown rent, insurance, *hamali*, weighing, etc. The Commission Agent takes receipt for payment made to the cultivator in triplicate, the original being given to the cultivator, duplicate to the market committee office and the triplicate retained by the general commission agent. These receipts are checked by the staff of the market committee, verifying the rates and weights. If there are extra charges in the receipts, the market committee sees that they are refunded to the cultivator by the General Commission Agent concerned.

CHAPTER 8.

Trade
REGULATED
MARKETS
Bombay Agricultural
Produce
Markets
Act, 1939
Method of sale

The Market Committee displays prices of the commodities ruling in the particular market and other important markets of the State.

Prior to 1941, there was no Market Department in the State of Kolhapur, nor was there any provision for periodical inspection of the weights and measures used by merchants. The attention of the State Government was drawn to this question for the first time by the Trade Inquiry Committee (1938), with Shri P. C. Patil, as its Chairman. This committee recommended that Government should provide for inspection of weights and measures and regulate markets in the State. It was as a result of these recommendations that the Market Department came into existence.

The Kolhapur
Agricultural
Produce Markets
Committee

In 1945, the Bombay Agricultural Produce Markets Act, 1939 was made applicable to the State. The Kolhapur market was regulated in accordance with the provisions of the above Act from 15th October 1945 and the full-fledged Market Department came into existence from 1st June 1946.

Kolhapur is an important market for *Gul* and groundnut and they were regulated under the Kolhapur Agricultural Produce Markets Act, 1945. A Market Committee has been appointed which works along the lines laid down in the Act with effect from the 1st March 1949.

A market as defined in the Bombay Agricultural Produce Markets Act, 1939, includes the market proper, a principal market yard and a sub-yard, if any. It is in fact a trading area in which substantially homogeneous conditions of supply and demand are encouraged. This definition presupposes (1) free mobility of the product within a given area so that when the price in one part of the market is out of gear in

Market Area

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MARKETS
The Kolhapur
Agricultural
Produce Markets
Committee
Market Area

relation to the other, there will be a movement into, or out of, that part from and to other parts, and (2) easy communications among the potential buyers and sellers in the area so that each one of them has an access simultaneously to the market information. According to the recommendations of the Expert Committee (1955), appointed to review the Bombay Agricultural Produce Markets Act, 1939, ordinarily there should be one market in any given market area for the purpose of trading in agricultural commodities regulated under the Act. Before determining the market area for any regulated market, care should be taken to ensure that such an area is contiguous so as not to promote diversion of trade, that there is sufficient produce to be marketed and that, there are adequate resources for the market committee to enable it to provide reasonable facilities for orderly marketing of the agricultural produce. In this market area, the control of the market committee may be direct where possible and indirect where inevitable, depending upon the proximity of the committee's office and the staff at its disposal, but that its control must operate throughout the market area is the essential condition for the success of the regulated market within that area.

The market area of the Kolhapur Market Committee extends to Karvir, Bhudhargad and Radhanagari talukas and Panhala mahal.

Within the market area, there can be several types of markets which are but part and parcel of the regulated market. Control over the market proper, i.e., market yard and the place around it will have to be direct. This is really the primary wholesale market where goods are received from merchants, who might have purchased the same elsewhere for being marketed. The Act makes it obligatory for every market committee to have at least one market yard. It also requires that all agricultural produce brought in the market must pass through the market yard. The market yard of the Kolhapur Market Committee is situated in Shahupuri peth of Kolhapur. There are no sub-yards and the market proper extends to the area within the municipal limits of Kolhapur municipal borough. The market committee has already proposed to extend the present market area to Hatkanangale, Kagal and Shahuwadi talukas and Gagan-Bavada mahal and to open sub-market yards at Vadgaon in Hatkanangale taluka, Murgud in Kagal taluka and Malkapur in Shahuwadi taluka.

*Income and
Expenditure*

The income and expenditure of the Kolhapur Market Committee as given in the annual report for the year 1955-56 reveal that in the year under review there was a deficit to the tune of Rs 7,842-5-9. Income was Rs 76,142-15-3 and expenditure Rs 83,985-5-0. Similar figures for the years 1953-54 and 1954-55 show surpluses to the tune of Rs 36,176-13-10 and Rs 40,603-2-0 respectively. The reason for deficit in the

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The Kolhapur
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Produce Markets
Committee
Income and
Expenditure

Market
Functionaries

year 1955-56 was that the market committee had to pay income-tax of Rs 31,373-7-0 during that year (It made an appeal to Government to exempt market committees from paying income-tax whereupon Government agreed to do so) Moreover the committee took a loan of Rs 5 lakhs in the same year for which an expenditure of Rs 6,893-12-0 was incurred by way of registration of documents, registration fee and stamp duty

A market can successfully function only when there are sellers to sell the commodity and buyers to buy the same and when they are assisted by a personnel which is required for completing the process of buying and selling. A transaction is said to be complete only when the buyer agrees to buy and the seller agrees to sell at a particular price, the commodity is weighed, and the sale note showing the description of the commodity, its weight, price and the market charges deductible therefrom is delivered to the seller and the cash due to the seller is paid against the delivery of goods.

Agriculturists (i.e. the sellers), though at liberty to sell their produce directly to the buyer (i.e. traders), generally employ an agent to act on their behalf and to conduct the transaction, as the act of sale requires some experience. These middlemen may be sellers or buyers, may be either commission agents i.e., *adatyas*, or brokers i.e., *dalals*. Their main job is to study the needs of the buying trade, assemble goods and sort them, and regulate the flow of goods.

The trader, as defined under the Act is a person buying or selling agricultural produce as principal. These traders fall into four categories, viz., 'A' class traders who buy in a market yard and sell in the yard; 'B' class traders who act only as commission agents in the market yard or sub-yards; 'C' class traders who buy anywhere in the market area excepting the market yard and sub-yard and sell only in the market yard and sub-yard; and 'D' class traders who buy anywhere in the market area but sell only to consumers. But all the four categories were not functioning in the market area in 1955-56.

Traders

Other
Functionaries

The two other important functionaries are weighmen and hamals. The job of the former is to weigh the goods when the seller agreed to sell them at a particular price. In executing this weighmen discharge an important function in as much as the correctness of the weight is the first safeguard for the seller to get full value for his produce. Regulated commodities are weighed by them for which they get remuneration from the agriculturists, i.e., the sellers. In 1955-56 rates of remuneration were Re 0-0-3 per "gul rawa" and

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The Kolhapur
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Produce Market
Committee
Other
Functionaries

Re 0-0-9 per two groundnut bags, and *hamali* was Re 0-0-6 per *gul rawa* and Re 0-0-6 per groundnut bag. Weighment is done on the premises of general commission agents who supply weighmen with standardized weights and measures and a balance. It is incumbent upon the agents to supply weights and measures according to the provisions of the Bombay Weights and Measures Act.

The other functionaries in the market are composed of a heterogeneous group playing a secondary role in connection with the transfer of goods from one place to another or from one person to another. They include cartmen and other transport operators. Their contribution to the successful functioning of a regulated market is indirect.

The objectives of a well organised market can be served only when those participating in the market behave properly. The Expert Committee, appointed in 1955 by the Government of Bombay to review the working of the Bombay Agricultural Produce Markets Act, 1939, particularly emphasized this point. The success or failure of a market depends mainly on the behaviour of the market functionaries. Though agricultural producers are users of the market, they act through the General Commission Agents, and as such, it is these agents who are the main market functionaries who can make or mar a market. The regulation of their entry and control over their behaviour, therefore, require special attention.

The qualifications of market functionaries would depend upon the nature of the function. The General Commission Agent is the mainstay of the market, because as an agent to the seller, he is the custodian of the goods belonging to his principal and he is responsible for making payment to him. He is also expected to furnish a manifesto of the number of packages and their size, grade and quality, to the market committee and render the best service to the seller. To discharge the last function, he must be in close touch with the market mechanism. To qualify himself for the job, a Commission Agent must have sufficient financial resources to finance his business, must have a shop where goods can be inspected and auction-sale can be held, a godown where the produce can be stored, and weights, etc.

CHAPTER 8 comprising 'A' class traders and general commission agents and (4) weighmen:—

TABLE No 8

TABLE SHOWING NUMBER OF LICENCE-HOLDERS IN KOLHAPUR
MARKET COMMITTEE FOR THE YEARS 1950-51 TO 1955-56.

Types of Licences	1950-51	1951-52	1952-53	1953-54	1954-55	1955-56
General Commission Agents No 1 (Having dealings exceeding 8,000 Gul Bawas and Groundnut bags in the year. The limit was 10,000 in 1951-52)	18	2	249	113	133	110
General Commission Agents No 2 (Having dealings upto 8,000 and below Gul Bawas and Groundnut bags in the year. The limit was 10,000 in 1951-52)	36	2		95	72	57
General Commission Agents No. 3 n. p. 'A' Class Traders No 1 (Having dealings exceeding 8,000 Gul Bawas and Groundnut bags in the year. The limit 10,000 in 1951-52).	214	130		..	..	..
	2	33	51	9	7	5
'A' Class Traders No 2 (Having dealings 8,000 and below Gul Bawas and Groundnut bags in the year. The limit was 10,000 in 1951-52)	5	50		32	27	16
'A' Class Traders No 3 ..	153	198	..	..	..	..
Combined Licence holders General Commission Agents and 'A' Class traders	..	..	..	48	65	97
B Class Traders ..	9	3	2	1	1	1
Weighmen ..	80	75	87	81	85	84

The following tables give figures of arrivals and sales of regulated commodities—Gul and groundnut:—

(1) giving figures of arrivals and sales of gul raucos and groundnut bags in the Kolhapur market for the years 1947-48 to 1955-56

(2) giving figures of arrivals of gul and groundnut in the market area of Karvir, Bhudhargad and Radhanagari talukas and Panhala mahal for the years 1951-52 to 1955-56 —

TABLE No 9

TABLE SHOWING ARRIVALS AND SALES OF REGULATED COMMODITIES IN THE KOLHAPUR AGRICULTURAL PRODUCE MARKET COMMITTEE.

CHAPTER 8
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REGULATED
MARKETS
The Kolhapur
Agricultural
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Committee
Other
Functionaries

Year	Gul Rawas		Groundnut bags	
	(Arrivals)	(Sales)	(Arrivals)	(Sales)
1947-48	26,40,434		93,019	
1948-49	19,43,405		2,05,145	
1949-50	16,02,673		3,02,976	
1950-51	21,15,710		3,02,858	
1951-52	33,98,352		3,15,150	
1952-53	20,54,959		2,06,050	
1953-54	18,99,462	18,30,330	2,23,219	2,03,313
1954-55	33,00,964	32,92,036	2,29,751	2,29,658
1955-56	35,05,043	35,51,588	2,55,804	2,55,719

TABLE No 10

TABLE SHOWING ARRIVALS OF REGULATED COMMODITIES IN SUB-YARDS AT KARVIR, RADHANAGARI, BHUDHARGAD TALUKAS AND PANHALA MAHAL

Year	Karvir Taluka		Radhanagari Taluka		Bhudhargad Taluka		Panhala Mahal	
	Gul Rawas	Ground-nut bags	Gul Rawas	Ground-nut bags	Gul Rawas	Ground-nut bags	Gul Rawas	Ground-nut bags
1	2	3	4	5	6	7	8	9
1951-52	12,658	11,417	6,021	3,082	3,864	3,027	5,367	7,217
1952-53	12,048	11,789	6,204	2,405	3,863	3,696	4,450	6,900
1953-54	9,295	10,961	5,482	3,221	2,449	3,660	5,035	7,380
1954-55	11,586	10,855	5,890	2,375	3,654	4,048	5,383	7,251
1955-56	12,687	10,849	6,212	2,741	3,925	4,313	4,313	7,207

CHAPTER 8

Trade

REGULATED

MARKETS

The Kolhapur

Agricultural

Produce Markets

Committee

Exports from

Kolhapur.

The Kolhapur market is the biggest market for *gul* in Maharashtra State. The average turnover of this regulated commodity is Rs 5 crores. *Gul rawas* are exported by railway wagons and by motor trucks, although the latter are more expensive.

Export of *gul* to Gujarat area constitutes the bulk of exports, on an average 42 per cent of this total. The arrivals of *gul rawas* increased from 20,55,000 in 1952-53 to 32,96,668 in 1955-56 and the export to Gujarat from 8,42,000 in 1952-53 to 15,00,000 (45½ per cent) in 1955-56.

The following table gives figures of export of *gul rawas* from Kolhapur to various areas viz, Gujarat, Bombay, Karnatak, Konkan, Kathiawar (Saurashtra), etc —

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—
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The Kolhapur
Agricultural
Produce Markets
Committee
Exports from
Kolhapur

TABLE No 11

TABLE SHOWING EXPORTS OF GUL RAWAS FROM KOLHAPUR TO VARIOUS AREAS FOR THE YEARS 1952-53 TO 1955-56

Areas	1952-53			1953-54			1954-55			1955-56		
	Through Railways	Through Motor Trucks	P C	Through Railways	Through Motor Trucks	P C	Through Railways	Through Motor Trucks	P C	Through Railways	Through Motor Trucks	P C
Gujarat	8,42,000		40.8	7,75,800		10.8	13,35,000		10.4	15,00,000		15.5
Bombay and Suburbs		2,25,000	10.9		1,81,000	9.5		4,29,000	13.0		3,25,000	9.8
Saurashtra (Kathiawar)	35,000		1.7	60,000		3.2	1,25,000		3.8	1,50,000		4.6
Karnatak	1,36,000	2,50,000	18.8	57,000	3,25,000	20.2	50,000	4,50,000	21.2	1,00,000	5,00,000	18.2
Konkan		4,00,000	19.5		3,75,000	19.7		5,25,000	15.9		5,00,000	15.2
Goa	17,000		0.8									
Satara											75,000	2.3
Poona											1,00,000	3.0
Total	10,10,000	8,75,000	92.7	8,93,400	8,81,000	93.4	15,10,000	16,01,000	94.1	17,50,000	15,00,000	98.6
Local Consumption	1,50,000		7.3	1,25,062		6.6	1,88,036		5.7	46,608		1.1
Grand Total	20,55,000		100	18,99,462		100	33,02,036		100	12,96,608		100

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REGULATED
MARKETS
The Kolhapur
Agricultural
Produce Markets
Committee
Market Cess

Under Section 11 of the Act, every market committee is empowered to levy fees on agricultural produce brought and sold by licencees in the market area. The Kolhapur Market Committee has levied the following cess *ad valorem* —

	Rs	As	Ps
Gul—one cart load of 24 rawas	0	2	0
Groundnut—one cart load of 16 bags (un-shelled).	0	2	0
Groundnut—one cart load of 8 bags (shelled)	0	2	0

The market cess on *gul* and groundnut both shelled and unshelled collected by the market committee for the last five years is given below.—

Year	Rs	As	Ps
1951-52	20,881	6	3
1952-53	13,254	15	0
1953-54	12,123	1	9
1954-55	19,530	12	3
1955-56	21,100	5	3

Prices of regulated
Commodities.

Prices in the Kolhapur market naturally reflect the general price trend in the country

The following table gives the prices for the quinquennium 1951-52 to 1955-56 —

TABLE No 12

TABLE SHOWING PRICES* OF GUL AND GROUNDNUT PREVAILING AT KOLHAPUR DURING THE QUINQUENNium,
1951-52 TO 1955-56

Year	Gal.			Groundnut		
	Minimum	Maximum	Average	Minimum	Maximum	Average
	Rs As Ps	Rs As Ps	Rs As Ps	Rs As Ps	Rs As Ps	Rs As Ps
1951-52	7 4 0	17 9 0	12 6 6	16 0 0	17 9 0	16 12 6
1952-53	14 6 0	23 14 0	19 2 0	18 4 0	22 0 0	20 2 0
1953-54	15 3 0	27 15 0	21 9 0	15 1 0	18 11 0	16 14 0
1954-55	8 8 0	21 6 0	14 15 0	9 1 0	12 3 0	10 10 0
1955-56	9 0 0	19 2 0	14 1 0	13 10 0	16 0 0	14 13 0

* (Prices are in Bengali Maunds of 82 2/7 lbs)

N B —Table prepared from the Annual Reports submitted by the Market Committee, Kolhapur

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Gul was a controlled commodity from October 1950 and so the maximum rates were fixed by Government. But since 1951 the actual rate prevalent in the market was less than the controlled rate due to the increase in arrivals of *gul* in the market. The price of *gul* went down because of a favourable season. Similar was the case with groundnut which was not controlled. At the beginning of 1954-55 season, prices were higher but afterwards there was a decline which had an unhealthy effect on agriculturists. The year 1955-56 saw in the beginning a fall in prices, then stabilisation at a level and again an upward trend. The average price was Rs. 14-1-0 and Rs. 14-13-0 for *gul* and groundnut respectively, per Bengali maund. In January the level of price of *gul* and groundnut was at a peak level viz., Rs. 22-4-0 and Rs. 19-6-0 respectively, but afterwards there was a slight decline.

Storage Facilities

The better functioning of a regulated market depends to a certain extent on the facilities available for storing the regulated commodities brought by sellers, often from a distance. There was only one licensed warehouse in the Kolhapur market owned by the Shetkari Sahakari Sangh Ltd, Kolhapur, but it was turned into a godown. It has a capacity to store 32,000 *gul* rawas at a time. In 1955-56 there were about 300 hired godowns owned by traders and general commission agents. The market committee did not own any godown or ware-house.

Credit Facilities

There are ten co-operative banks in Kolhapur and merchants obtain loans on the security of goods. The rate of interest charged is about 9 per cent.

*Development of
Market Yard*

As stated in the report, the Committee experienced much difficulty in the administration of the Act on account of want of a separate enclosed market yard. A vigilant watch over the working of the market operators could not be kept, as the present yard is scattered. The trading in *gul* and arrivals of commodities in large volumes in the peak period has created another difficulty of sales by open auction. The market committee in 1955-56 had in its possession 97 acres 35 gunthas of land on the Poona-Bangalore Road and about 27 acres of Government land are proposed to be handed over to the committee and when that is done the Committee hopes to provide facilities such as a cattle shed, drinking water facilities etc.

Government has appointed an *ad-hoc* Gul Market Yard Construction Committee for the purpose of carrying out various plans of development and construction work of the market yard. This committee intended to develop the yard completely by constructing all buildings and godowns required by traders. The market committee has obtained a loan of Rs. 5 lakhs from Government for the construction of a *gul* market at Kolhapur.

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Intelligence

Rates prevailing in the markets of Sangli, Baramati, Shrirampur, Karad, Tasgaon, etc., are received and the same are exhibited on the notice board for information to the various functionaries in the market

The Government of India permitted Andhra and Madras States to export *gul* to foreign countries. The Market Committee of Kolhapur tried its best to secure such a licence because Kolhapur *gul* is considered to be the best in the whole State. The permission to this effect was granted in 1954.

The Agricultural Produce Market Committee, Gadhinglaj was constituted under the Kolhapur Government Notification No MK-GD/47, dated 15th November 1947, as per Kolhapur Markets Act, 1945. After the merger of Kolhapur State into the then State of Bombay in 1949, the market area of the Gadhinglaj Market Committee was notified under notification No PMA 6253, dated 18th July 1954, for regulation of agricultural produce—*gul*, groundnut (shelled and unshelled) and chillies. The Bombay Agricultural Produce Market Act, 1939, was applied to the market area from 1949.

Area of operation of the Gadhinglaj Market Committee is Gadhinglaj taluka, 37 villages of Kagal taluka and Ajra mahal. The principal market yard is situated in the "Pirairao Peth" of Gadhinglaj. There is no sub-yard.

Income and expenditure figures of the Committee as given in the annual report for the year 1955-56 reveal that in the year under review there was a surplus to the extent of Rs 3,885-14-0.

Income and expenditure figures for the last four years given below will give a clear picture about the working of this market committee —

Year	Income	Expenditure	Surplus
	Rs As Ps	Rs As Ps	Rs As Ps
1952-53	14,520 2 9	9,453 0 0	5,066 9 0
1953-54	13,984 10 6	10,734 6 8	3,250 4 3
1954-55	16,157 0 9	10,583 8 3	5,573 8 6
1955-56	16,020 10 3	12,143 12 3	3,885 14 0

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Functionaries

The table given below gives the number of licence-holders in the Market Committee These include general commission agents ('A' and 'B' classes) traders ('A', 'B' and 'C' classes) and weighmen for the years 1951-52 to 1955-56.—

TABLE No 13

TABLE SHOWING MARKET FUNCTIONARIES IN THE AGRICULTURAL PRODUCE MARKET COMMITTEE, GADHINGLAJ FOR THE YEARS 1951-52 TO 1955-56.

Market Functionaries	1951-52	1952-53	1953-54	1954-55	1955-56
<i>General Commission Agents</i>					
'A' Class—Traders having business of more than 200 carts of each of the regulated commodities	23	15	15	20	21
'B' Class—Having business of less than 200 carts of each of the regulated commodities	10	21	19	12	11
Traders 'A' Class—Having business of more than 200 carts of each of the regulated commodities	18	13	14	17	23
Traders 'B' Class—Traders having business less than 200 carts of each of the regulated commodities	71	50	44	30	28
Traders 'C' Class—Traders allowed to purchase in the market area except market proper and sell on the market yards or in the market areas	242	178	160	168	158
Weighmen	9	7	6	7	6

The following two tables show the figures of arrivals of regulated commodities, viz, gul, groundnut (shelled and unshelled) in the Gadhinglaj market yard and sub-yards at Halkarni, Ajra and Murgud Table No. 14 gives figures of arrivals and sales of regulated commodities in the Gadhinglaj market yard and table No 15 shows figures of arrivals at sub-yards of Halkarni, Ajra and Murgud —

TABLE No 14

TABLE SHOWING ARRIVALS AND SALES OF REGULATED COMMODITIES IN THE GADHINGLAJ MARKET FOR THE YEARS 1951-52 TO 1955-56.

Year	Gul Rawas		Groundnut bags (Shelled and Unshelled)		Chillies bags	
	Arrivals	Sales	Arrivals	Sales	Arrivals	Sales
1951-52	1,52,462	1,44,456	1,01,200	1,01,986	7,420	7,318
1952-53	84,384	84,384	81,806	81,806	3,230	3,230
1953-54	83,400	82,234	72,373	72,204	1,606	1,606
1954-55	1,47,371	1,47,511	1,05,587	1,05,731	7,560	7,557
1955-56	1,73,450	1,73,404	92,640	91,996	16,875	17,542

N.B.—Prepared from the Annual Reports of the Agricultural Produce Market Committee, Gadhinglaj

TABLE No 15

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STATEMENT SHOWING ARRIVALS OF REGULATED COMMODITIES IN
HALKARNI, AJRA AND MURGUD SUB-YARDS FOR THE
YEARS 1951-52 TO 1955-56

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Year	Halkarni			Ajra	Murgud	
	Gul Rawas	Ground nut bags	Chillies bags	Gul	Gul Rawas	Ground nut bags
1951-52	18,084	14,410	2 022	14,956	678	2,762
1952-53	4,143	6,843	256	11,185		
1953-54	6,818	8,066	317	10,151		
1954-55	4,860	10,009	798	18,649		
1955-56	1,744	9,799	710	12,986		

N B — Prepared from the Annual Reports of the Agricultural Produce Market Committee, Gadhinglaj

Market cess obtaining in this market, under the Act, is shown below —

	Rs	As	Ps	
(1) Gul	0	0	2	(per lump)
(2) Groundnut	0	0	2	(per bag)
(3) Chillies	0	1	0	(per Bod)
(4) Chillies	0	0	4	(per bag)

Cess collected by the Market Committee for two years is shown below —

Name of the Regulated commodity	1954-55	1955-56
	Rs As Ps	Rs As Ps
1 Gul	1,536 9 3	1,807 4 0
2 Groundnut	1,101 5 0	957 15 3
3 Chillies	157 10 0	350 14 0
Total	2,795 9 0	3 116 1 3

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Market Charges

In addition to the market cess, other market charges such as commission, *hamali*, etc., are levied by the market committee. They are as under —

Charges	Gul	Groundnut	Chillies
	Rs As Ps	Rs As Ps	Rs As Ps.
Commission per Rupee	0 0 3	0 0 3	0 0 3
Hamali per Rawa	0 0 4		
Do per Bag		0 0 6	0 0 6
Do per Bod			0 1 0
Weighment per Rawa	0 0 3		
Do per Bag		0 0 4½	0 0 4
Do per Bod			0 0 9

Prices of regulated
commodities

In the following two tables, an attempt is made to show wholesale and retail prices and those during harvest time and off-season in the Gadhinglaj market in respect of regulated commodities. Table No 16 shows wholesale and retail prices of *gul*, groundnut and chillies and table No 17 shows prices during the harvest time and those during off-season. The classification—'A', 'B', 'C' and 'D' is explained here —

'A' Farm Price		Price which the producer gets for the sale of his produce at his farm
'B' Primary Price	Wholesale	Price at which the wholesaler purchases from the producer in bulk or at the auction in an assembling market
'C' Secondary Price	Wholesale	Price at which a wholesaler or retailer purchases from another wholesaler in the assembling market
'D' Retail Price		Price at which the ultimate consumer purchases from the retailer

TABLE No 16

STATEMENT SHOWING WHOLESALE AND RETAIL PRICES IN THE
GADHINGLAJ MARKET

(Prices in Rs per B Md)

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Year	Month	Variety	Wholesale Prices			Retail prices		
			1 B	2 C	3 D			
1	2	3	4	5	6			
<i>Gul</i>			Rs As Ps	Rs As Ps	Rs As Ps			
1950-51	November 1950 to April 1951	No 1	18 12 0	20 0 0	20 8 0			
	May 1951 to October 1951	"	23 8 0	25 0 0	25 8 0			
1953-54	November 1953 to April 1954	No 1	25 2 0	26 4 0	27 0 0			
	May 1954 to October 1954	"	23 6 0	24 0 0	24 8 0			
1954-55	November 1954 to April 1955	No 1	11 8 0	12 4 0	13 0 0			
	May 1955 to August 1955	"	12 12 0	13 8 0	14 0 0			
<i>Groundnuts</i>								
1950-51	November 1950 to March 1951		18 0 0	20 0 0	21 0 0			
	April 1951 to October 1951		20 0 0	21 0 0	21 8 0			
1953-54	November 1953 to March 1954		17 8 0	18 0 0	19 0 0			
	April 1954 to October 1954		16 8 0	16 0 0	16 0 0			
1954-55	November 1954 to March 1955		10 8 0	11 0 0	11 8 0			
	April 1955 to August 1955		12 8 0	12 12 0	13 12 0			
<i>Chillies</i>								
1950-51	November 1950 to January 1951		125 0 0	130 0 0	135 0 0			
	May 1951 to September 1951		140 0 0	145 0 0	160 0 0			
1953-54	November 1953 to January 1954		110 0 0	120 0 0	125 0 0			
	May 1954 to September 1954		100 0 0	105 0 0	107 0 0			
1954-55	November 1954 to January 1955		55 0 0	60 0 0	65 0 0			
	May 1955 to September 1955		60 0 0	62 8 0	65 0 0			

- 1 B — Primary wholesale price
2 C — Secondary wholesale price
3 D — Retail price

AFTER 8.
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ESTIMATED
CUMULATIVE
CUMULATIVE
CUMULATIVE

TABLE No 17.
HARVEST-TIME AND DURING OFF-SEASON IN THE
GARDING-MARKET
SHOWING PRICE OF REGULATED COMMODITIES DURING

Market Year.	Variety.	Prices during harvest time					Prices during off season.				
		Month.	A	B	C	D	Month.	A	B	C	D
1930-31	Gad.	3	1	2	3	4	4	5	6	7	8
		November 1930 to April 1931.	15 0 0	13 10 0	10 0 0	8 0 0	May 1931 to October 1931.	12 0 0	10 10 0	8 0 0	6 0 0
		Nov. 1	15 0 0	13 10 0	10 0 0	8 0 0	May 1931 to October 1931.	12 0 0	10 10 0	8 0 0	6 0 0
1931-32	No. 1	3	1	2	3	4	4	5	6	7	8
		November 1931 to April 1932.	11 10 0	10 0 0	8 0 0	6 0 0	May 1932 to October 1932.	10 0 0	8 0 0	6 0 0	4 0 0
		Nov. 1	11 10 0	10 0 0	8 0 0	6 0 0	May 1932 to October 1932.	10 0 0	8 0 0	6 0 0	4 0 0
1932-33	No. 1	3	1	2	3	4	4	5	6	7	8
		November 1932 to April 1933.	9 0 0	8 0 0	6 0 0	4 0 0	May 1933 to August 1933.	8 0 0	6 0 0	4 0 0	2 0 0
		Nov. 1	9 0 0	8 0 0	6 0 0	4 0 0	May 1933 to August 1933.	8 0 0	6 0 0	4 0 0	2 0 0
1933-34	No. 1	3	1	2	3	4	4	5	6	7	8
		November 1933 to April 1934.	11 0 0	10 0 0	8 0 0	6 0 0	May 1934 to October 1934.	10 0 0	8 0 0	6 0 0	4 0 0
		Nov. 1	11 0 0	10 0 0	8 0 0	6 0 0	May 1934 to October 1934.	10 0 0	8 0 0	6 0 0	4 0 0

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Groundnuts	No 1	November 1950 to March 1951	10 0 0	18 0 0	20 0 0	21 0 0	April 1951 to October 1951	19 8 0	20 0 0	21 0 0	21 8 0
1950-51	No 1	November 1950 to March 1951	10 0 0	18 0 0	20 0 0	21 0 0	April 1951 to October 1951	19 8 0	20 0 0	21 0 0	21 8 0
1953-54	No 1	November 1953 to March 1954	16 8 0	17 8 0	18 0 0	19 0 0	April 1954 to October 1954	16 0 0	16 8 0	16 8 0	16 0 0
1954-55	No 1	November 1954 to March 1955	9 12 0	10 8 0	11 0 0	11 8 0	April 1955 to August 1955	12 0 0	12 8 0	12 12 0	13 12 0
1950-51	Chitties (Dry)	November 1950 to January 1951	110 0 0	125 0 0	130 0 0	135 0 0	May 1951 to September 1951	135 0 0	140 0 0	145 0 0	160 0 0
1953-54		November 1953 to January 1954	90 0 0	110 0 0	120 0 0	125 0 0	May 1954 to September 1954	95 0 0	100 0 0	105 0 0	107 0 0
1954-55		November 1954 to January 1955	50 0 0	55 0 0	60 0 0	65 0 0	May 1955 to August 1955	55 0 0	60 0 0	62 8 0	65 0 0

N B — Table prepared from the material received from the Gadhinglaj Agricultural Produce Market Committee (Ref Replies to the questionnaire on Agricultural Price Variations Enquiry Committee)

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commodities

As stated in the report of the committee, the price of *gul* in 1955-56 was higher in the beginning of the season at Rs 14-0-0 to Rs 16-15-0 per Bengali maund, but afterwards it declined to Rs 10-0-0 and again rose to Rs 15-0-0 and remained steady till the end of the season. Prices for groundnut and chillies were low in the beginning but by January 1956, there was an upward trend maintained till the end of the season. Due to this rise in prices, agriculturists as well as traders were benefited. In the beginning of the season groundnut prices were Rs 9-0-0 to Rs 10-4-0 per B Md. and increased up to Rs 19-2-0 during the season. Chillies prices were in the beginning Rs 35-0-0 to Rs 60-0-0 per B Md but later on increased up to Rs 83-12-0. Thus it can be said that there were no major ups and downs in *gul* prices but there was a substantial increase in prices of chillies.

Storage Facilities

There are no licensed warehouses in this market but there are 80 godowns in the yard out of which only six are built (pucca) while the rest are used as godowns for the purpose of storing agricultural produce by the general commission agents and traders, on hire basis.

Local banks help the dealers by advancing against goods at the rate of 44 to 55 per cent of current market prices.

Octroi Duty

The municipality levied octroi charges on the regulated commodities brought in the market for sale. The charges were levied at a flat rate of one anna per maund. This rate worked out to —

	Rs	As	Ps
(1) for one cart load of <i>gul</i>	1	2	0
(2) for one cart load of groundnut	1	0	0

Traders and general commission agents in Gadhinglaj market suffer considerable inconvenience for want of a branch office or an out-agency of the Southern Railway in the Peth and have to contact Sankeshwar, nine miles away for transport facilities.

CO-OPERATIVE
INSTITUTIONS

Regulation of markets alone does not secure full significance unless they are served by efficient ancillary co-operative marketing societies. Regulated markets indirectly help agriculturists to secure a fair deal for their produce by eliminating malpractices and establishing healthy trade traditions, while marketing co-operatives owned by the farmers being free from profit motive are expected to be superior to any individual trader in their role as commission agents. It is the policy of the Government to give loans and subsidies to co-operative societies, particularly to the marketing and multi-purpose societies, to enable them to construct godowns for

affording storage facilities to the cultivators¹ In 1955-56, fifteen societies in the district were advanced Government and project loans to the tune of Rs 65,171 for the construction of godowns There were five marketing societies in the district in 1954-55 One more for Radhanagar, taluka was registered in 1955-56 Since sale unions at Kolhapur experienced great difficulty in disposing of *gul* in 1954-55, some leading marketing societies decided that they should have more shops for co-operative institutions Eight more shops of co-operative societies were opened in the Kolhapur Market The total number of shops opened by co-operative societies was 12 excluding that of Varna Valley Purchase and Sale Union

The following table illustrates the extent to which co-operative institutions have received the agricultural produce of the total arrivals in different markets —

TABLE No 18

ARRIVALS OF REGULATED COMMODITIES IN Co-OPERATIVE SOCIETIES
FOR 1954-55 AND 1955-56

Year	Commodity	Total Arrivals in the Market	Total Arrivals in Co-operative Societies	Number of Co-operative shops	Per cent
1954-55	I <i>Gadhinglaj Market</i>				
	(1) Jaggery rawas	1,50,247	40,272	2	26
	(2) Groundnut bags	13,315	8,820	2	7
	(3) Chillies bags	7,557	859	2	11
1954-55	II <i>Kolhapur Market</i>				
	(1) Jaggery rawas	24,80,912	2,32,345	2	9½
	(2) Groundnut bags	2,58,460	1,737	2	6
1955-56	I (1) Jaggery rawas	1,71,927	51,896	2	30
	(2) Groundnut bags	89,826	6,162	2	6½
	(3) Chillies bags	15,920	1,775	2	11
	II (1) Jaggery rawas	26,66,135	3,63,812	12	14
	(2) Groundnut bags	2,87,853	3,205	12	1

¹ (1) Annual Administration Report on the Bombay Agricultural Produce Markets Act, 1939 for the year 1954-55, (2) Working of Co-operative Societies in Kolhapur District for the year 1955-56 (Obtained from the Office of Assistant Registrar, Co-operative Societies) Working of Co-operative Societies in Kolhapur District (Assistant Registrar's Report 1955-56)

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The following table shows figures of arrivals and sales in respect of *gul* and groundnut handled by co-operative societies in the Kolhapur market —

TABLE No 19

ACTIVITIES OF CO-OPERATIVE INSTITUTIONS FUNCTIONING
IN KOLHAPUR MARKET (1956)

Name of the Co operative Society	Commodity	Arrivals	Sales
		B Mds	B Mds
1 Shetkari Sahakari Sangh Ltd	Gul Groundnut	74,072 798	67,844 798
2 Karvir Taluka Shetkari Sahakari Sangh Ltd	Gul Groundnut	37,596 1,296	37,428 1 296
3 Varna Valley Sahakari Sangh Ltd	Gul Groundnut	17,249 2,392	17,395 2,349
4 Shri Ram Vividha Karyakari Sahakari Society, Unlimited	Gul Groundnut	10,816 78	10,816 78
5 Radhanagari Petha Shetkari Sahakari Bank Ltd	Gul Groundnut	72,623 238	70,552 218
6 Sadoli Khalasa Gram Vividha Sahakari Society, Unlimited	Gul Groundnut	48 975 46	50,203 46
7 Jayhind Gram Vividha Karyakari Sahakari Society Ltd	Gul Groundnut	16,301	16,361
8 Shri Hanuman Gram Vividha Karyakari Society, Unlimited	Gul Groundnut	18,271 11	18,271 11
9 Jay Bhavani Gram Vividha Karyakari Society Unlimited	Gul Groundnut	57,923	57,923
10 Murgud Sahakari Bank Ltd	Gul Groundnut	31,217	31,217
11 The Kolhapur Co operative Wholesale Society	Gul Groundnut	30,021 25	30,021 25
12 Hatkanangale Taluka Sahakari Kharedi-Vikri Sangh Ltd	Gul Groundnut	18,960 2,581	18,960 2,581
13 Radhanagari Taluka Kharedi Vikri Sangh Ltd	Gul Groundnut	29,708	29,558

There were only two co-operative institutions functioning in the Gadhinglaj market dealing in regulated commodities. They were (1) The Gadhinglaj Taluka Kharedi-Vikri Sahakari Sangh Ltd and (2) The Shetkari Sahakari Sangh Ltd, Kolhapur Branch, Gadhinglaj. The volume of business done by these two institutions in the capacity of general commission agents is given below —

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I GADHINGLAJ TALUKA KHAREDI-VIKRI SAHAKARI SANGH LTD

Commodity	1954-55		1955-56	
	Arrivals	Sales	Arrivals	Sales
Gul rawas	36,307	37,267	48,193	48,093
Groundnut bags	1,149	4,577	3,213	3,226
Chillies bags	544	535	1,740	1,710

II SHETKARI SAHAKARI SANGH LTD KOLHAPUR-GADHINGLAJ BRANCH

Commodity	1954-55		1955-56	
	Arrivals	Sales	Arrivals	Sales
Gul rawas	4,002	3,942	3,382	3,505
Groundnut bags	4,110	4,110	2,906	2,508
Chillies bags	38	38	106	106

These two co-operative organisations, functioning as general commission agents, rendered good service to the agriculturists. The total average of annual agricultural produce marketed by them in 1955-56 came to 19.6 per cent of the total arrivals in the Gadhinglaj Market Yard.

VILLAGE SHOPKEEPERS occupy an important place in the organization of retail trade in the villages of a district. Almost every village has one or more shopkeepers who provide the inhabitants with their day to day requirements.

VILLAGE
SHOPKEEPERS

Table No. 19 shows the estimated number of shops in villages and non-municipal towns of Kolhapur district. These shops deal in grocery, cloth, pan-bidi, tobacco, leather-works, stationery and other articles, medicines etc., but a majority of them are grocery shops. Included in them are also a few hotels.

There are twelve talukas and mahals in the district having a total of 1,078 villages and non-municipal towns. Taking the district as a whole, there were four shops per village on an average. It would be clear from the table that Shirol taluka had the highest average number of shops, viz., 28 compared to the number of villages, followed by Hatkanangale taluka where the average was 14 per village. Particular mention may be

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SHOPKEEPERS

made of following places where there was a great concentration of shops Udgaon (Shirol taluka)—373, Kagal (Kagal Taluka)—121, Gadhinglaj (Gadhinglaj taluka)—108, Gargoti (Bhudargad taluka)—100, Malkapui (Shahuwadi taluka)—96 and Kale Kasaba (Panhala Mahal)—85

Except grain which he buys from local producers, the village shopkeeper brings his stock-in-trade from large towns with which he has established business relations and from where possibly he can get credit facilities

His stock-in-trade includes grain, groceries, oils, *gul*, spices, cocoanuts, washing-soap, tea, tobacco, betelnut, chillies and other innumerable articles, though in small quantities, required by people for their daily use. Articles are purchased mostly on cash but in some cases customers are allowed a running account to be settled periodically. Thus the shop-keeper also in a way acts as a small money-lender. Shop-keepers have usually a place of business in the centre of the village or town. The smaller shop-keeper moves from one place to another within a radius of ten to fifteen miles of his shop to buy and sell his articles.

The following table shows the taluka-wise account of the dispersal of shops in Kolhapur district (1955-56) —

TABLE No 20

STATEMENT SHOWING THE DISPERSAL OF SHOPS IN KOLHAPUR DISTRICT

Name of Taluka or Peta	Number of villages	Number of Shops
1 Ajra	79	144
2 Bavada	76	136
3 Bhudargad	96	261
4 Chandgad	130	172
5 Gadhinglaj	87	375
6 Hathanangale	46	680
7 Kagal	77	461
8 Karvir	104	331
9 Panhala	101	367
10 Radhanagari	108	193
11 Shahuwadi	130	223
12 Shirol	44	1,244
Total	1,078	4,587

Note —Table prepared from the information furnished in the village Index Forms

FAIRS

THERE ARE A LARGE NUMBER OF FAIRS associated with important deities and festivals, where considerable quantity of agricultural produce and other articles of daily use are brought for sale.

They provide a temporary common market place for persons attending them and generally last for a day or two but in some places even longer. The number of persons attending them varies from 200 to 50,000 and an average sale ranges from Rs 35 to Rs 50,000.

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Trade
VILLAGE
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Fairs

According to the information submitted by the Marketing Inspector Mamlatdars and Mahalkaris in the district, the number of fairs held annually in the district is about 120. Of these 35 are held in Panhala Mahal followed by 28 in Hatkanangale taluka. The lowest number of fairs is held in Ajra, Gadhinglaj, Radhanagari and Chandgad, viz., 3, 2, 4 and 3 respectively. In Bavada there are 9 fairs, in Bhudargad 7, in Kagal 8, in Karvir and in Shiuol 5 each and in Shahuwadi 11.

These fairs can be regarded as the chief distributing centres, for temporary periods, of articles varying from basic necessities to luxuries. Besides, the local shop-keepers, itinerant merchants, cultivators and petty shop-keepers from the neighbourhood and pedlars constitute the bulk of sellers. Buyers are usually the residents of the village or town and its neighbourhood and pilgrims from even distant places. The sellers sell different varieties of articles and at the bigger places even luxury articles are sold. Cereals, pulses, vegetables, sugar, fruits, tobacco, betel-leaves, camphor, tea, coffee, coconuts, sweetmeats, salt cold-drinks and *farsan*, etc. are available. In large fairs, usually attended by a large number of persons, luxury articles like ready-made clothes, artificial pearls, beads and an infinite variety of articles besides those mentioned above are offered for sale. Particular mention may be made of important fairs held at Padali (Khurd) in Karvir taluka where the fair is held for one month and at Kolhapur in the same taluka where larger number of persons assemble at one particular place, where a considerable amount of business is transacted which is mostly on cash basis and hardly on barter system.

The table below shows the particulars about fairs held in Kolhapur district (1956) —

TABLE No 21

Name of the Taluka/Mahal		No
1	Ajra	3
2	Bavada	9
3	Bhudargad	7
4	Gadhinglaj	2
5	Hatkanangale	28
6	Kagal	8
7	Karvir	5
8	Panhala	35
9	Radhanagari	4
10	Shahuwadi	11
11	Shiuol	5
12	Chandgad	3
Total		120

CHAPTER 3
Trade
Village
Shopping
Fairs

The following table shows taluka-wise account of fairs held in Kolhapur district in 1956

TABLE No. 22

STATEMENT SHOWING AN ACCOUNT OF FAIRS HELD IN KOLHAPUR DISTRICT

Name of Taluka Taluka	Name of Village or town where fairs are held	Name of the fair	Number of days for which they are held	Date on which they are held	Average turnover (Rs.)	Number of persons attending the fairs
1. Agri	Agri	Mahashivaratri	2	Magh Vadiya 30	1,000	3,500
	Bahrewadi	Shri Bhanudeo	1	Magh Shuddha 15	400	700
	Urtu	Shri Jekuman Mahadeo	1	Balgun Shuddha 15	2,000	2,000
	Total					
2. Bawadi	Gangbhawadi		1	Am Phursday in Kartik month	400	600
	Mutkeshwar	Shri Bhanudeo	1	The coming Thursday after Gudi Padava	120	400
	Usargi	Shri Jotibadeo	1	The coming Sunday after Chatur Puadima	400	600
	Asudoh	Shri Rameshdevi	1	The coming Tuesday after the Akshayavratika	700	800
	Bahet	Morotadevi	1	Rath septima	900	1,200
	Palsande	Shri Mahadeo	1	Mahashivaratri	325	700

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	Bhui Bavada	Shri Khatnathdeo	10	Starting from Purnima 15	1 125	1 000
	Mangavali	Shri Mangeshdeo and Shri Khatnathdeo	1	Kartik Shudh 15	100	100
	Achur	Shri Rasandevi	1	Panch Shudh 15	500	500
	Total					
3 Bhudargad	Tikkewadi	Bujadevi			500	1 000
	Sonarwadi	Sonarwadi yatra	1	Any day in Magh Shudh 1	250	500
	Gargoti	Jyotiba yatra			700	500
	Barve	Shivratri		Magh Vadya 30	300	500
	Nashnap	Shri Laxmidevi			300	800
	Patagnon	Puranti			300	800
	Panchavado	Shivratri		Magh Vadya 30	200	100
	Total		7			
4 Gadhinglaj	Gadhinglaj	Kalbhairadeo		Magh Vadya 2	2 000	1 000
	Chunchowadi	Samangad fair of Bhumsangri		Magh Vadya 30	3 100	6 000
	Total		2			
5 Madkanangale	Horle	Peer	2	2nd April	150	600
	Male	Bramha Deo	3	Chaitra Shudh 1	125	300
	Mudshingi	Peer	2	2nd April	125	100

CHAPTER 2
TITHE.
VILLAGE.
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TITHE

TABLE No 22 contd

Name of taluk in which	Name of village or town where tax is held	Name of the tax	Number of days for which they are held	Date on which they are held	Average turnover (Rs.)	Number of persons attending the fair &c.
Haddamangale	Chokak	Jokabai	2	2nd May	125	300
	Rulkadi	Hojarat Raje Bawarupai	1	Magh Vadya 30 to Purnima Shudha 1	2,000	1,000
	Haddamangale	Hojarat Peet	1	Shraavan Vadya 11	975	100
	Shudhi	Hojarat Khatol Peet	1	Chaitra Shudha 7	1,025	2,000
	Kumbhoy	Hojarat Jayanti	1	Chaitra Shudha 14	1,750	2,000
	Hingangam	Shakti Jata Peet	1	Magh Vadya 13	125	200
	Hadandi	Randhaz	1	Chaitra Shudha 14	125	900
	Mate	Phul Peet	1	Chaitra Shudha 14	375	500
	Do	Rendha	1	Every Monday of Shraavan	125	300
	Do	Mantri Peet	1	Chaitra Shudha 5, 15	9,000	3,000
	Nagaw	Mantri Peet	1	Magh Shudha Purnima	100	200
	Vadgaon	Mantri Peet	1	Shraavan	900	350
	Atare	Mantri Peet	1	Chaitra Shudha 14	900	100
			1	Do. do.		

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Nej	Bahubali	2	Chaitra Shudha 14	1700	5000
Narando	Nagnath	3	Magh Shudha 5 6 7	220	500
Khochi	Bhauroba	2	Chaitra Shudha 5 15	2000	2500
Sawade	Maruti Deo	1	Magh Shudha 12	125	250
Ghunaki	Mangoba	1	Magh Shudha 13	150	400
Paragaon	Vithoba	2	Chaitra Shudha 5	150	300
Ambap	Nagnath	3	Magh Shudha 5	200	400
Minacho	Peer	2	Kartik Purnima	150	400
Talasando	Peer	2	Chaitra Shudha 6	125	300
Chavare	Chawarabai	2	Chaitra Vadya 7	200	400
Top	Bhauroba Deo	5	Chaitra Shudha 1 to 5	200	300
Total		28			
Nidhori	Bahuri Deo	1	Falgun	450	500
Kurni	Halsiddhaya Deo	1	Kartika Shudha 11	850	1000
Chmagaon	Chimalka Devi	1		250	500
Sangaon	Nag Deo	1	Shravan Shudha 5	250	500
Vandoor	Hanuman Jayanti	1	Chaitra Shudha 15	135	200

TABLE No. 22 contd

Name of talukha in which	Name of Village or town where talukha is held	Name of the talu	Number of days for which they are held	Date on which they are held	Assess- ment (Rs.)	Number of persons owning the talu,
a. Koppal	Koppal	Guthi Peet	3	Karthi Padya	1,100	1,000
	Koppal	Koppal Peet	1	Padya	130	300
	Koppal	Atharva	1		1,100	3,000
	Total					
b. Koppal	Koppal	Narada	3	Chathra Atharva	60	100
	Koppal	Prayer	1 month	Padya Padya 6 to 8 Padya Padya	12,000	60,000
	Koppal	Vidya	1	Padya Padya 30	100	100
	Koppal	Peetwar Padya	1	Mogha Padya 10	100	3,000
	Koppal	Padya Padya	1	Acharya Atharva	100	60,000
	Total					

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8	Panhala	Moharo	Bhureswar Deo	1	Chaitra Vadya 1	80
	Kakho	Bhureswar Deo		1	Chaitra Shudha 9	10
	Punal	Tombala		1	Chaitra Vadya 1	62
	Majnal	Jyotirling		1	Chaitra Vadya 3	14
	Malo	Maruti Deo		1	Ram Navami	500
	Bahurewadi	Bhairao Deo		1	Chaitra Shudha 14	62
	Thano	Maruti Deo		1	Chaitra Vadya 30	77
	Wadi Ratnagiri	Kedarling Deo		3	Chaitra Shudha 15	1,400
	Alavo	Bhairao Deo		1	May every year	
	Jakhale	Gopalashwar Deo		2	Mahashivratri	250
	Japhale	Bhairao Deo		2	Chaitra	75
	Waghavde	Maruti Deo and Laxmi Devi		1	Vaishakha	77
	Utro	Maruti Deo and Laxmi Devi		1	Vaishakha	
	Injole	Bharoba Deo Masai		1	Vaishakha	
	Thano	Masai Devi		1	Chaitra Shudha 1	
	Kanori	Masai Devi			Ashwin Shudha 3	225
	Karanifon	Jyotirling		1	Chaitra Shudha 15	63
	Manundre	Maruti Deo		1	Do	63
	Yevluj	Bhairao Deo		1	Chaitra Shudha 1	300
	Padal	Bhairao Deo		1	Chaitra Shudha 1	250
						1,000
						20,000
						1,500
						1,000
						1,100

1,000

20,000

1,500

1,000

1,100

CHAPTER 8
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VILLAGE
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Fairs.

TABLE No 22—contd

Name of taluka/ mahal	Name of village or town where fairs are held	Name of the fair	Number of days for which they are held	Date on which they are held.	Average turnover (Rs)	Number of persons attending the fairs
8 Panchhala—contd	Asurlo	Bhairao Deo	2	Chaitra Shudha 15	250	1,450
	Rakshi	Jyotiba Deo	2	Chaitra Vadya 9	225	
	Satavo	Maruti Deo	2	Chaitra Vadya 13	225	
	Boragaon	Malapa Devi	1	May Once in every 3 years	35	
	Banirado	Kedarling	1	Chaitra Purnima		
	Ghotawado	Ghoteswar Deo	1	Chaitra month		
	Pohale	Vithalai Devi	1	In the month of May	500	2,000
	Pohatwadi	Urus	1	In the month of October	225	1,000
	Borirado	Nimai Devi	1			
	Avadi	Kalappa Devi	1			
	Jur	Bhairao Deo	1	In the month of October		
	Gharapan	Kedarling	1	Chaitra Purnima	125	
	Kolohi	Garai Devi	1	Kartik Amavasya	125	
	Panchhala	Sadhukhatol Urus	2	In the month of April	280	2,500
	Total					

35

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FAIRS

9 Radhanagari	Durga Matwad	Vithalai Devi	2	Falgun Vadya 12	2,100	5,000
	Taralo	Vithalai Devi	2	Falgun Vadya 14	1,000	1,000
	Solankur	Vankoba Deo	1	Falgun Shudha 1	100	1,000
	Waki	Vankoba Deo	2	Magh Vadya 11	125	2,000
	Total		4			
10 Shahuwadi	Bambavade	Mahadeo	1	Chaitra Shudha 12	750	
	Bhudaagaon	Kantheswar	2	Mahashivratri	750	
	Gondoli	Jyotiba	1	Chaitra Vadya 7	300	
	Malewadi	Malhari Fair	2	Chaitra Vadya 1	125	
	Malkapur	Marmai	3	Any day in Chaitra Shudha	2,200	
	Kolgaon	Jyotiba	2	Chaitra Vadya 1	250	
	Panundro	Jugai	2	Rangpanohami	325	3,000
	Sarud	Biroba	1	Varshakh Shudha 3	1,100	
	Shittur	Kalma	2	Paush Purnima	1,000	
	Shiralo	Khelnath	2	Magh Purnima	1,250	
	Viralo	Kedarling	2	Chaitra Purnima	1,250	
	Total		11			

CHAPTER 8.

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Fairs

TABLE No 22—contd.

Name of taluka/ mhal	Name of village or town where fairs are held	Name of the fair	Number of days for which they are held.	Date on which they are held	Average turnover (Rs.)	Number of persons attending the fairs
11 Shulol	Ghosarwad	Siddheshwar	1	Magh Shuddha 7	900	1,500
	Khudrapur	Kopeshwar	1	Pausa Anavasya	850	2,000
	Narainkhadi (Shulol)			Margashirsha Purnima	900	5,000
	Do	Garudwadashi	1	Ashwin Shuddha 12	1,250	2,000
	Do	Mahashivnatri	1	Magh Vadya 13	2,250	3,000
12 Chandgad	Total	5				
	Chandgad	Mehr	1	1st week of December	90	1,000
	Do	Deornath Devasthan	2		400	3,000
	Gholagewadi	Dattajyanti	1	Margashirsha 15	850	1,000
	Total	3				
	Total	120				

Note—Table prepared on the basis of information supplied by the Marketing Inspector, Kolhapur and Munsifdars in the district

CHAPTER 8

Trade.
VILLAGE
SHOPKEEPERS
Pedlars

NEXT TO VILLAGE SHOP-KEEPERS, pedlars play an important part in the trade organisation in the rural areas of a district since olden times. The old Gazetteer of Kolhapur narrates "some of the pedlars are craftsmen, generally weavers and coppersmiths. Other pedlars sell groceries, perfumes, glass-bangles and hardware. The pedlars sell most of their stock by barter specially exchanging brass and copper vessels for old clothes and laces."

Pedlars even now play quite a fairly important role in the organization of retail trade. There were 18 pedlars in Gadhinglaj taluka, 205 in Kagal taluka, 18 in Bhudargad taluka, 100 in Shahuwadi taluka, 150 in Shirol, 17 in Hatkanangale taluka and 30 in Chandgad taluka. The following four talukas viz Panhala, Bavada, Ajra and Radhanagari were reported to have no pedlars largely due to inadequate transport facilities and population being scattered over hilly forest regions. However, villagers who formerly used to patronise pedlars now show a preference for periodical markets or established shop-keepers. Even in the days of the old Gazetteer every village large or small had its shop-keeper, who dealt in groceries, spices, grain, salt, oil, sugar, molasses and other supplies. Villagers now obtain their daily necessities from the village shop-keepers or bring them from nearby towns or taluka headquarters as transport facilities have improved and progressed much in the post-war period.

Yet pedlars have not disappeared completely from the rural areas. The system has undergone a considerable change. The articles which are now hawked are perishable consumption goods like fruits, vegetables, fish, *kurmuras*, and confectioneries. Cheap ornaments, betel leaves and utensils of china clay are also sold. Cloth, cutlery, utensils, ornaments, glassware, grocery, etc. are generally obtained from established shop-keepers.

Pedlars usually move from village to village in fair weather and generally return to their respective places before monsoon. Their stock-in-trade varies in value from Rs. 10 to Rs. 500. Most of the pedlars belong to the district itself. They usually carry their goods on their own shoulders or engage a labourer. Some pedlars also use hand carts, bullock-carts or cycles, etc. They are usually known to their customers.

There are different types of pedlars handling particular types of commodities. The *Kosthi*, and the *Sali* generally deal in sarees, bedsheets, and other hand-loom goods, Mohammedan and *lingayat* pedlars in cloth, *Teli* in groundnut and cocoanut oil, *Sonars* in cheap ornaments, etc. Most of the transactions are done on cash basis though the system of barter prevails in the case of pedlars hawking utensils and glassware which are exchanged with used clothes.

CHAPTER 8

Trade.

VOLUME OF TRADE

VOLUME OF TRADE OF A DISTRICT can be easily ascertained if accurate statistics regarding imports into and the exports from the district are available. Such statistics are, however, rarely available. Only figures about the volume of imports and exports based on octroi returns are available in a few municipal towns. A majority of municipalities in Kolhapur district have not applied octroi rules within their municipal limits; where they are applied, they are either *ad valorem* or specific. Hence either the quantity imported/exported is available or the value thereof but not both. Octroi is usually levied on imports which are generally meant for local consumption. However, the commodities included in the commodity group and octroi levies are not uniform everywhere. Six municipalities, viz., (1) Vadgaon, (2) Kurundwad, (3) Jaisingpur, (4) Murgud, (5) Kagal and (6) Panhala had not introduced regular rules for the collection of octroi in their areas upto the end of the year 1955-56. Octroi was auctioned to the highest bidder and the recovery of the same was entrusted to a contractor employed by the municipality.

Table Nos 23, 24, 25 and 26 give figures of exports and imports of various commodities based on octroi returns in the municipal towns of (1) Kolhapur, (2) Ichalkaranji, (3) Malkapur and (4) Gadhinglaj. Because of the limitations already cited, the statistics detailed in the tables may only be taken to indicate broad trends. It is apparent that there was a steady increase in imports in all towns. There was a steady increase in exports of some commodities. The increase in imports might be due to various causes, important among them being the increase in population of the district, in the building and constructional activities in the post-war period and an all-round increase in trading activities as a result of increase in the supply and velocity of money. The tables show that imports of cereals, tea, building materials and cotton piecegoods increased at a greater pace than other commodities —

TABLE No 23
STATEMENT SHOWING IMPORTS AND EXPORTS BASED ON OCTROI RETURNS OF KOLHAPUR MUNICIPALITY

Commodity group	1951-52		1952-53		1953-54		1954-55		1955-56	
	Quantity in Mds	Value in Rs	Quantity in Mds	Value in Rs	Quantity in Mds	Value in Rs	Quantity in Mds	Value in Rs	Quantity in Mds	Value in Rs
Cereals	7,54,845 7,090		4,19,000 42,821		6,15,830 41,898		17,39,890 2,94,220		17,16,057 1,37,318	
Sugar	51,308 21,924		43,979 25,777		34,078 42,009		91,907 24,520		12,012 5,775	
Firewood	7,59,072 58,882		8,71,131 61,267		7,27,836 57,197		5,70,753 41,928		9,64,756 53,971	
Charcoal	90,279 11,723		2,54,665 2,660		2,31,273 12,520		2,72,231 12,817		2,42,817 16,050	
Petrol (including Mineral Oils)	4,62,088 22,375		2,00,675 4,590		2,22,112 3,228		2,41,887 1,920		4,04,337 5,089	
Cement		3,05,819 3,67,130	58,565 34,553		95,019 18,258		1,13,530 8,004		1,33,051 9,136	
Building materials	3,74,316 43,604	2,05,400 1,75,480	2,45,671 33,891	3,70,670 87,356	2,15,952 21,301	1,41,436 68,214	7,39,469 21,071	5,21,451 1,01,616	5,86,069 21,362	5,40,412 90,993
Cattle goods	32,085 716		35,932 983		30,204 1,182		7,64,006 34,559		8,61,948 21,802	

CHAPTER 8
Trade
VOLUME OF TRADE

TABLE No 23—contd

Commodity group	1951-52		1952-53		1953-54		1954-55		1955-56	
	Quantity in Mds	Value in Rs	Quantity in Mds	Value in Rs	Quantity in Mds	Value in Rs	Quantity in Mds	Value in Rs	Quantity in Mds	Value in Rs
Total		18,84,879 11,21,073		15,63,360 13,16,538		16,97,725 16,27,770		20,48,113 12,55,563		21,75,585 11,01,743
Tobacco			7,334 15,016		9,100 16,879		5,727 27,074		3,903 17,813	
Precious metals	9,400 18,938			1,17,00,589 55,81,450		66,57,752 35,77,042		60,51,978 35,02,755		54,31,702 65,80,213
Brass, Copper, Iron etc		71,24,122 37,91,545		12,55,209 69,817		24,87,673 3,88,992	10,475 684	25,89,396 3,43,190	10,771 824	28,81,481 8,96,433
Kerosene	4,02,038 22,375		1,74,376 7,018		1,84,595 10,933		2,22,546		5,859	1,92,724
Miscellaneous	N A N A.	N A N A	N A N A	N A N A	N A N A		8,67,135 49,765		9,34,197 88,726	

TABLE No 24

STATEMENT SHOWING IMPORTS BASED ON OCTROI RETURNS OF ICHALKARANJI MUNICIPALITY.

Commodity group	1952-53		1953-54		1954-55		1955-56	
	Quantity in Mds	Value in Rs	Quantity in Mds	Value in Rs	Quantity in Mds	Value in Rs	Quantity in Mds	Value in Rs
Cashew	1,16,937		86,530		1,06,007		1,20,309	
Sugar	1,56,224½		17,334		14,075		17,559	
Blackwood	1,38,879		1,22,531		1,06,098		1,83,576	
Charcoal	15,262		10,641		15,201		21,682	
Peat	1,733½		1,387		1,416		1,395	
Chambr		27,503		22,526		16,715		27,653
Building Materials		47,032		29,552		41,465		42,325
Wool		3,20,102		2,02,963	2,37,964	3,02,374		
Woolen	0,407		6,262		8,954	4,001		
Phenol		7,41,292		6,30,649		4,84,030		5,91,497
Wool, Clapper, Iron etc.	...	1,36,763		1,43,699		1,67,657		2,14,734
...	6,114		8,022		6,509		13,189	
...						1,00,05,315		1,07,21,766

CHAPTER 8
Trade.
VOLUME OF TRADE

CHAPTER 8
Trade.
VOLUME OF TRADE

TABLE No 25
STATEMENT SHOWING IMPORTS AND EXPORTS BASED ON OCTROI RETURNS OF MALKAPUR MUNICIPALITY

Commodities Group	1937-38		1943-44		1951-52		1952-53		1953-54	
	Quantity in Mds	Value in Rs	Quantity in Mds	Value in Rs	Quantity in Mds	Value in Rs	Quantity in Mds	Value in Rs	Quantity in Mds	Value in Rs
Cin ds	Imports 1,00,000	5,00,000	27,000	3,00,000	27,000	4,00,000	26,000	4,00,000	1,87,000	37,00,000
	Exports 10,000	2,50,000							1,50,000	30,00,000
Sugar	Imports 8,000	72,000	2,000	30,000	2,000	50,000	2,000	74,000	20,000	8,00,000
	Exports 1,000	27,000							15,000	2,00,000
Firewood	Imports 10,000	1,000	10,000	7,500	10,000	10,000	10,000	10,000	10,000	12,250
Building mate rials	Imports 20,000	1,00,000	30,000	1,50,000	30,000	1,50,000	50,000	5,00,000	45,000	2,27,000
Cattle goods	Imports Exports									
Tea	Imports Exports	400 100	400 100	50,000 12,500	500 100	75,000 15,000	900 100	1,05,000 17,500	2,000 1,200	5,00,000 3,00,000

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Trade Volume of Trade

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CHAPTER 8.

TABLE No 26

Trade
VOLUME OF TRADESTATEMENT SHOWING IMPORTS AND EXPORTS BASED ON OCTROI
RETURNS OF GADHINGLAJ MUNICIPALITY.

Commodity group		1954-55		1955-56	
		Quantity in Mds	Value in Rs	Quantity in Mds	Value in Rs
Cereals	Imports	2,902		68,709	
	Exports	43,397		10,875	
Sugar	Imports	1,185		6,788	
	Exports	833		570	
Firewood	Imports	13,248		59,470	
	Exports	10,356		7,398	
Charcoal	Imports	946		3,611	
	Exports	40,312		1,060	
Petrol (Gallons)	Imports	1,650		10,225	
	Exports				
Cement	Imports		3,418		10,905
	Exports		117		673
Building materials	Imports	5,298	284	34,328	7,847
	Exports	11,592	6,500	15,375	1,062
Tea	Imports		29,346		2,26,702
	Exports		5,947		20,918
Tobacco	Imports	2,727		6,748	
	Exports	175		199	
Miscellaneous	Imports		68,602		1,87,036
	Exports		11,539		15,558
Brass, Copper, Iron, etc	Imports	334		1,480	
	Exports	20		39	
Kerosene (gallons)	Imports	12,162		67,251	
	Exports	20			
Miscellaneous	Imports		5,611		37,504
	Exports				16,737

RETAIL TRADE is carried on by a large number of shops located in various towns and villages of the district. Details of shops located in rural areas and non-municipal towns have been given in the section on "Village Shop-keepers" and hence this account deals exclusively with retail trade shops in municipal towns in the district.

CHAPTER 8.
Trade
RETAIL TRADE

There were eight municipal towns in 1955-56 including the two municipal boroughs of Kolhapur and Ichalkaranji. The Bombay Shops and Establishments Act, 1948 was applied only to Kolhapur and Ichalkaranji municipal areas. In other municipal towns viz, (1) Kurundwad (2) Gadhinglaj (3) Malkapur (4) Vadgaon (5) Murgud and (6) Jaisingpur, the said Act was not applied till 1955-56.

Retail shops, which provide a link between the consumer and the wholesaler, are located in the various wards of the town and to a certain extent cater to the needs of the inhabitants of the localities. The stock-in-trade of a majority of retail trade shops is limited but rapid replenishments are made as and when the old stocks are sold out. The capital investments of most of the shops are also limited. Retailers usually have dealings with some wholesaler in the town itself but not infrequently they have dealings with even bigger traders. Quite a few have dealings with outside merchants particularly in cloth trade. Retail sales are generally on cash basis but goods on credit are also given to some customers whose accounts are settled periodically.

The Bombay Shops and Establishments Act, 1948 is administered by the municipal boroughs and all the shops and establishments are required to be registered under the Act.

The following statement shows the total number of shops, registered under the Act in the two municipal boroughs in the district viz (1) Kolhapur and (2) Ichalkaranji.

1955-56

Municipality	Shops	Employment including Employers			Total
		Men	Women	Children	
1 Kolhapur	4,904	5,662	123	233	6,018
2 Ichalkaranji	669	1,058	5	11	1,074

As per information furnished by the Kolhapur Borough Municipality, there were 4,904 retail shops of different varieties and sizes which provided employment to 6,018 persons including 123 women and 233 children.

Kolhapur

CHAPTER 2.

Trade.
Retail Trade
KOLHAPUR

The following table (No 27) shows the ward-wise distribution of retail shops. From the table, it can be seen that gram and grocery shops (1,014) dominate the picture, followed by sweetmeat and eatable shops (424). These two types of shops provided employment to 1,732 persons. The shops were found more concentrated in wards C and E followed by wards B, A and D.

The next groups of shops having comparatively greater employment were stationery, cutlery and provision stores (311), leather goods and footwear (214), cloth and hosiery (225), pan-bidi and cigarette shops (311), cycle shops (277) and zari shops (237). These shops together provided employment to 1,470 persons. There were other shops e.g. medicines (33), metal utensils (56), ready-made clothes (103), timber (132), book-sellers and publishers (9) and furniture (46). These shops provided employment to 1,332 persons.

The total number of shops in the limits of Ichalkaranji Borough Municipality was 669 which provided employment to 1,074 persons including 5 women and 11 children. Of these, Grocery shops (116), numbered next to miscellaneous (255) and were dispersed in all the ten wards of the town but many of them were found in ward IX. These were followed by sweetmeat and eatable shops (64), pan-bidi and cigarette shops (59) and cloth and hosiery including ready-made cloth shops (46). These shops together provided employment to 915 persons. Of course there was a wide dispersal of shops of different varieties e.g. stationery, hardware, watches and opticals, wood fuel, metal utensils, medicine, leather goods and footwear etc. but many were found concentrated in wards VIII, IX and X.

In these municipal towns the Bombay Shops and Establishments Act, 1948 was not applied till 1955-56 and hence details regarding value of stock-in-trade etc. were not available. However, a statement of retail establishments for each of the municipal towns was prepared with the help of municipal authorities in these towns.

The total number of shops in Jalgaonpur was 402 which provided employment to 1,057 persons including 51 children and 3 women. A greater concentration of shops was found in ward B. It is evident from the statement of ward-wise distribution of different types of retail trade shops that there were no separate shops for selling umbrellas, trunks and locks, sports, perfumes, glass, cups, etc. The stationery merchants were found to be dealing in these commodities.

The following table (No 28) shows the ward-wise distribution of retail shops in Jalgaonpur.

CHAPTER 8

Trade
 RETAIL TRADE
 Jaisingpur,
 Murgud,
 Malkapur,
 Gadhinglaj,
 Vadgaon and
 Kurundwad

Jaisingpur is an important centre for bidi-tobacco and snuff. There are indigenous establishments preparing snuff from tobacco. The total number of shops selling tobacco was 215 which provided employment to 708 persons. Grocery shops were found in all the wards of the town.

Malkapur is a small town and hence has comparatively few shops. The total number of shops was 166 which provided employment to 320 persons including 43 children. It is evident from the table that shops of only a few varieties were found. Forty-two grocery shops provided employment to 50 persons. Shops selling furniture, agricultural requisites, petrol, petromax, etc., were not found in the town.

The total number of shops in Murgud was 131 located in the four wards of the town providing employment to 218 persons including 17 women and 12 children. There was a wide dispersal of shops in the town.

The total number of shops in Gadhinglaj was 51 which provided employment to 257 persons. There were 210 shops in Vadgaon providing employment to 415 persons including 33 women and 76 children. Most of the shops in the town were concentrated in ward A and grocery shops were found in all the five wards of the town. There was a wide dispersal of shops of different varieties.

In Kurundwad municipal area there were 125 shops which provided employment to 232 persons. A greater concentration of retail trade shops was found in ward III. Dealers dealing in cloth and hosiery were found to be dealing in ready-made clothes also. It was reported that many residents of the town used to buy grains directly from agriculturists, and other requirements were purchased on the bazar-day when it was possible to get a number of articles usually not sold in the local market.

Among retail trade shops in the district the grocery group is the most important. It has the largest number of shops and provides the largest employment. All sorts of cereals and pulses, spices, jaggery (*gul*), oil, ghee, condiments, tea, coffee, indigenous drugs, dry fruits, *agarbatti*, saffron, baking-soda, washing-soda, catechu, soap, cocoanuts, cocoanut oil, groundnut oil and a number of other things are sold in these shops. The value of stock-in-trade of individual shops varies in a wide range, i.e., from Rs 1,000 to Rs 50,000. The retail shop-keepers in this group get their stock in grains from the local wholesale dealers. The other articles and products are bought from local wholesalers who in turn obtain the same from various manufacturing centres particularly from cities like Bombay, Calcutta and Madras.

Grocery

CHAPTER 8

Trade
RETAIL TRADE
Jaisingpur,
Murgud,
Malkapur
Gadhinglaj,
Vadgaon and
Kurundwad
Sweetmeats and
Eatables

Pan-bidi and
Cigarette shops

Next in importance to groceries come probably the sweetmeat and eatable shops especially in Kolhapur and Ichalkaranji. Among the group of shops selling sweetmeats and eatables, some sell only sweetmeats, some sell only sev, *churmua*, *chivda*, *ganthia*, *bhajja*, *khaman* and *bhusa* a mixture of all these. Some sell sweetmeats as well as *farsan*. There is brisk trade in this form of business at the time of religious festivals. Stock-in-trade of this type of shops varies from 500 to Rs 3,000.

Pan-bidi and cigarette shops are an example of shops having small investment. Sale is always on cash basis. Most of the establishments are one man establishments selling *pan*, *bidi*, cigarettes, chewing tobacco, betelnuts, catechu and occasionally confectionery. The stock-in-trade is generally obtained locally and sometimes from outside. A large number of these establishments make small quantities of *bidis* sufficient for their own sales. The value of stock-in-trade varies from Rs 25 to Rs 500. However, in the shops dealing exclusively in tobacco and snuff the stock-in-trade is considerably large. Jaisingpur is an important centre for tobacco, for *bidis* as well as for snuff. Credit facilities enjoyed by tobacco merchants from wholesalers are generally for three months. Business in this category of shops is generally slack in the rainy-season. Rest of the time it is brisk and particularly on holidays the sales of *pan-bidi* shops are greater than on other days.

Cloth and Hosiery

These shop-keepers sell all kinds of textiles—cotton, woollen, silk—for shirting, coating, etc.; sarees, *dhotars*, tapestry-cloth, towels, and various kinds of hosiery. Besides mill-made fabrics, they stock and sell hand-loom and power-loom products. The stock-in-trade of an average shop is usually Rs 500 but a few large shop-keepers stock goods worth Rs 50,000 to Rs 1,00,000. The big shops employ clerks to keep accounts, besides salesmen. Handloom and power-loom products manufactured in the district are obtained by the shop-keepers either directly from factories or from wholesale dealers. As in other cases, the rainy-season is generally slack and sales shoot up during festivals and marriage season. Credit is offered to shop-keepers by wholesalers for 30 days but cash payment is generally the rule for hosiery goods. A majority of shop-keepers purchase most of their requirements of all mill-made cloth through the local agents of various textile mills and sometimes even import goods from Sholapur, Bombay, Ahmedabad and Kanpur, etc.

Leather and
Footwear

Footwear and other leather goods such as leather, accessories of shoe-making such as sewing thread, nails, clips, belts, purses, etc. are sold by shops grouped under leather goods and footwear. Kolhapur is famous for footwear (*chappals*) known as "Kolhapuri *chappals*". The value of stock-in-trade of these traders varies from Rs 200 to Rs 5,000. Business is generally slack during monsoon and brisk during the summer season.

Shop-keepers under the group "Medicines" style themselves up as chemists and druggists. They sell chemicals of various kinds, foreign and indigenous drugs, medicines and surgical instruments. A large part of the chemicals, drugs and medicines stocked is of a foreign origin and brought mainly from Bombay. Those manufactured in India are brought mainly from their places of production viz Bombay, Poona, Baroda and Ahmednagar.

CHAPTER 8

Trade
RETAIL TRADE
Jaisingpur,
Murgud,
Malkapur,
Gadhinglaj,
Vadgaon and
Kurundwad
Medicines

The following tables (Nos 27 to 34) show the ward-wise distribution of shops in the municipal limits of the following towns —

Kolhapur, Ichalkaranji, Jaisingpur, Malkapur, Murgud, Gadhinglaj, Vadgaon and Kurundwad.

CHAPTER 8.

TABLE No. 27.

A TABLE SHOWING WARD-WISE, BREAK-UP OF RETAIL, UNEMPLOYMENT, IN KOLHAPUR.

Shops.	Ward	Ward	Ward	Ward	Ward	Total	Total employment including employees			Total
							Men	Women	Children	
1. Grocery	11	11	11	11	11	1,011	978	8	18	1,004
2. Fruits and Vegetables	1	2	64			67	19		3	21
3. Milk and Milk Products	3	2	15		0	20	16		2	18
4. Sweets and Biscuits	64	54	100		113	331	318	50	14	724
5. Sugarcane Juice	..	..	..	..	..	..	..	..	..	..
6. Mutton, Beef, Eggs, etc	1	2	37		16	60	23		5	31
7. Pan, Hdi, Chutnies	10	28	178		78	294	29		13	309
8. Tobacco and Staff	2	3	10		0	15	11		1	12
9. Medicines	1	10	18		1	30	36		1	37
10. Stationery, Cutlery, Bangles and Jewellery	11	16	185		78	390	260		18	277

Trade
Retail Trade
Wholesale
Manufacturing
Transport
Communication
Public Utility
Education
Health
Social Work
Other

CHAPTER 8.

TABLE
 PUBLIC UTILITIES
 EMPLOYMENT
 1930
 1931
 1932
 1933
 1934
 1935
 1936
 1937
 1938
 1939
 1940

TABLE No. 27 contd.

Shop.	Ward	Ward	Ward	Ward	Total	Total employment including employee			Total
						Men	Women	Children	
29. Glass Mosaic and Chandeliers	1	13	1	1	16	10	4	1	15
30. Cages	1	1	1	1	4	1	1	1	3
31. Architectural equipment	1	39	1	1	41	17	1	1	19
32. Zard	1	1	1	1	4	1	1	1	3
33. Ammunition and Power	1	1	1	1	4	1	1	1	3
34. Waste Material	1	1	1	1	4	1	1	1	3
35. Bookcases and Publishers	1	1	1	1	4	1	1	1	3
36. Stationery and Newspapers	1	1	1	1	4	1	1	1	3
37. Pottery	1	1	1	1	4	1	1	1	3
38. Miscellaneous	1	1	1	1	4	1	1	1	3
Total	1	1	1	1	4	1	1	1	3

TABLE No 28
A TABLE SHOWING WARD-WISE BREAK-UP OF RETAIL ESTABLISHMENTS IN ICHAVKARANDI

Shops	Ward										Total		Total employ-ment including employer
	I	II	III	IV	V	VI	VII	VIII	IX	X	Men	Women and children	
1 Grocery	8	5	10	2	7	15	2	17	34	16	156	3	159
2 Fruits and Vegetables													
3 Milk and Milk Products			1	1	1				1	1	1		1
4 Sweetmeats and Eatables	1	2	4	10	3	1	4	11	9	17	161	2	173
5 Sugarcane Juico													
6 Mutton, Beef, Eggs, etc							3		1		7		7
7 Pan, Bidi, Cigarettes		3	1	10	6	3	1	6	13	7	50		50
8 Tobacco and Snuff										1	2		2
9 Medicine				1		1	1	2	1	1	10		10
10 Stationery, Cutlery, Bangles and Provisions					1	3	1	2	2		14		14
11 Leather Goods and Footwear							1	1	1	1	7		7

CHAPTER 8

Trade
RETAIL TRADE
Jaisingpur
Murgud
Mallapur
Gadhinglaj
Vadgaon and
Kurundwad

TABLE No 22—contd.

[illegible]

CHAPTER 8

Trade
RETAIL TRADE
Jaisingpur,
Murgud,
Malkapur,
Gadhinglaj,
Vadgaon and
Kurundwad

	17	32	28	50	68	65	28	103	172	105	668	1,058	5	11	1,074
24 Building Material															
25 Timber			1					2		1	1	11			11
26 Flowers			1							1	1				1
27 Agarbatti, Hair Oils and Perfumes															
28 Frame Makers								1		1	1				1
29 Glass Mirrors and Glasswares															
30 Cages															
31 Agricultural requisites															
32 Zari															
33 Ammunition and Power															
34 Waste Material									1	1	2	2			2
35 Booksellers and Publishers				1			1				2	4			4
36 Stationery and Newspapers							1	1			2	3			3
37 Petromax							1	2			3	3			3
38 Petrol											1	2			2
39 Miscellaneous	8	15	13	18	29	25	5	37	70	35	255	389		1	390
Total	17	32	28	50	68	65	28	103	172	105	668	1,058	5	11	1,074

CHAPTER 8

Trade
Retail Trade
Jaisingpur,
Murgud
Malkapur
Gadhinglaj
Vadgaon and
Kurundwad

TABLE No 29
A TABLE SHOWING WARD-WISE BREAK-UP OF RETAIL ESTABLISHMENTS IN JAISINGPUR

Shops	Ward I	Ward II	Ward III	Ward IV	Ward V	Total	Total employment including employees			Total
							Men	Women	Children	
1 Grocery	13	15	5	9	2	14	52	1		53
2 Fruits and Vegetables	1	2	2	1		6	3	2		5
3 Milk and Milk Products				1		1	2			2
4 Sweetmeats and eatables	5	5	7	5		22	15		3	18
5 Sugarcane Juice		1		1		2	2		1	3
6 Mutton Reef, Eggs, etc		6		3		9	6			6
7 Pan, Bidi, Cigarettes	1	6	6	4		20	20			20
8 Tobacco and Snuff	6	163	16	1		185	708			708
9 Medicine			1			1	3			3
10 Stationery, Cutlery Bangles and Provisions		1				1	6		2	8

CHAPTER 8

Trade
RETAIL TRADE
Jaisingpur,
Murgud,
Malkapur,
Gadbinglaj,
Vadgaon and
Kurundwad

11	Leather Goods and Footwear			1			1	3		1	4
12	Cycles and Cycle Accessories	2	4	4			12	15		7	20
13	Gramophone, Radio and Electric Goods			2			2	2			2
14	Watches and Opticals						2	2			2
15	Umbrellas, Locks and Trunks	Included in Stationery shops									
16	Wood Fuel	2	3	2		3	12	24		2	26
17	Motor, Motor Cycles, Sales and Repairs						2	2			2
18	Cloth and Hosiery			3			23	59		3	62
19	Ready made Clothes				2		2	2			2
20	Photographic Goods										
21	Furniture	Included in Timber Shops									
22	Utensils (Metal)				1		1	1			1
23	Hardware			2	1		3	6			6
24	Building Material										
25	Timber	1	1	5			7	20		4	24
26	Flowers				1		1	1			1
27	Aqabatta, Hair Oils and Perfumes	Included in Stationery shops									
28	Framo Makers			2	1		3	3			3

CHAPTER 8

Trade.
RETAIL TRADE
Jaisingpur,
Murgud,
Malkapur,
Gadhinglaj,
Vadgaon and
Kurundwad

TABLE No 29—contd

Shops	Included in Furniture Makers and Stationery shops					Total	Total employment including employer			Total
	Ward I	Ward II	Ward III	Ward IV	Ward V		Men	Women	Children	
29 Glass Mirrors and Glasswares										
30 Cages										
31 Agricultural requisites		1	2			3				3
32 Zari										
33 Ammunition and Powder										
34 Wrist Material										
35 Booksellers and Publishers		2	1			3				3
36 Stationery and Newspapers		1		2		3				3
37 Petromax		1	1			2				3
38. Petrol			1			1				2
39 Leaf Cups and Platters	Included in Stationery shops.									
Total	34	232	96	35	5	102	1,003	3	51	1 057

TABLE No 30
A TABLE SHOWING WARD-WISE BREAK-UP OF RETAIL ESTABLISHMENTS IN MALKAPUR

Shops	Ward I	Ward II	Ward III	Ward IV	Total	Total employment including employer		Total
						Men	Women	
1 Grocery	4	21	5	9	42	50		50
2 Fruits and Vegetables			1		1	1		1
3 Milk and Milk Products								
4 Sweetmeats and Eatables	2	4	6	5	17	25	2	27
5 Sugarcane Juice								
6 Mutton, Beef, Eggs, etc				5	5	16		16
7 Pan, Bidi, Cigarettes	3	3	3	4	13	13		13
8 Tobacco and Snuff	4	15	8	4	31	50		50
9 Medicine		1	1		2	2		2
10 Stationery, Cutlery, Bangles and Provisions		10	3		13	39		39

CHAPTER 8

Trade
RETAIL TRADE
Jaisingpur,
Murgud,
Malkapur,
Gadhinglaj,
Vadgaon and
Kurundwad

CHAPTER 8

Trade
RETAIL TRADE
Jaisingpur,
Murgud,
Malkapur,
Gadhinglaj,
Vadgaon and
Kurundwad

TABLE No 30—contd

Shops	Ward I	Ward II	Ward III	Ward IV	Total	Total employment including employer			Total
						Men	Women	Children	
11 Leather Goods and Footwear	1	1		1	3	15			15
12 Cycles and Cycle Accessories	1	1		1	3	6		6	12
13 Gramophone, Radio and Electric Goods									
14 Watches and Opticals		3	3		6	12			12
15 Umbrellas, Locks and Trunks					2	4			4
16 Wood Fuel	2								
17 Motor, Motor Cycles, Sales and Repairs		4			5	12			12
18 Cloth and Hosiery		4	12	1	17	30			30
19 Ready made Clothes									
Total	17	67	49	33	166	275	2	43	320

TABLE No 31--contd

[illegible]

CHAPTER 8
Trade
RETAIL TRADE
Gadbinglaj

TABLE No 32
A TABLE SHOWING WARD-WISE BREAK-UP OF RETAIL ESTABLISHMENTS IN GADHINGLAJ

Shops	Ward I	Ward II	Ward III	Ward IV	Total	Total employment including employer			Total
						Men	Women	Children	
1 Grocery	1	1	1	1	4	71		1	75
2 Fruits and Vegetables		2			2	3			3
3 Milk and Milk Products				1	1	2			2
4 Sweetmeats and Eatables	1	1	1	1	4	18	6	18	22
5 Sugarcane Juice									
6 Mutton, Beef, Eggs, etc				8	8	9	2	1	12
7 Pan, Bidi, Cigarettes		1	1	1	3	8			8
8 Tobacco and Snuff			1	1	2	2			2
9 Medicine			1	1	2	3			3
10 Stationery, Cutlery Bangles and Provisions		1		1	2	3			3

CHAPTER 8

Trade
RETAIL TRADE
Gadhinglaj

[illegible]

CHAPTER 8.

Trade
RETAIL TRADE
Gadhinglaj

TABLE No. 32—contd

	Shops	Ward I	Ward II	Ward III	Ward IV	Total	Total employment including employer			Total
							Men	Women	Children	
30	Cages									
31	Agricultural requisites			1		1	1			1
32	Zart									
33	Ammunition and Powder									
34	Waste Material									
35	Booksellers and Publishers		1			1	1			1
36	Stationery and Newspapers		1	1		2	2			2
37.	Petromax									
38	Petrol		1			1	2			2
Total		2	12	16	21	51	225	9	21	258

CHAPTER 8.
Trade.
RETAIL TRADE
Vadgaon

TABLE No. 33—contd

Shops	Ward I	Ward II	Ward III	Ward IV	Ward V	Total	Total employment including employer			Total
							Men	Women	Children	
12. Cycles and Cycle Accessories	1	1				8	10		1	11
13. Gramophone, Radio and Electric Goods	1					1	2			3
14. Watches and Opticals							6			6
15. Umbrellas, Looles and Trunks	2	3				5				5
16. Wood Fuel	2		1	1		1	5			6
17. Motor, Motor Cycles Sales and Repairs										
18. Cloth and Hosiery	6	16		11		33	60		10	70
19. Ready-made Clothes	1					1	2			3
20. Photographic Goods										
21. Furniture										
22. Utensils (Metal)		1		2		3	6			9
23. Hardware	2	1				1	5			6

CHAPTER 3.

TABLE
RETURN FROM
SURVEY

TABLE No. 34.

A. TABLE SHOWING WARD-WISE BREAK-UP OF RETAIL ESTABLISHMENTS IN KURUNDWAD.

Shops,	Ward I	Ward II	Ward III	Ward IV	Ward V	Total	Total employment including employee,			Total
							Men	Women	Children	
1. Grocery
2. Fruits and Vegetables	3	..	..	3	3	..	..	..
3. Milk and Milk Products	..	1	1	3	3	11	10	13	..	23
4. Sweetmeats and Biscuits	..	1	10	0	1	20	24	4	23	51
5. Bazarwan Jalees	1	..	..	1	0	2	..	2
6. Mutton, Beef, Eggs, etc.	2	..	2	1	..	..	1
7. Pien, Malt, Chigoretton	..	1	3	1	..	13	13	..	..	13
8. Tobacco and Shutt	1	1	2	2	..	..	2
9. Medicines	3	..	1	4	6	..	..	6
10. Stationery, Cutlery, Bangles and Jewellery	1	1	1	..	..	1
11. Leather Goods and Footwear	10	..	..	10	10	..	..	10

CHAPTER 8.

Trade.
RETAIL TRADE
Kurundwad

[illegible]

CHAPTER 8

Trade
RETAIL TRADE
Kurunwad.TABLE No. 34—*contd.*

Shops.	Ward I	Ward II	Ward III	Ward IV	Ward V	Total	Total employment including employer			Total
							Men	Women	Children	
30. Cages										
31. Agricultural requisites										
32. Zari										
33. Ammunition and Powder										
34. Waste Material			1			1	2			2
35. Booksellers and Publishers										
36. Stationery and Newspapers	1	2				3	3			3
37. Miscellaneous										
Total	1	11	83	16	11	125	191	18	23	232

* Information about grocery shops is not available.

The following statement compiled from the statistical returns of Sales Tax, under the Bombay Sales Tax Act, 1946, gives an idea of the volume of business done by big shops in Kolhapur district -

CHAPTER 8

Trade
SALES TAX

Since the turnover of most of the retail shops in the district did not reach the minimum prescribed for registration under the Act (Rs 10,000 in case of importers and Rs 25,000 in case of others) quite a large number of retail shops fell outside the scope of the statement. During the period under review i.e. 1956-57, there were 1,508 registered dealers and their total turnover amounted to Rs 30,28,45,000. Looking at the statement, it can be seen that Kolhapur city had the largest number of dealers (714) with a total turnover of Rs 17,16,13,000 followed by those in Ichalkaranji town (377) with a total turnover of Rs 4,71,52,000. The statement also reveals that largest number of dealers was found in the group of "clothing and other consumer goods" followed by those in the group of "Foodstuffs and Hotels". But the turnover of dealers in the latter group was more as compared to that in the former. There was a wide dispersal of shops registered under "Foodstuffs and Hotels" and "Clothing and other consumer goods" in almost all the areas except Shahuwadi and Shirol. Shops in the groups of "Machinery and Capital goods" and "Industrial Commodities" were found only in Kolhapur city and Ichalkaranji town. While shops in the groups of "Building Materials" and "Transport and Vehicles goods" were found in Kolhapur city and Hatkanangale and Kagal. There were no shops registered in the group of "Fuel and Power".

CHAPTER 8.

TABLE

Trade.
SALES TAX.

STATEMENT SHOWING NUMBER OF REGISTERED DEALERS AND

(Figures of Gross

	Food stuffs and Hotels		Clothing and other consumer goods		Building Materi- als		Transport and Vehicle goods	
	No	G T O	No	G T O	No	G T O	No.	G T O
		Rs		Rs		Rs		Rs
Kolhapur City	392	1,42,085	249	16,337	6	1,041	26	6,125
Karvir	2		36	4,243				
Cadhinglaj	51	11,201	27	958				
Jaisingpur	13	3,246	164	23,981				
Mallapur	12	27,722	1	14				
Ichhallaranji (Town)	29	2,598	340	44,023				
Ajara	6	282	1	193				
Chandgad	4	6						
Bavada	3	4,850						
Bhudargad								
Hatkanangale	29	4,762	30	1,674			1	83
Kagal	5	225	5	174			1	91
Panhda	1	3						
Radhanagara	1	77						
Shihuradi								
Shiroli			24	385				
Total	748	1,97,957	877	91,892	6	1,041	28	6,299

Note.—Table prepared from the statistical information of Sales Tax supplied

No 35

CHAPTER 8.

Trade
SALES TAX

THEIR TOTAL TURNOVER IN 1956-57

Turnover in thousands)

Machinery and capital goods		Fuel and Power		Industrial Commodities		Miscellaneous		Total	
No	G T O	No	G T O	No	G T O	No	G T O	No	G T O
	Rs		Rs		Rs		Rs		Rs
13	3,137			21	2,563	7	325	714	1,71,613
								38	4,243
								78	12,159
								177	27,227
								13	27,736
1	49			7	482			377	47,152
.								7	385
.	..							4	6
								3	4,850
								60	6,519
								11	490
.	..							1	3
.								1	77
								24	385
14	3,186			28	3,045	7	325	1,508	3,02,845

by the Sales Tax Officer, Kolhapur, District Kolhapur

CHAPTER 8

Trade.
HAWKERS

Like pedlars in rural areas, their counterpart in urban areas viz, hawkers play an important role in the retail trade of the district. However, organized trading activities due to urbanisation, a product of industrial revolution, and the resultant evolution of shops (big or small), do not give much scope to hawkers especially in towns and cities. Even then they continue to be prominent in semi-urban areas. They sell comparatively cheaper articles usually in every day use, viz. peppermints, sugarcane juice, cheap utensils, toys, *agarbattis*, fruits, sweetmeats and a number of petty articles.

There were 34 hawkers in Kolhapur in 1955-56, a majority of them being found in the "C" ward of the town. Hawkers who sold tea, sweetmeats, *bhel*, etc, were licensed and a licence fee of Rs. 2 each per month was collected from them. However, those who sold *kurmure*, groundnuts, fruits, etc, were not required to take licences. They were found to be doing their business near the railway station, bus stand and theatres.

In Ichalkaranji town there were nearly 100 hawkers in 1955-56. The municipality collected licence fees at the rate of Rs. 2 per annum from hawkers carrying fruits and vegetables on their heads and selling them to customers, Rs. 4 per annum were collected from those who used hand-carts and Rs. 8 per annum from hawkers who used vehicles drawn by mechanical-power, etc.

The following municipalities viz, (1) Murgud, (2) Gadhinglaj, (3) Kagal, (4) Kurundwad, (5) Vadgaon, (6) Malkapur and (7) Panhala reported that there were no hawkers in their municipal limits. However, in some municipal towns hawkers from nearby areas used to come on bazar day or days to sell their goods.

TRADE
ASSOCIATIONS

Trade being one of the principal economic activities of modern times, associations and organisations of traders and merchants play an important role in the community's economic life. A central organisation like a Chamber of Commerce can have considerable influence in as much as it is a body to which different types of small associations are affiliated. The representation given to the central organisation in various economic committees help very much in redressing the grievances facing the mercantile community.

In Kolhapur district the growth of trade associations is comparatively recent. The more prominent among them were affiliated to the Maharashtra Chamber of Commerce and are listed below —

CHAPTER 8
Trade
TRADE
ASSOCIATIONS

- (1) Bhusar Vyaparī Association, Kolhapur
- (2) Shahupurī Merchants' Association, Kolhapur
- (3) Merchants' Association, Ichalkaranjī
- (4) Merchants' Association, Vadgaon
- (5) Merchants' Association, Jaisingpur
- (6) Merchants' Association, Gadhinglaj
- (7) Merchants' Association, Malkapur

The following statement compiled from the Bombay Government Gazette, give an idea of the retail prices prevailing at Kolhapur at the time of compilation of the districts' Gazetteer —

RETAIL PRICES.
on 15-5-1955

TABLE No 36

**RETAIL PRICES CURRENT IN KOLHAPUR ON THE LAST DAY OF THE
FORTNIGHT ENDING 15TH MAY, 1955**

Commodities 1	Variety/Quality 2	Unit 3	S Ch 4
I Cereals —			
Paddy	Coarse		3 0
Rice	Do		2 4
Wheat	White		2 4
Wheat flour	Do		2 0
Jowar	Do		4 0
Bajra			4 0
II Subsidiary Food Crops—			
Sweet potatoes			6 0
Papaya			4 0
Groundnut cake flour			5 0

CHAPTER 8

TABLE No 36—*contd*Trade.
TRADE
ASSOCIATIONS

Commodities 1	Variety/Quality 2	Unit 3	S Ch 4
III <i>Pulses—</i>			
Gram	(a) Whole (b) Split (both with and without skin)		3 0 2 12
Arhar (Tur)	(a) Whole (b) Split (both with and without skin)		3 0 2 12
Moong	(a) Whole (b) Split (both with and without skin)		2 8 2 0
Udd	(a) Whole (b) Split (both with and without skin)		2 12 2 0
Masur	(a) Whole (b) Split (both with and without skin)		2 4 2 0
Kulthi			3 0
IV <i>Sugar and Gul—</i>			
Gul	(a) Sort I (b) Sort II		3 8 4 8
Sugar refined	D 24		1 0
V <i>Oils—</i>			
Groundnut oil			1 0
Sesamum oil			0 12
Castor oil			0 11
Mustard oil			0 8
Linseed oil			0 12
Cocoanut oil			0 8
VI <i>Fruits, Vegetables and Nuts—</i>			
(i) Fruits—			Rs As Ps
Mangoes		Per dozen	3 0 0
Plantains		"	0 8 0
Oranges		"	1 0 0
(ii) Vegetables—			S Ch
Potatoes			4 0
Onions			10 0
VII <i>Tobacco</i>			
Leaf		Per pound	Rs As Ps 2 8 0

TABLE No 36—contd

CHAPTER 8

Trade
TRADE
ASSOCIATIONS

Commodities 1	Variety/Quality 2	Unit 3	S Ch 4
VIII <i>Live stock products—</i>			
Milk		Per rupee	2 0
Ghee	(a) Agmark (b) Ungraded	, ,,	0 6
Eggs	(i) A Grade (ii) B Grade (iii) C Grade	Per dozen ,, ,,	Rs As Ps 1 0 0 0 12 0
Mutton	Goat	Per seer	1 12 0
Mutton	Sheep	,,	1 12 0
Fowls		Per dozen	33 0 0
IX <i>Condiments and Spices—</i>			S Ch
Turmeric			0 9
Tamarind			0 12
Dry Chillies			0 14
X <i>Fodder—</i>			Rs As Ps
Dry Grass		Per maund	4 0 0
Jowar Straw	Karbi		3 8 0
Bajri Straw			3 0 0
Rice Straw		,	2 8 0
XI <i>Miscellaneous—</i>			S Ch
Salt		Per Rupee	16 0
Kerosene oil		Per gallon	Rs As Ps 1 8 0
Firewood		Per maund	2 8 0
Coarse cloth		Per yard	1 0 0
Cotton	Cleaned	Per Maund	
Tea		Per pound	3 4 0
Coffee		,	2 12 0
Wheat Bread			0 6 0

1 Prices in seers and chhataks (of 80 and 5 tolas respectively) per rupee unless otherwise stated When quality is not specified *fair average* quality is implied

2 The statement relating to wholesale prices is not given in the *Gazette* and hence not incorporated in the *Gazetteer*

CHAPTER 9—TRANSPORT AND COMMUNICATIONS

CHAPTER 9

Transport and Communications INTRODUCTION

THE GENERAL CONDITION OF TRANSPORT IN THE 19TH CENTURY in the then Kolhapur State was poor. This may be attributed to some extent to the economic set-up of the 19th century. As villages were looked upon and developed as self-sufficient economic units, means of communication by themselves did not receive any particular attention, hardly any effort was made to make good roads. As the old Gazetteer mentions "Till 1845 when British superintendence was introduced Kolhapur had no made roads. Of the pathways those that led west down the Sahyadris to the coast were hardly fit for lightly laden cattle and those that went inland were mere beaten cattle tracks'. During the rainy season passage across the "inland tracks" was entirely closed and "foot passengers" crossed the rivers in a "broad but shallow and unsafe sugar-pans which yearly caused a great loss of life'.

After the introduction of British superintendence in 1845, some progress in making roads was made. Between 1845 and 1854 about 300 miles of roads were made and in 1886 when the old Gazetteer was published Kolhapur had, besides several minor roads four main lines of communication, the Poona-Belgaum running north-south, and Kolhapur-Amba pass, Kolhapur-Phonda pass and Sankeshwar-Parpoli pass roads running west towards the coast. In 1957 Kolhapur had about 312 miles of National Highway and State Highway and Major District Roads, excluding other district roads (about 143 miles). The Mumbai-Kolhapur Railway line was opened for traffic on 21st April 1891.

the year, except that sometimes where there are causeways or submersible bridges traffic may be interrupted in the monsoon for very short periods. State Highways usually have connections with National Highways.

Major District Roads are roughly of the same specifications as State Highways. These roads connect important marketing centres with railways, State Highways and National Highways.

Other District Roads are also of the same type as Major District Roads except that they are subject to more frequent interruptions of traffic during the rains. They also serve market places and are generally unmetalled.

The State Highways and in most cases the Major District Roads are constructed and maintained by the State Public Works Department and the cost, unlike in the case of the National Highways, is met out of State funds. The cost of National Highways is entirely borne by the Central Government.

The Poona-Bangalore road is the only National Highway that passes through Kolhapur district after passing through Poona, North Satara and South Satara districts. It enters Kolhapur in mile 128/4, after crossing the river Varna and runs south a distance of 28 miles and 7 furlongs and leaves the district at mile 157/3, after crossing the river Dudhganga, to enter Belgaum district. In its course in the district it passes through Hatkanangale, Karvir and Kagal talukas.

It touches Kini in mile 132,¹ Wathar in 133, Top in 137, Shirol in 142, Kolhapur in 145 (T B)², Shugaon in 151 and Kagal in 156.

Going from north to south the following roads either take off from it or are crossed by it —

Place or point of junction	Name of the Road	Class of the Road
Wathar	Hatkanangale-Alta-Wadgaon-Talsande-Boipadale road	ODR ³
Top	Top-Wadgaon-Bhadole road	ODR
Shirol	Mirya-Ratnagiri-Kolhapur-Miraj-Bijapur-Hyderabad road	SH ⁴
Kolhapur	Mirya-Ratnagiri-Kolhapur-Miraj-Bijapur-Hyderabad road	SH ⁴
Mile 146	Kolhapur-Pattankodoli-Hupali-Rendal-Rangoli-Shuadwad-Lat-Herwad road	ODR

¹ The distance is from Poona

² Traveller's Bungalow

³ Other District Road

⁴ State Highway

CHAPTER 9

Transport and
Communications
NATIONAL
HIGHWAY
Poona Bangalore
Road

There is a level crossing over the Miraj-Kolhapur Railway line at mile 145/6

The work of asphaltting the road was sanctioned by the Government of India. The section between mile 130/0 and 150/3 was asphalted by June 1958

The road is motorable throughout the year

STATE HIGHWAYS
Devgad Kaladgi
Road

This road starts from Kaladgi in Belgaum district and enters Kolhapur in mile 4 and runs in the western direction up to Dajipur on the border of the district and enters Ratnagiri. In its course in the district it passes through the talukas of Kagal, Bhudargad and Radhanagari.

It touches Lingnoor Wadi in mile No 4, Sonage in mile No 8, Kurunkali in mile No 9, Surupali in mile No 10, Shindewadi in mile No 13, Murgud in mile No 14, Nidhori in mile No 15, Admapur in mile No 16, Sarvade in mile No 20, Mangewadi in mile No 21, Nartawade in mile No 22, Sulambi in mile No 22, Solankur in mile No 23, Radhanagari in mile No 29, Phejlwade in mile No 30, Shelap in mile No 36, Hasane in mile No 44, and Dajipur in mile No 46

The following roads either take off from it or are crossed by it —

Place or point of junction	Name of the Road	Class of the Road
Mile No 4/1	Lingnoor-Kapashi road	ODR
Mile No 4/2	Lingnoor approach road	VR ¹
Mile No 5/4	Khadkewada approach road	VR
Mile No 8/6	Hamidwada approach road	VR
Mile No 12	Yamge approach road	VR
Mile No 16/4	Kolhapur-Vijaymarga-Hanmanta Ghat Road	MDR ²
Mile No 21/2	Nartawade approach road	VR
Mile No 21/3	Sulambi approach road	VR
Mile No 25/1	Kolhapur-Washi-Parite-Ghota- wade-Gaibi road	MDR

¹ Village Road

² Major District Road

The road is motorable throughout the year

This road starts from Mirya port in Ratnagiri district and enters Kolhapur at mile 41/3 near the village Amba of Shahuwadi taluka. In its course in the district it passes through the talukas of Shahuwadi, Hatkanangale and Shirol and the Panhala mahal from Amba upto Kolhapur and then north west upto Udagaon to enter South Satara in mile No 108. The section between mile 141/4 and mile 145 of the Poona-Bangalore National Highway is common to both. Including this section the length of the road in the district is 66 miles and 5 furlongs. The portion of the road which lies within the municipal limits of Kolhapur city is maintained by the Kolhapur Municipal Borough.

CHAPTER 9
Transport and
Communications
STATE
HIGHWAYS
 Mirya Ratnagiri
 Kolhapur Miraj
 Bijapur Hyderabad
 Road

It touches Amba in mile 41/4, (I B)¹, Malkapur in mile 53/3, (I B), Shahuwadi in mile 56, Bambavade in mile 62/2, Borpadale in mile 70, Kerale 76, Kerli 77, Kolhapur 82, (T B), Atigre 93, Hatkanangale 96, Shingapur 103, Jaisingpur 106, and Udagaon 108.

The following roads either take off from it or are crossed by it —

Place or point of junction	Name of the Road	Class of the Road
Amba	Amba-Gajapur road	ODR
Malkapur	Malkapur-Man-Anakur-a-Bhogaon-Kale road	ODR
Bambavade	Bambavade-Pishvi road	ODR
	Bambavade-Shirala road	MDR
	Saiud-Bhedasgaon-Kotoli-Shirala-Shitur road	ODR
Borpadale	Borpadale-Pargaon-Kini-Wadgaon-Hatkanangale road	*ODR
Waghbil	Waghbil-Panhala road	MDR
Atigre	Atigre-Ichalkaranji-Takawade-Shudhon road	ODR
Hatkanangale	Hatkanangale-Ichalkaranji road	MDR
	Hatkanangale-Nej-Kumbhog road	ODR
	Hatkanangale-Wadgaon-Borpadale road	ODR
Mile 103	Jaisingpur-Ichalkaranji road	ODR
Jaisingpur	Jaisingpur-Kurundwad-Herwad-Saundalge road	MDR
	Jaisingpur-Kothali road	ODR

¹Inspection Bungalow

The following roads either take off from it or are crossed by it — CHAPTER 9

Place or point of junction	Name of the Road	Class of the Road	Transport and Communications MAJOR DISTRICT ROADS Kolhapur Bavada Road
Mile No 6	Washi approach road	VR	
Mile No 13	Rashiwade approach road	VR	
Mile No 16	Kaulav approach road	VR	
Mile No 24	Karanyphen approach road	VR	
Mile No 25	Kuditre approach road	VR	
Mile No 26	Devgad-Kaladgi road	SH	

It is a fair season road

This road starts from Gadhinglaj and runs 27 miles south-west till the village Naganwadi on the southern border and enters Ratnagiri district. It passes through Gadhinglaj taluka and Ajra mahal. Gadhinglaj Ajra-Savantwadi Road

It touches Gadhinglaj in Mile No 0, Gijawane in Mile No 1, Atyal in Mile No 2, Madilage in Mile No 9, Ajra in Mile No 13, Gouse in Mile No 21, Dardewadi in Mile No 24 (T B) and Naganwadi in Mile No 27.

The following roads either take off from it or are crossed by it —

Place or point of junction	Name of the Road	Class of the Road
Mile No 0	Gadhinglaj-Mahagaon-Nesan road	MDR
Mile No 0	Gadhinglaj-Kadagaon-Mumewadi road	MDR
Mile No 2	Atyal approach road	VR
Mile No 3	Inchnal approach road	VR
Mile No 4	Ainapur road	VR
Mile No 5	Karambali approach road	VR
Mile No 5	Koulage approach road	VR
Mile No 9	Madilage-Shipur road	ODR
Mile No 13	Ajra-Ramtith road	VR
Mile No 14	Ajra-Polgaon approach road	VR

It crosses the river Huaryakeshi, in mile No 23, over a bridge.

This is a metalled and an all-weather road.

CHAPTER 9.

Transport and
Communications
MOTOR ROADS
State
Highways
District
Roads

It starts from the Hatkanangale town at Mile No. 98 of the 'Murya-Ratnagiri-Kolhapur-Bijapur-Hyderabad' State Highway, and runs south-east a distance of 5 miles and 5 furlongs passing through Hatkanangale taluka. It is a metalled road.

It touches Ichalkaranji in mile No. 9, Korochi in mile No. 3 and Hatkanangale in mile No. 5/5.

There is a level crossing near Hatkanangale. No road crosses nor is any crossed by it. It is an all-weather road.

State Road
District Road
Municipal Road

This road starts from Gadhinglaj and runs 13 miles south upto Nesari and thereafter runs 4 miles south-west upto Arjunwadi on the southern border of the district, and enters Belgaum district. The section between Gadhinglaj and Nesari is metalled and the rest is *murum* road. It passes through Gadhinglaj taluka.

It touches Gadhinglaj in mile No. 0, Bhadgaon in mile No. 2, Harali Bk. in mile No. 5, Harali Kh. in mile No. 5/4, Mahagaon in mile No. 6/4, Nesari in mile No. 13 and Arjunwadi in mile No. 17.

The following roads either take off from it or are crossed by it.—

Place or point of junction.	Name of the road.	Class of the road.
Bhadgaon.	Bhadgaon-Chinchewad. road.	WR
Mahagaon.	Mahagaon-Ajra road.	ODR

It crosses the river Hiranakeshi in mile 2, where there is a seasonal ferry. The road is not motorable throughout the year.

State Road
District Road
Municipal Road

This road forks from the Ratnagiri-Kolhapur-Bijapur-Hyderabad road (State Highway) at mile No. 106/3 and runs south-south-east upto Kurundwad and then south-west upto village Ghosarwad Titha on the eastern boundary of the district and enters Belgaum district. The length of the road in the district is 12 miles and 6 furlongs. A section of the road of 4 miles between Jaisingpur and Shirol is metalled and the rest is *murum* road. It passes through Shirol taluka only.

It touches Jaisingpur in Mile No. 0, Shirol in Mile No. 4, Kurundwad in Mile No. 8, Terwad in Mile No. 11, Herwad in Mile No. 11/5 and Ghosarwad Titha in Mile No. 12/5.

It neither crosses any road nor does any road emanate from it. It crosses the river Panchaganga in mile No. 7 where there is a causeway. Communication along this road is stopped during monsoon. It is an all-weather road upto Shirol and a fair-weather road beyond it.

CHAPTER 9

Transport and
Communications
MAJOR DISTRICT
ROADS
Bambavade Shirala
Road

This road forks from the "Ratnagiri-Kolhapur-Bijapur-Hyderabad" road (S H) at the village Bambavade and runs north upto the village Sarud and then runs north-west upto the village Kapshi, and leaves the district to enter North Satara. It passes through Shahuwadi taluka only.

The length of the road in the district is 8 miles and 1 furlong.

It touches Bambavade in Mile No 0, Sarud in Mile No 2/5 and Kapshi Mile No 6/0.

It crosses the river Kadvi in mile No 2, where there is a ferry service.

The section of the road between Bambavade and Sarud is M D R and that from Sarud onwards is O D R. The road is not motorable throughout the year.

This road, which is 27 miles and 1 furlong, starts from Gargoti and runs south-west upto Hanmantwadi on the southern border of the district. It passes through Bhudargad taluka only.

Gargoti Akurde
Patgaon Hanmant-
wadi Road

It touches Gargoti¹, Akurde, Shengaon, Karadwadi, Pacharde, Donvade, Nitwade, Kadgaon, Tirawade, Anapwadi, Anturli, Patagaon, Tambyachiwadi and Hanamante.

It neither crosses any road nor does any road emanate from it. The road is metalled upto Patgaon and the rest is a *kacha* road. It crosses the river Vedganga near Gargoti and Patgaon. At Gargoti a bridge was recently constructed. The road is not motorable throughout the year.

This road starts from Bhadgaon, a village on the "Gadhinglaj-Bhadgaon-Mahagaon-Nesri-Adkui" road (M D R), and runs in the eastern direction upto Nool and then south-east upto Halkarni on the eastern border and thereafter runs in the eastern direction upto Khanapur in Bijapur district. It passes through Gadhinglaj taluka and is about 10 miles long. It is a *kacha* road, motorable in fair season only, and touches Bhadgaon,² Nool, Kasba, Halkarni, Basarge Bk and Khanapur.

Bhadgaon Channe-
kapi Nool Basarge
Halkarni
Khanapur Road

Neither does any road emanate from it nor is any crossed by it.

The Chandgad-Shirgaon Road emanates from Vengurla-Belgaum-Bagalkot road (State Highway) from Mile No 54 and runs in the south-west direction. It covers in all 143 miles in the district and is maintained by the District Local Board Kolhapur.

Chandgad Shirgaon
Road

¹ This is the proposed description of the road according to the Nagpur Plan. No continuous mileage from Gadhinglaj was available.

² No continuous mileage from Bhadgaon was available.

CHAPTER 9.

It does not cross any river It touches Chandgad in Mile No 2
It has a metalled surface and is motorable throughout the year

Transport and Communications.

MAJOR DISTRICT

ROAD

Chandgad Shirgaon Road

Karve Patne Road

This road emanates from Vengurla-Belgaum-Bagalkot Road (State Highway) from Mile No 63 and runs in the south-west direction. Its length is eight miles in this district and joins Parla-Ramghat Road (O D R) It is maintained by the District Local Board, Kolhapur

It touches Patne in Mile No 8 It has a metalled surface and is motorable throughout the year

Chandgad Parle Road

Chandgad-Parle Road starts from Chandgad and joins Parle-Ramghat Road It runs upto Here in the southern direction and then goes to the south-east till Parle It covers in all 6 25 miles in this district It is a metalled road and is maintained by the District Local Board, Kolhapur

It touches Here in Mile No 5 and crosses the Tamraparni river in Mile No 1 There is no bridge over the river It is a fair weather road and has a ferry across the river at Mile No 1

Nanagnadi Adkur Road

This road emanates from Vengurla-Belgaum-Bagalkot Road (State Highway) from Mile No 55 and runs in the north-east direction It covers in all seven miles in the district out of which one furlong is metalled and the remaining (6 88 miles) is a *munim* road It is maintained by the District Local Board, Kolhapur The following villages are touched by the road in its stretch —

(1) Salawane in Mile No. 3

(2) Asagoli in Mile No 6

(3) Adkur in Mile No 7

The road is crossed by the Ghatprabha river in Mile No. 7 and there is no bridge A ferry service is maintained in the monsoon

OTHER DISTRICT ROADS

THE FOLLOWING STATEMENT gives details of "Other District Roads" in charge of the District Local Board, Kolhapur —

CHAPTER 9

Transport and
Communications
OTHER DISTRICT
ROADSTABLE No 2—*contd*

Name of the Road	Starting Point	Ending Point	Total Length		Metalled Length		Un-metalled Length		Major road to which it approaches or crosses
			M	F	M	F	M	F	
<i>Panvala petha</i>									
110 Waghbil Musudmale Kodoli Road	Waghbil	Kodoli	5	3	4	4	1	3	Approaches Ratnagiri-Miraj-Bijapur Road
111 Kale Bajarbhogaon Road	Kale	Bajarbhogaon	6	4	6	4			Starts from Mile No 12/6 of Kolhapur-Gaganbavada Road
<i>Karur taluka</i>									
112 Ambewadi Prayag Road	Ambewadi	Prayag	2	2	2	2			Approaches Ratnagiri-Miraj-Bijapur Road
113 Kolhapur Rondal Jangamwadi Road	Tembalai Temple	Jangamwadi	16	6	14	0	2	6	Starts from Poona Bangalore Road
114 Khupura Sablowadi-Thane-Katbhogaon Road	Khupura	Katbhogaon	12	0			12	0	Approaches Kolhapur Gaganbavada Road in Mile No 4/6
115 Kerli-Wadi Ratnagiri Road	Kerli	Wadi Ratnagiri	6	6	6	6			Approaches Ratnagiri-Miraj-Bijapur Road
116 * Bakaredoh Vadange Nigave Road	Bakaredoh	Nigave	2	6	2	2	0	4	Approaches Ratnagiri Miraj Bijapur Road in Mile No 79/3
<i>Shirol taluka</i>									
117 Shirol-Narsinhawadi Road	Shirol	Narsinhawadi	4	0	4	0			
118 Ichalkaranji-Lat Road	Ichalkaranji	Lat	3	3	1	7	1	4	
119 Ichalkaranji Chupri Road	Ichalkaranji	Chupri	5	6	5	6			Approaches Ratnagiri-Miraj Bijapur Road
120 Jaisingpur-Danoli Road	Jaisingpur	Danoli	4	2			4	2	

CHAPTER 9
Transport and
Communications
OTHER DISTRICT
Roads

<i>Bavda taluka</i>									
21	Vabhve Umbarde Road	Vabhve	Umbarde	5	2				
22	Lore-Achirne Khambale Yedgaon Road.	Lore	Yedgaon	7	0				
23	Pingewadi Tithavali Road	Pingewadi	Tithavali	12	1				
<i>Kagal taluka</i>									
24	Langur Kapashi Road	Langur	Kapashi	5	0				
<i>Bhadargad taluka</i>									
25	Kur Konwade Murde Road	Kur	Murde	6	6				
<i>Ajra taluka</i>									
26	Ajra Mahagaon Road	Ajra	Mahagaon	10	1				
27	Madilge Shapur Road	Madilge	Shapur	18	5				
<i>Chandgad taluka</i>									
28	Patne Ramghat Road	Patne	Ramghat	9	2				
29	Uchagaon Kowad Road	Uchagaon	Kowad	3	4				

* This road starts in Hatkanangale taluka but terminates at Shegaon in Talh taluka in South Satara

CHAPTER 9

Transport and
Communications
STATISTICS OF
MUNICIPAL
ROADS

The table below shows the statistics of roads within municipal limits —

TABLE No 3
STATISTICS OF MUNICIPAL ROADS IN KOLHAPUR DISTRICT

Name of the Municipality	Type of Roads											
	Concrete		Asphalt		Metalled		Unmetalled		Paved		Kacha	
	M	F	M	F	M	F	M	F	M	F	M	F
Ichalkaranji					6	4	8	2			14	6
Malkapur					0	4	3	6½			4	2½
Mungad					1		4	2			5	2
Kagal					1	1	5				6	4
Tarapur					1		4	1½			7	1½
Kurundwad					1		7				8	
Kolhapur			16	3½	43	4½	33	7	5	3	99	2
Panhala					7		1				8	
Gadhinglaj							9				9	
Wadgaon					3		2	4			5	4
Total			16	3½	67	½	78	7	5	3	167	6

M = Mile F = Furlong

TABLE No 4

CHAPTER 9

KOLHAPUR DISTRICT—STATISTICS OF ROAD MILEAGE

Transport and
Communications
STATISTICS OF
ROAD MILEAGE

Category	Metalled		Unmetalled		Total	
	M	F	M	F	M	F
1 Public Works Department Roads	57	0	28	5	115	5
2 District Local Board Roads	409	0	305	6	714	6
3 Municipal Roads	53	4	84	2	167	6
Total	519	4	417	13	936	19

Thus the proportion of road mileage to the total area and population comes to about 3 188 sq miles and 1,308 persons per mile respectively

Table below gives the number of vehicles plying in the municipal towns. The various types of vehicles are divided among six categories distinguished from each other by the nature of the motive power used for their locomotion —

Statistics of
Vehicles in
Municipal Areas

TABLE No 5

VEHICLES PLYING WITHIN MUNICIPAL LIMITS—KOLHAPUR DISTRICT

Serial No	Name of the Municipality	Motors	Motor cycles	Cycles	Ballock Carts	Tongas	Others	Total
1	Ichalkaranji	N A	N A	N A	N A	N A	N A	
2	Malkapur	N A	N A	N A	N A	N A	N A	
3	Murgud	7		105	101	7		220
4	Kagal	8		300	200		3	511
5	Panhala	16			2	2		20
6	Kurundwad	13	1	325				339
7	Jaisingpur	21	12	535	81	10	75	734
8	Kolhapur				453	117	188	758
9	Gandhinglaj	57	6	200	180			443
10	Vadgaon	21	4	300	100			425
	Total	143	23	1,765	1,117	136	266	3,450

The following table gives description of bridges in charge of Public Works Department and District Local Board, Kolhapur —

Bridges

CHAPTER 6

TRANSPORT AND COMMUNICATIONS
BRIDGE

TABLE No. 6

SECTIONS OF BRIDGES AND CULVERTS IN CHARGE OF PUBLIC WORKS DEPARTMENT AND DISTRICT LOCAL BOARD,
KOLHAPUR

Name of the Road and River	File No.	Name of the neighbouring village or town.	Type of construction	Average height	Length.	Breadth	Cost of construction	Year of completion
1. Poona Bungalow Road, Panchdaganga River	112/0		Cutted steel bridge		170' 0"		Rs.	:
2. Mhaya Ratnagiri Kolhapur Mhaya Road, Kadeti River,	17/5	"	Stone masonry arch bridge					:
3. Mhaya Ratnagiri Kolhapur Mhaya Road, Shakti River	53/2	"	Stone masonry arch bridge,					:
4. Mhaya Ratnagiri Kolhapur Mhaya Road, Bumbavada Nalla,	61/2	"	Stone masonry arch bridge,					:
5. Mhaya Ratnagiri Kolhapur Mhaya Road, Panchdaganga River	54/1	"	Stone masonry arch bridge,					:
6. Yengula Belgama Bagalkot Belhadi Road, Chhatrapati River,	17/8		Iron Cladded bridge		120'			:
7. Yengula Belgama Bagalkot Belhadi Road, Temrapant River	60/3	"	Iron Cladded bridge		210'			:

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Transport and Communications

BRIDGES

<i>District Local Road</i>					
8	Wathar-Borpadale Road	3/1	R C C bridge	105	20
9	Wathar-Borpadale Road, Nalla	10/1	Do	131	20
10	Nipani-Phonda Ghat Road	5/4	Rolled steel girder	100	18
11	Nipani Phonda Ghat Road, Vedganga river	15/1	Masonry arched bridge	240	18
12	Nipani Phonda Ghat Road, Dudha ganga river	21	Rolled steel girder	170	18
13	Sankeshwar-Ambodi Ghat Road, Mutnal Nalla	3/5	Masonry arched bridge	100	18
14	Sankeshwar-Ambodi Ghat Road, Hiranyakeshi river	23/1		250	21
15	Kolhapur Gaganavanda Road, Bhogawati river	5/1	Masonry bridge	700'	18
16	Kolhapur-Hanmanta Ghat Road, Vedganga river	27/4	Masonry bridge	200'	20
*17	Sakamari-Rajarampuri Road, Gomathi Nalla		R C C Bridge		
*18	Sakamari Rajarampuri Road, Jayanti Nalla		R C C Bridge		
*19	----- Panchaganga River				
20	Kolhapur Padgaon Road, Dudhaganga River			450	
*21	Kolhapur-Gangabavade Road, Salvan River			330	
				100'	

* These bridges are constructed by the Public Works Department, Kolhapur Division

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* These bridges are constructed by the Public Works Department, Kollhapur Division

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Transport and
Communications
FERRIES

ALL THE FERRIES IN THE DISTRICT are in charge of the District Local Board, Kolhapur. Of the 67¹ ferries in the district only nine are perennial and the rest are seasonal. The latter operate only in the rainy-season, generally, the rivers are easily fordable during the rest of the year.

Of the perennial ferries, the one at Ichalkaranji on the river Panchaganga is by far the most important, carrying every day about 200 persons and goods worth about Rs 5,000 and yields to the Local Board an annual income of about Rs 7,000. The second important perennial ferry is at Narsinhawadi on the confluence of the rivers Krishna and Panchaganga. It carries on an average 500 persons a day and yields an annual income of about Rs 6,000.

Among the seasonal ferries the one at Kasarwada is the most important. It carries on an average, about 100 persons and goods worth about Rs 1,000 per day and yields about Rs 15,000 a year to the Local Board. Another important seasonal ferry is at Arjunwad on the river Krishna. It carries every day about 200 persons and goods worth about Rs 500, and yields about Rs 1,100 every year.

The following table gives the location and other details, of all the ferries in the district.—

¹ Table below shows 68 ferries. This is because the perennial ferry at Narsinhawadi on the confluence of Krishna and Panchaganga is shown twice.

TABLE No 7

LIST OF FERRIES IN KOLHAPUR DISTRICT IN 1954, IN CHARGE OF THE DISTRICT LOCAL BOARD, KOLHAPUR

Serial No	Location of the Ferry		Whether perennial or seasonal	Utility of Ferry		Size of the Ferry	Average income of the ferry in 1954-55
	Name of the Village	Name of the River		No of persons who cross the river by ferry boat per day	Value of goods transported from one bank to another per day		
1	2	3	4	5	6	7	8
		<i>Karur</i>					
1	Sadoli	Bhogavati	Seasonal	200	Rs 5,000 to 10,000	23' x 11' x 3½'	Rs 100
2	Beed	Tulshi	Do	300	5,000 to 10,000	Do	60
3	Sangrul	Kumbhi	Do	200		Do	10
4	Chuyo	Dudhaganga	Do	100	5,000	23' x 9' x 3½'	26
5	Kerli	Kasari	Perennial	400		23' x 10½' x 3'	80
6	Shiyao	Panchaganga	Do	300		23' x 11' x 3½'	110
		<i>Panhala</i>					
		<i>Mahal</i>					
7	Savardo	Kumbhi	Do	400		23' x 11' x 3½'	25
8	Punal	Kasari	Do	200	500	Do	70
9	Pat Panhala	Do	Seasonal	100	500	Do	27

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Transport and
Communications
FERRIES

CHAPTER 9.

Transport and
Communications
FERRIES

TABLE No 7—contd

Serial No	Location of the Ferry		Whether perennial or seasonal	Utility of Ferry		Size of the Ferry	Average income of the ferry in 1954-55
	Name of the Village	Name of the River		No of persons who cross the river by ferry boat per day	Value of goods transported from one bank to another per day		
1	2	3	4	5	6	7	8
		<i>Punhala</i>			Rs		Rs
10	Bajar-Bhogaon	Kasari	Seasonal	100		23' × 11' × 3½'	115
11	Goto	Kumbhi	Do	300		Do	130
12	Waghare	Kasari	Perennial	150		23' × 10½' × 3'	30
13	Pidal	Do	Seasonal	400		Do	45
14	Kodoli	Varua	Do	400		Do	27
		<i>Radhangpur</i>					
15	Rashivade	Bhogawati	Seasonal	150	1,000	23' × 11' × 3½'	150
16	Yelwade	Do	Do	100	500	Do	50
17	Taralo	Do	Do	100	500	Do	250
18	Puril	Do	Do	80	200	Do	26
19	Wale	Dudhlaganga	Do	100	1,000	Do	110
20	Kasarwada	Do	Do	100	1,000	34' × 11' × 3½'	1,555
21	Turambe	Do	Do	100	100	18' × 7½' × 3'	12

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FERRIES

22	Mhasro	Bhadargad Taluka	Vedganga	Do	100	21'	11'	31'	620
23	Shengaoon		Do	Do	80	21½'	11'	3'	10
24	Shelohi		Do	Do	70	21'	11'	3½'	15
25	Mamadapur		Do	Do	70	18'	8'	3'	75
26	Gargoti		Do	Do	200	30½'	11½'	1½'	100
27	Nesari	Gadhinglaj Taluka	Ghatnprabhu	Seasonal	400	25'	11'	3½'	500
28	Bhadgaon		Hiranyakeshi	Do	200	31'	12'	3½'	210
29	Mahagaon		Do	Do	500	24'	11'	3½'	150
30	Harali		Do	Do	200	23'	11'	3½'	100
31	Hitni		Do	Do	200	23'	11'	3½'	16
32	Jarahi		Do	Do	200	25'	11'	3½'	175
33	Nilji		Do	Do	400	18'	3'	1'	300
34	Koulge		Do	Do	300	24'	1'	2½'	27
35	Salgaon	Ayra Taluka	Hiranyakeshi	Seasonal	250	23'	11'	3½'	30
36	Gajargaon		Do	Do	200	18'	3'	2½'	15
37	Bhadvan		Do	Do	250	17'	7'	3'	5
38	Medheradi		Do	Do	200	17'	4'	3'	2
39	Kowadi		Do	Do	200	17'	4'	3'	0

CHAPTER 9

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Communications.
FERRIES

TABLE No 7—contd

Serial No	Location of the Ferry		Whether perennial or seasonal	Utility of Ferry		Size of the Ferry	Average Income of the ferry in 1954-55.
	Name of the Village	Name of the River		No of persons who cross the river by ferry boat per day	Value of goods transported from one bank to another per day		
1	2	3	4	5	6	7	8
10	Bhadgaon	Kagal Taluka Vodganga	Seasonal	200	Rs 500	23' 11' 31'	Rs 100
11	Chikhali	Do.	Do	300	500	25' 12' 31'	55
12	Sidhanerli	Dudhaganga	Do	500	1,000	181' 81' 21'	70
13	Anur	Vedganga	Do	200	500	221' 91' 31'	40
14	Sulkud	Dudhaganga	Do	200	500	23' 11' 31'	100
15	Narunhawadi	Shetol Taluka Krishna and Panchaganga	Perennial	500		23' 9' 31'	4,980
16	Nandani	Panchaganga	Do	50		28' 11' 31'	20
17	Hassu	Krishna	Seasonal	50	.	28' 11' 31'	91
18	Ghatwad	Do	Do	25	.	28' 11' 31'	35
19	Arjunwad	Do.	Do	200		21' 91' 31'	1,125
20	Kothali	Do	Do	200		21' 11' 31'	515

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Communications
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51	Dattawad	Dudhanga	Do	500	23'	11'	31'	700
52	Danwad	Do	Do	100		Do		140
53	Kanwad	Krishna	Do	50		Do		110
	<i>Hatlangale Taluka</i>							
54	Ichalkaranji	Panchanganga	Perennial	200	24	11'	31'	750
55	Chandur	Do	Seasonal	150		Do		702
56	Rukadi	Do	Perennial	100		Do		250
57	Kochi	Varma	Seasonal	50	23	9'	31'	10
	<i>Shahuwadi Taluka</i>							
58	Kadave	Kadavi	Seasonal	40	23	10 1/2'	3'	15
59	Perid	Do	Do	40		Do		180
60	Shurgaon Sambu	Do	Do	40		Do		355
61	Kapshi	Varma	Do	150	17	7 1/2'	3'	18
62	Sarud	Kadvi	Do	100	23'	10 1/2'	3'	150
63	Bhedasgaon	Do	Do	125		Do		60
64	Thorgaon	Do	Do	50		Do		38
	<i>Bavada Mahal</i>							
65	Salvan	Kumbhi	Seasonal	150	17'	8'	3'	25
66	Khokurul	Do	Do	50	23'	11'	3 1/2'	20
	<i>Panhala Mahal</i>							
67	Sarade Tarf	Varma	Seasonal	150	23'	10 1/2'	3'	25

CHAPTER 9.

Transport and
Communications
State Transport

THE GOVERNMENT OF BOMBAY DECIDED IN 1947 TO NATIONALISE the motor transport industry with a view to eliminating uneconomic competition and placing the industry on a sound economic basis. It set up a statutory public corporation, known as the Bombay State Road Transport Corporation (B S R T C). After World War I (1914-18) the motor transport industry yielded high profits which, coupled with freedom of entry and absence of regulation, attracted a large number of enterprising persons, most of whom were small operators owning a bus or two. In order to attract greater patronage, rates were often reduced as low as could cover only the 'out-of-pocket' (i.e. variable) costs. Such a policy was necessarily short-sighted and detrimental in the long run to the industry as a whole. Over-crowding was a usual occurrence. Breakdowns were quite common. Necessary amenities such as good seating accommodation, canteens, waiting rooms, lavatories and other facilities were almost absent. In order to secure a larger turnover, drivers drove rashly, often endangering the lives of the passengers.

Conditions of service improved a little after the passing of the Motor Vehicles Act 1939. It was realised after independence that in welfare State public weal rather than private profits should be maximised. This could never be expected from private proprietors. Hence it was decided in 1947 to nationalise motor transport in the Bombay State. In accordance with this policy, motor transport in the Kolhapur district was nationalised on July 1, 1950.

Statistics of
Routes.

The table given below indicates the total number of routes, route mileage, the frequency of "Up" and "Down" trips and the average number of passengers per day per route:—

TABLE No 2
KOLHAPUR DIVISION OF STATE TRANSPORT—VARIOUS
ROUTES IN OPERATION

Serial No.	Name of Route.	Route Mileage	Up Trips	Down Trips	Average No. of passenger travelled per day per trip
1	2	3	4	5	6
1	A. to A. via Station ..	5.0	1	1	14
2	A. to A. via	6.4	1	1	77
3	(1) B. to B. via	7.0	5	5	175
	(2) B. to B. via	11.0	1	1	.
	(3) B. to B. via	21.3	1	1	163

TABLE No 8—contd

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Transport and
Communications.
STATE TRANSPORT
Statistics of
routes

Serial No	Name of Route	Route Mileage	Up Trips	Down Trips	Average No of passengers travelled per day per trip
1	2	3	4	5	6
3— contd	(4) Ichalkaranji-Kodoli	26 8	1	1	146
	(5) Ichalkaranji Kolhapur	19 5	9	9	648
	(6) Ichalkaranji Malkapur	51 0	1	1	222
	(7) Ichalkaranji Miraj	20 1	1	1	35
	(8) Ichalkaranji Sangli	17 9	8	8	584
	(9) Ichalkaranji Vadgaon	16 2	2	2	230
4	(1) Islampur Ashta	12 5	1	1	93
	(2) Islampur Borgaon	5 4	2	2	138
	(3) Islampur Chikurde	16 4	3	3	297
	(4) Islampur-Karad	19 4	4	4	432
	(5) Islampur Kokrud	24 6	3	3	495
	(6) Islampur Kolhapur	34 3	4	4	576
	(7) Islampur Sangli	25 4	9	9	1,134
	(8) Islampur Shirala	12 3	5	5	465
	(9) Islampur Takari	8 3	5	5	445
	(10) Islampur Tasgaon	31 0	1	1	147
5	(1) Jaisingpur Station Dattwad	16 0	1	1	131
	(2) Jaisingpur Malkapur	55 0	1	1	106
6	(1) Karad Chiplun	60 0	1	1	252
	(2) Karad Dhebewadi	19 0	8	8	856
	(3) Karad Helwak Dam	37 2	3	3	366
	(4) Karad Karad Station	3 5	13	13	793
	(5) Karad Kolhapur	54 3	4	4	660
	(6) Karad Masur	8 0	1	1	70
	(7) Karad Mayani	43 0	2	2	328
	(8) Karad Oglewadi	4 0	2	2	64
	(9) Karad Palus	30 0	2	2	78
	(10) Karad Pattan	21 0	6	6	606
	(11) Karad Satara	32 4	7	7	784

CHAPTER 9.

TABLE No 8—contd.

Transport and
Communications.
STATE TRANSPORT
Statistics of
routes

Serial No	Name of Route	Route Mileage	Up Trips	Down Trips	Average No of passengers travelled per day per trip
1	2	3	4	5	6
6— contd	(12) Karad-Umbray	11 0	1	1	63
	(13) Karad-Vaduj (Aundh)	45 2	2	2	376
	(14) Karad-Vaduj	40 0	1	1	42
	(15) Karad Vita	26 9	9	9	819
	(16) Karad-Yelgaon	19 0	4	4	396
7	Khasbag-Rajarampur	3 2	15	15	900
8	Kurloskarwadi-Kadepur	20 0	1	1	71
9	(1) Kolhapur-Ajra (Uttar)	54.8	3	3	690
	(2) Kolhapur-Ajra (Sankeshwar)	63 2	1	1	305
	(3) Kolhapur-Belgaum	70 0	3	3	627
	(4) Kolhapur-Bhadole	15 5	1	1	96
	(5) Kolhapur-Bhogav	19 0	4	4	404
	(6) Kolhapur Chikodi	40 0	2	2	224
	(7) Kolhapur-Dattawad (Jaisingpur)	41 0	1	1	169
	(8) Kolhapur-Dattawad (Rendal)	30 0	1	1	70
	(9) Kolhapur Gargoti	34 8	3	3	315
	(10) Kolhapur Gangabavada	36 5	3	3	342
	(11) Kolhapur Gadhinglaj	49 2	3	3	564
	(12) Kolhapur-Halkarni	48 0	1	1	123
	(13) Kolhapur Jotiba	12 6	2	2	100
	(14) Kolhapur Kadgaon	44 1	1	1	169
	(15) Kolhapur Kagal	12 0	1	1	32
	(16) Kolhapur Kale	12 4	2	2	166
	(17) Kolhapur Kapashi	26 4	2	2	230
	(18) Kolhapur Kapashi	36 1	3	3	417
	(19) Kolhapur Karadga	20 7	2	2	188
	(20) Kolhapur Kasarwadi	23 7	3	3	246
	(21) Kolhapur Khochi	21 3	1	1	114

TABLE No 8—contd.

CHAPTER 9.

Transport and
Communications
STATE TRANSPORT
Statistics of
routes

Serial No	Name of Route	Route Mileage	Up Trips	Down Trips	Average No of passengers travelled per day per trip
1	2	3	4	5	6
9— contd	(22) Kolhapur Kodoli	21 7	4	4	424
	(23) Kolhapur Kodoli	17 2	3	3	270
	(24) Kolhapur-Kumbhoj	20 4	1	1	64
	(25) Kolhapur-Kurundwad (Rendal)	31 0	1	1	183
	(26) Kolhapur-Kurundwad (Jaisingpur)	33 0	N A	N A	N A
	(27) Kolhapur Malkapur	30 4	4	4	440
	(28) Kolhapur Miraj	33 2	1	1	90
	(29) Kolhapur Murgud	38 4	3	3	282
	(30) Kolhapur Narsobawadi	34 4	3	3	396
	(31) Kolhapur-Nipani	25 9	2	2	190
	(32) Kolhapur Panhala	13 6	9	9	747
	(33) Kolhapur Poona	157 7	2	2	568
	(34) Kolhapur Patgaon	54 8	2	2	534
	(35) Kolhapur Radhanagri	32 4	3	3	354
	(36) Kolhapur Radhanagri Dam	34 0	2	2	286
	(37) Kolhapur Rajapur	98 0	2	2	402
	(38) Kolhapur Rendal	16 1	10	10	910
	(39) Kolhapur-Sangav (Hupri)	20 3	1	1	66
	(40) Kolhapur Sarawade	33 5	2	2	262
	(41) Kolhapur Satara	86 7	1	1	418
	(42) Kolhapur Sangav (Kagal)	16 0	1	1	96
	(43) Kolhapur Vadgaon	13 6	5	5	240
	(44) Kolhapur Varvade	23 9	2	2	238
	(45) Kolhapur-Vishalgad	53 4	1	1	61
10	Kumbhoj-Hath a n a n g a l e Station	6 4	2	2	126
11	Kundal Kirloskarwadi	3 0	1	1	17
12	Kurundwad Jaisingpur Sta- tion	8 0	8	8	529

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TABLE No 8—contd.

Transport and
Communications.
STATE TRANSPORT
Statistics of
routes

Serial No	Name of Route.	Route Mileage	Up Trips	Down Trips	Average No of passengers travelled per day per trip
1	2	3	4	5	6
13	(1) Mayani-Rahimatpur Station	39 0	2	2	224
	(2) Mayani-Diganchi	28 0	1	1	78
14	(1) Miraj-Arag	11 0	2	2	138
	(2) Miraj-Gundewadi	9 0	4	4	322
15	(1) Mirajkartikti Railway Sta- tion (via Sandhya talkies)	2 7	6	6	288
	(2) Mirajkartikti-Railway Sta- tion (via Papachi tikti)	2 1	7	7	301
16	Narsobawadi Jaisingpur Station	7 8	9	9	495
17	Palus-Kirolskarwadi	3 5	3	3	51
18	(1) Panhala-Kodoli	12 4	2	2	130
	(2) Railway Station-Shivaji Statue	1 4	2	2	38
19	(1) Rankala Tower-Temblai Hill	5 0	2	2	38
20	(1) Sakoli Corner Kadamwadi	5 3	5	5	365
21	(1) Sangli Budhgaon	4 3	4	4	112
	(1 A) Sangli-Ankalkop	19 0	1	1	64
	(2) Sangli-Diguj	5 0	2	2	148
	(3) Sangli Gavan	21 0	1	1	129
	(4) Sangli Jaisingpur Station	6 0	8	8	448
	(5) Sangli Karad (Vita)	61 1	2	2	500
	(6) Sangli Kolhapur	31 0	6	6	768
	(7) Sangli Kowlapur	6 7	4	4	144
	(8) Sangli Madhavanagar	3 1	3	3	159
	(9) Sangli Manerajuri	16 0	1	1	48
	(10) Sangli Miraj	7 3	19	19	684
	(11) Sangli-Nandre	7 3	2	2	144
	(12) Sangli Nipani	49 7	N A	N A	N A
	(13) Sangli Pandharpur	88 0	1	1	196
	(14) Sangli Satara	78 0	3	3	984
	(15) Sangli Wanfale	34 8	2	2	200

TABLE No 8—concl'd

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Transport and
Communications
STATE
TRANSPORT
Statistics of
routes

Serial No	Name of Route	Route Mileage	Up Trips	Down Trips	Average No of passengers travelled per day per trip
1	2	3	4	5	6
22	(1) Shivaji Bridge Collector's Office	2 4			
	(2) Shivaji Bridge Jamkhindi Bungalow	3 0			
23	(1) Shivaji Statue Gandhi Nagar	5 5	17	17	816
	(1 A) Shivaji Statue District Jail	2 4	2	2	34
	(2) Shivaji Statue Rajarampur	2 4	14	14	574
	(3) Shivaji Statue Ruia Industries	5 0	12	12	708
	(4) Shivaji Statue Sugar Mills	4 6	23	23	1,495
	(5) Shivaji Statue Sugar Mills (CLRO)	5 3	4	4	320
	(6) Shivaji Statue Tarabai Park	4 2	11	11	473
24	Shalini Palace Shivaji Bridge	1 7	1	1	5
25	(1) Shukarwar Dharamshala Rajarampur	3 0	15	15	540
26	(1) Tasgaon Bhilavadi	11 0	2	2	120
	(2) Tasgaon Bhilavadi Station	7 0	4	4	272
	(3) Tasgaon Kadopur	27 0	1	1	79
	(4) Tasgaon Khanapur	23 5	3	3	291
	(5) Tasgaon Sangli	15 0	8	8	768
	(6) Tasgaon Satara	81 6	1	1	329
	(7) Tasgaon Takari	22 0	1	1	134
	(8) Tasgaon Waifale	20 0	1	1	112
27	(1) Umraj Patan	18 2	3	3	298
28	(1) Vita-Atpadi	37 0	3	3	597
	(2) Vita-Dhalgaon	37 0	2	2	544
	(3) Vita-Diganchi	47 7	1	1	186
	(4) Vita-Kirloskarwadi	18 0	3	3	201
	(5) Vita Mayani	12 5	6	6	366
	(6) Vita Pussossavali	21 0	1	1	102
	(7) Vita-Sangli	31 2	4	4	580

CHAPTER 9

Transport and
Communications.
STATE TRANSPORT
Depots and
Garages

At Kolhapur which is the headquarters of the Kolhapur Division, a permanent divisional workshop to repair and inspect vehicles was established. The position of depots and garages as on 28th February, 1955 was as follows —

TABLE No 9

Name of the place	Depot or Garage	Type of structure
Kolhapur	Depot	Temporary
Karad	Depot	Permanent
Sangli	Depot	Permanent
Islampur	Garage	Temporary
Ichalkaranji	Garage	Temporary
Tasgaon	Garage	Temporary
Vita	Garage	Temporary

Bus stands, sheds
and waiting
rooms

There were bus stands, sheds, waiting rooms at Kolhapur, Sangli, Karad, Vita, Ichalkaranji, Jaisingpur, Umbraj, Tasgaon, Islampur, whereas at Vadgaon and at Malkapur there were only sheds and waiting rooms

Passenger
Amenities

Passenger amenities which were hitherto neglected by the private operators are given considerable importance by State Transport. That is due to a shift in the motive, that public good rather than private profits should be maximised. Spacious, well-ventilated and comfortable buses are provided, a priority list is maintained and seats are allotted according to it. Canteens, drinking water, sheds, stands, lavatories, and other facilities are provided at important stations. Special buses are arranged on occasions like fairs, extra buses are provided in case of heavy rush; buses are also available on hire to individuals and institutions for holiday parties, picnics etc. Every bus is equipped with a first-aid box and the conductors are given training in first-aid.

Fares

The rate of fares was arrived at on the basis of the Corporation's operation throughout the State. In practice, however, fares are charged on the basis of the "stages" travelled, a stage consists of four miles. As such, the minimum fare is 20 nP. Children are charged half the rates with a minimum of ten nP.

Staff
On 28.2.55

On 28th February 1955, the Kolhapur Division was manned by 1240 persons. The category-wise figures are as under: Administrative 220 Traffic 635 and Workshop 385

The administrative staff consists of a Divisional Controller, a Divisional Statistician, a Divisional Auditor, a Labour Officer and persons working directly under them. The staff concerned with traffic consists of a Divisional Traffic Officer, an Assistant Traffic Superintendent, traffic inspectors, fuel inspectors, traffic controllers, drivers, conductors, porters, and watermen. Under the workshop staff come a Divisional Mechanical Engineer, a Divisional Works Superintendent, an Assistant Works Superintendent and various artisans.

CHAPTER 9

Transport and
Communications
STATE TRANSPORT
Staff and
Organisation

A Divisional Selection Committee is appointed for selection of staff having a basic pay of up to Rs 100 per month. This committee consists of (1) a member of the B S R T C, who is ex-officio the chairman, (2) the Divisional Controller concerned, (3) the District Superintendent of Police and (4) the Divisional Traffic Officer concerned. In the earlier stages, as far as possible employees of the ex-private operators were employed. In their case the Committee could waive the minimum qualifications, subject to the approval of the Corporation.

Method of
recruitment

A Central Selection Committee for the State has been appointed to recruit staff carrying a monthly salary between Rs 100 and Rs 200. It consists of four members, three of whom are Corporation Board Members and the fourth is the Dy General Manager (Engineering). One of the Corporation Board Members acts as the chairman. For selection of Class I and Class II officers with a minimum monthly salary of Rs 200 and above, a Service Board consisting of the members of the Corporation is set up.

A Welfare Committee has been set up to look after the welfare of the staff of the Division. In most units in the Division, sports clubs have been set up and they are functioning well. There is a library and reading room for the staff of the Divisional office. Newspapers in regional languages are supplied to all depots and garages. Books and newspapers are purchased from the Corporation funds and no subscription is charged for their use.

Welfare
Committee

The Kolhapur Division also undertakes goods transport. On 28th February, 1955 there were 17 trucks and the number of trucks on road per day was 6.08. The tonnage carried during the month of February 1955 was 3248.47, of which 2896.11 tons were on private account, and food grains 326.38 tons and miscellaneous 25.98. Destinations of the goods carried were both within and outside the district.

Goods transport

The meter gauge railway line between Miraj and Kolhapur was opened for traffic on 21st April 1891. This line, about 30 miles long, belonged to the Kolhapur Durbar, but was managed by the ex-Southern Mahratta Railway. On account

RAILWAY
Miraj-Kolhapur
railway

CHAPTER 9

Transport and
Communications.
RAILWAY
Miraj-Kolhapur
railway

of the merger of the State in the Indian Union and the nationalisation and regrouping of the railways, this railway line is now part of the Southern Railway.

It runs south-west from Miraj to Kolhapur. The following are the stations with their distance, in miles, from Miraj —

Jaisingpur	8
Nimshirgaon-Khalsa	
Hatkanangale	17
Rukadi	21
Kolhapur	30

The main items of export from the district are jaggery and sugar. Moreover during the rainy season when country craft cannot ply, the railhead at Kolhapur serves admirably for passenger as well as for goods traffic between Ratnagiri and Bombay.

The following table gives the number of passengers and tons of goods booked at each station during 1953-54 —

CHAPTER 9
Transport and
Communications
RAILWAY
Mumbai-Kolhapur
railway

TABLE No 10
NUMBER OF PASSENGERS BOOKED AND TONNAGE OF GOODS CLIMBED FOR THE YEAR 1953-54

Name of the Station	Number of passengers booked	Tonnage of goods cleared (principal commodities)						
		Coal and coke	Cotton Raw	Cotton Manufactured	Dyes and Pigments	Grains and Pulses	Hides skins and leather	Ground nuts
1	2	3	4	5	6	7	8	9
Jaisingpur	2,84,999			59		1,205		2
Hatkanangale	1,94,488			900		6,471		5
Bulandi	1,50,893			10				
Kolhapur	5,21,935	1,034	1,071	10,444	3,391	17,400	9,575	14,679
Kolhapur Town B O	43,069							55,469
								10
								126
								102
								9
								7,677

CHAPTER 9.
Transport and
Communications
RAILWAY.
Mumbai-Kolhapur
railway

TABLE No 10—contd

Name of the Station	Tonnage of goods cleared (principal commodities)						
	Produce	Oil	Oil Seeds	Spices	Sugar	Wood (unwrought)	Other commodities
Mumbai	11	12	13	14	15	16	17
18							
25	73			35	18	213	92,214
31,000							
Warananagale		66	109		34,851		6,731
19,211							
Reddy		103					805
15,606							
Kolhapur	583	2,076	107	117	5,11,276	10	53,619
6,76,187							
Kolhapur Town B O							

It will be seen from the table that the largest number of passengers were booked from Kolhapur, next comes Jaisingpur. As regards the total tonnage of goods booked during the same year, the first place goes to Kolhapur and the second to Hatkanangale. Of the total tons of goods booked on this section, sugar forms the largest proportion viz, 67 4 per cent.

CHAPTER 9
—
Transport and
Communications
RAILWAY
Miraj Kolhapur
railway

Travellers bungalows, district bungalows, forest department bungalows and rest houses, usually equipped with crockery, furniture, mattresses etc are maintained by the State. These bungalows are intended for the lodging of officers of various Government Departments, when they are on tour for official purposes. Some of these bungalows are also open to the public, but preference is given to the Government officers. Moderate charges are levied upon the lodgers so as to cover the cost of lighting and menial services.

REST HOUSES

There is a travellers bungalow at Kolhapur while there are inspection bungalows at Panhala, Malkapur, Kurundwad, Radhnagar and Ichalkaranji. There is also a Circuit House at Kolhapur under the charge of the Collector of Kolhapur.

The number of bullock carts in the district was 25,855. A talukawise list of the same is given below —

TABLE No 11

Name of Taluka or Peta	Number of - Bullock Carts
Bavada	419
Radhanagar	2,163
Ajia	1,263
Panhala	2,769
Karvir	4,526
Kagal	3,893
Shirol	3,831
Hatkanangale	4,124
Shahuwadi	1,470
Bhudargad	1,397
Gadhinglaj	
Total	25,855

CHAPTER 9

Transport and
Communications
Post Offices

THE INDIAN POSTS AND TELEGRAPHS DEPARTMENT maintains a postal Division of Kolhapur covering the whole district. Besides the chief receiving and distributing head office at Kolhapur, there are 15 sub-offices, 131 branch offices and 16 telegraph offices. The table given below shows the location of the various categories of post offices in all the talukas in the district —

Hatkanangale—

S O	Ichalkaranji, Ichalkaranji-Town, Hatkanangale
B O	Alta, Ambat, Hupri, Kumbhoj, Pattan, Kadoli, Rukdi, Vadgaon, Chandur, Ghunki, Herla, Kini, Korochi, Male, Pargaon, Rangoli, Rendal, Navande, Nagaon, Shirol, Savarda, Tardal, Top, Borgaon, Kabnur, Lat, Janwad, Manakapur, Shiradvad, Rui, Shirdhon, Takvade, Bhadole, Bahubali, Managaon, Yelgud, Minche

Kagal—

S O	Kagal
B O	Kurli, Kapashi, Murgud, Sangar, Shedur, Savarda BK, Sulkud, Chikhali, Boriwade, Bachni

Karvir—

H O	Kolhapur
S O	Gadhinagar
B O	Kaner, Mudshingi, Sangvade, Washi, Valivade, Sangrul, Vadinge, Shiye, Bhuge, Shingnapur, Beed, Haldi, Kurukali, Nigve, Ispurli, Koparde

Panhala—

B O	Panhala, Kodoli, Kate, Kotoli, Dewale, Parle-tarf-Thane, Boriwade, Wadi-Ratnagiri, Yavluj, Satve
-----	--

Radhanagari—

S O	Radhanagari
P O	Tarli, Rashivade, Savarda Bk, Thakpuli, Valva Bk, Radhanagari H E Works

CHAPTER 9

Transport and
Communications
Post Offices

Shahuwadi—

S O	Mallapur
B O	Vishalgad, Amba, Bambavada Bhedas- gaon Shud Charan

Shirol—

S O	Jaisingpur, Kurundwad Shirol Naisobavadi
B O	Ajunwad Nandni, Chipri, Dandoli, Dattavad Kothali Shudhon, Takavade, Udgaon Herwad, Akiwat, Alas Takali Shurti

Bhudargad—

S O	Gugoti (Extra Department)
B O	Madilage, Shengaon Vengrul, Pimpalgaon

Ajra—

S O	Ajra
B O	Bhadvan Madilga Bahnevadi, Uttur

Gadhinglaj—

S O	Gadhinglaj
B O	Basarge Bk, Bhadgaon, Gijvane, Halkarni, Hasui Champu, Hasui Sansgiri, Kad- gaon, Koulge, Mahagaon, Mutnal Naewadi, Nesari Nool, Pimpalgaon, Terani

Bavada—

S O	Gaganbavada
B O	Achune, Karul, Kokisra, Kuli, Kusui, Nadhavade, Rashivade, Salvar, Sangul- vadi

Note—H O = Head Office
S O = Sub Office
B O = Branch Office

Telegraph Offices are located at Kolhapur, Kolhapur-Shahupuri, Kolhapur New Palace, Gandhinagar, Ichalkaranji, Jaisingpur, Kagal, Kurundwad, Malkapur, Radhanagar, Hatkanangale, Naisobavadi, Shirol, Gadhinglaj and Ajra

There were three types of telephone exchanges in Kolhapur district in 1957, two of which were "Auto-Exchanges having 150 lines and one was 400 central Battery Multiple-1 and T-32 Trunk Boards

Telephone
Exchanges

Ichalkaranji which had 100 lines, was opened in 1953 The telephone exchange at Jaisingpur which was opened in 1957,

CHAPTER 9.

Telephone and
Telegraph
Cables
and
Post
Offices

had 31 lines and the Jaisingpur telephone exchange had 4 connections. Ichalkaranji had 91 and Kolhapur had 369. There were 14 public call offices of which 10 were in Kolhapur and one each in Malkapur, Parhala, Kagal and Gadhinglaj. The following were the 6 trunk line alignments passing through this district viz—

- (1) Kolhapur-Karad carrying one trunk
- (2) Kolhapur-Nipani carrying one trunk
- (3) Kolhapur-Ramnaguri carrying one trunk
- (4) Kolhapur-Ichalkaranji carrying one trunk
- (5) Kolhapur-Sangli carrying three trunks
- (6) Poona-Pelgaum carrying seven trunks

The following table gives the total number of radio licences issued during 1950-54.—

TABLE No 12.

Year	Number of Licences Issued
1950	1925
1951	1552
1952	1916
1953	2157
1954	2509
Total	9459

Under the Rural Broadcasting Confidentiality Scheme of the Government of Bombay, radio sets are installed in villages by the Directorate of Publicity, who are also responsible for the maintenance and repairs. A community radio set can be installed in a Grampanchayat. Maximum capacity of any of the sets of radio sets in the area of contributing a sum of Rs. 150 for an electric radio set and Rs. 100 for a Dry Battery set. In addition an amount of Rs. 50 is to be paid by the Grampanchayat towards the cost of the set. The Grampanchayat is to be responsible for the proper use of the radio set and to ensure that the property is not misused. It is compulsory for the licensee to supply the necessary material for the set.

The following list contains the number of community radio sets installed upto 1st October 1959 in the various talukas of Kolhapur district :-

CHAPTER 9
Transport and
Communications
 Post offices
 Community
 Radio Sets

Serial No.	Taluka	Number of Radio Sets
1	Ajra	5
2	Bavada	1
3	Bhudargad	4
4	Chandgad	5
5	Gadhinglaj	12
6	Hatkanangale	11
7	Kagal	15
8	Karve	13
9	Radhanagar	5
10	Panhala	5
11	Shahuwadi	4
12	Shmol	10

CHAPTER 10—MISCELLANEOUS OCCUPATIONS

CHAPTER 10

Miscellaneous Occupations INTRODUCTION

THE PREVIOUS CHAPTERS HAVE GIVEN AN ACCOUNT of the principal sectors of the economy of the district such as agriculture, industry, trade and transport which provide means of livelihood to a great majority of the population. They do not however, exhaust the whole field of economic activity in the district and there is an appreciable percentage of the population which depends upon other pursuits for their maintenance. There are the learned professions like law, medicine, education, journalism and certain crafts and trades like bakeries, tailoring, laundries, hotels and restaurants, parching of grains, bicycle-repairing, motor-body-building, milk and its products etc which are not included in any of the major sectors of the economy. These occupations have an important place in the economic life of the district as they provide means of livelihood not only to a considerable number of people, but also to those who produce essential goods of daily consumption. Some others render useful service to the people in a variety of ways. It may be said that the rapid growth of such occupations in the district during the last 60 years is both a factor in the pace of urbanization and an index of the degree of prosperity and economic stability attained by some of the sections of society, like the small artisan, and the trader. These occupations are a sort of blending of trade and industry. In this chapter an attempt has been made to give broad account of the more important of these occupations and the peculiar conditions and problems affecting the persons engaged in them, based on a selective study of a few representative establishments by means of a small token survey conducted in Kolhapur city in the year 1956. The study was confined to certain aspects of the occupations such as number of units existing, nature of tools and applications used, the average monthly expenses incurred and nature of the market for these products etc. The study was by no means fully comprehensive. But it would help in giving a broad picture of the conditions of people who were engaged in them.

CHAPTER 10

Miscellaneous
Occupations

INTRODUCTION

The occupations covered by the survey were —

- (1) Aerated Water manufacture
- (2) Agarbatti manufacture
- (3) Bakery
- (4) Cap making
- (5) Copper and brass smithy
- (6) Cycle-repairing
- (7) Flour-milling
- (8) Gold and silver smithy
- (9) Hair-cutting
- (10) *Khanavalis*
- (11) Laundering
- (12) Lodging and Boarding
- (13) Motor-body building
- (14) Photo-frame-making
- (15) Restaurants and tea shops
- (16) Shroff
- (17) Tailoring
- (18) Tin-smithy
- (19) Umbrella Trunk and Lock making
- (20) Watch-repairing

Information regarding the total number of establishments and the number of persons engaged in these occupations along with the categories of workers—paid and family members, men, women and children—was obtained from the Kolhapur municipality. The ward-wise break-up prepared by the municipality gives a clear idea of the total number of establishments in the city their dispersal as between the different wards, the number of employers, the number and categories of workers and their break-up according to sex. This was the basic data for the survey as the number of samples selected for each occupation depended upon the total number of establishments in that occupation.

The percentage of samples selected varied between 5 and 10. They were selected from different localities and were representative of every size and type. A general questionnaire was framed and answers were collected from each of the selected samples.

CHAPTER 10

Miscellaneous
Occupations
FLOUR MILLING

DR BALKRISHNA IN HIS SURVEY¹ IN 1926 RECORDED 19 FLOUR AND RICE MILLS in the city engaging 47 employees. Of these, one was started during 1901 and 1910, four during 1910 and 1920, and 14 during 1921 and 1926. Fourteen of these mills worked on electric power and five on oil engines. In 1946, there were 27 flour mills² in the city, employing 99 persons. Of these, nine were in A ward, seven in C ward, four each in D and E wards and three in B ward. About half of the mills worked on oil engines and the remaining half electrical energy. There were 117 flour mills in 1956. Of these, 37 were located in C ward, 28 in B ward, 20 in A ward, 18 in E ward and 14 in D ward. The total employment in these establishments was 361 persons, out of whom 250 were paid employees and 111 including seven children were members of employers' families. The sample comprised of six mills of different sizes. Of these, one was started in 1928, the other in 1934 and four during 1947 and 1951.

The main work done in the mills was grinding of grains, dehusking of rice and grinding of chillies. The owners of these establishments were occupied throughout the year in this occupation.

The mills were working on electric power and their main equipment consisted of electric motors, grinders, balances and other minor tools. The cost of equipment of one establishment was about Rs 4,750 and of the other Rs 4,000, of the third and fourth Rs 3,700 and Rs 3,200 respectively and of the last two Rs 2,400 and 1600. The yearly repairing charges of equipment in the biggest establishment in the sample came to about Rs 450, in the other two, between Rs 300 and Rs 350 and in the remaining three, between Rs 150 and Rs 250. The grinding stones had to be replaced frequently.

Three proprietors raised initial capital from their own resources to start their enterprises. The other three borrowed the necessary capital, the rate of interest on which was about 9 per cent. Of the three establishments, two had fully paid the debt by 1956 and the third had still to pay Rs 500.

Four shops were situated in rented premises, the rent of each varied from Rs 15 to Rs 80 per month and the other two were situated in owned premises. The other items of expenses on maintenance of establishment were electric charges, municipal licence fee, advertisement and other sundry expenses. Each establishment had to pay Rs 12 per year as municipal licence fee. The consumption of electric energy varied from shop to shop. The two biggest shops consumed electric energy worth Rs 325 and 275 respectively per month, and the remaining between Rs 70 and Rs 150 per month. The total sundry expenses of each varied from Rs 5 to Rs 20.

¹ Dr Balkrishna, The Commercial Survey of the Kolhapur City in 1926, 1928, p 1

² N V Sovani Social Survey of the Kolhapur City Vol II Industry Trade and Labour 1951 pp 87-8

CHAPTER 10

 Miscellaneous
 Occupations
 Food Mills

All the six owners worked in the mills. Besides them, seven more workers were engaged in these establishments. All of them were skilled workers. Workers in two shops were paid Rs 55 each per month in the other two, between Rs 40 and Rs 54 per month. In the remaining two no paid-employees were engaged.

The rate usually charged for grinding grains varied from annas 12 per Bengali maund to annas 15 per maund and for dehushing rice between annas 1 and annas 9 per Bengali maund. The two largest concerns in the sample, grinded monthly about 930 maunds and 800 maunds of grains respectively, and dehushed about 575 and 675 maunds of rice. The remaining four establishments grinded monthly 330, 309, 260, and 200 maunds of grains respectively and dehushed 50, 45, 20 and 15 maunds of rice respectively. Two mills were also engaged in grinding chillies. The rate they charged for grinding was Rs 7 per maund. Each was grinding eight and five maunds per month.

The business in two shops was more or less steady throughout the year and was brisk in winter and summer and dull in the remaining four months. It was more or less profitable in the two biggest concerns.

RESTAURANTS

The hotel industry has been one of the most important industries in the city. In 1926, there were 126 tea shops and 21 hotels and a total of 178 persons were employed in them. Round about 1947, there were 188 restaurants and 53 boarding and lodging houses in the city. The total number of restaurants, *khanavalis* and residential hotels at the time of survey was 300 employing 1,169 persons out of whom 260 including 35 females and 118 children were members of owners' families and others paid servants. Restaurants and tea shops were located in almost all the wards, residential hotels mostly in C ward and *khanavalis* in C and E wards.

There were 248 tea shops and restaurants at the time of survey. They employed 829 persons out of whom 630 were paid employees and the remaining members of owners' families. Out of 248 shops, 98 were located in C ward, 48 in E ward, 40 in A ward, 39 in D ward and 23 in B ward. Only six establishments of different sizes were surveyed in the sample. The shops in the sample were started between 1942 and 1952. Catering of tea and other eatables was the principal occupation in these shops. Five shops were situated in rented premises and one in the owned premise of the proprietor.

The initial capital required for starting the establishment was provided by the owners from their own capital. The capital investment in the six units varied from Rs 800 to Rs 10,000. The owner of the biggest unit had invested Rs 10,000 in the establishment, the owner of medium sized unit about Rs 3,000 and the capital investment in the smallest unit was about Rs 800.

The equipment required for tea shops was furniture like chairs, tables, cupboards etc, and few utensils for cooking, crockery, and mirrors for decoration. Two establishments, small and big sized, had equipment worth Rs 400 and Rs 1,200 respectively. Durability of each piece of furniture was said to be between five years and 10 years. A few pieces of crockery were replaced every month. Annual expenditure for repairing the equipment of each establishment varied from Rs 15 to Rs 100.

The total employment in all the above six units was 58 out of whom 11 persons including one child, were members of employers' families. The remaining 47 persons were paid employees including eight children. These employees were paid monthly wages and provided with daily food. One establishment was also giving them clothes. The other one was only paying wages and not serving daily food. Five units in the sample paid them wages along with food. Wages of a waiter in each of the five units varied from Rs 20 to Rs 40. Two establishments employed cooks, who were paid Rs 50 each.

Other items of expenditure were rent of the premises, water and electricity charges, municipal licence fee and advertisement. Rent of the premises of the smallest establishment was Rs 18 and in the case of the remaining four it varied from Rs 60 to Rs 125 per month. The total expenditure on all other items excluding rent, advertisement and wages of three establishments in the sample was between Rs 40 and Rs 45 per month and of remaining two Rs 10 and Rs 110 respectively. Only one establishment was spending Rs 180 per year on advertisement. This item of expenditure on advertisement was not included in the items of expenditure quoted above.

Raw materials required were wheat flour, gram flour, edible and hydrogenated oil, tea, sugar, milk and vegetables like onions, potatoes. All these items were purchased from local market. Two establishments consumed raw materials worth Rs 140 and Rs 185, the other two Rs 256 and Rs 380 and the remaining two Rs 437 and Rs 1,320 per month.

Main items served to customers were *bhaji*, *wada*, *chuwada*, *dosa*, and a few sweet dishes like *ladoo*, *shira*, etc. A plate of *bhaji* or *chuwada* or *wada* or a cup of tea was sold at an anna each. Sweet dishes like *shira*, *ladoo*, etc were sold at annas two each. A plate of *dosa* was sold at annas 2. Daily sales of these six establishments were between Rs 10 to Rs 70.

The business in these establishments was more or less steady throughout the year. Daily sales depended upon the quality of the dishes served and cleanliness maintained in the premises. The margin of profit in one of the six establishments was fairly big, while in the other five it was low.

CHAPTER 10

Miscellaneous
Occupations
Khanavali

Khanavali was another miscellaneous occupation in the city. At the time of survey there were 31 Khanavali in Kolhapur city. They were located in C and E wards. About 227 persons were employed in them, out of whom 49 including four females and four children were members of owners' families.

Three establishments were opened in the city. They were started in 1951 and one in 1955. The principal occupation of the three proprietors was to run a board house where they lodged their employees and members of the family. The establishment was a full-time occupation and a profession. They are located in rented premises.

The total capital invested in the establishments ranged from Rs 3600 to Rs 14000. The initial investment in one of them was raised by the owner from his own capital. In the other two a part of it was borrowed at 12 per cent rate of interest and the remaining amount was raised by the owner from his own resources. It is found that one of the establishments owner had not repaid the debt fully.

Equipment in these establishments consisted of utensils required for cooking and serving dishes and furniture like tables and chairs. The value of the equipment ranged from Rs 700 to Rs 800.

These establishments spent Rs 20, 1600 and 575 respectively on raw materials like food grains, vegetables, mutton, eggs and fuel. These articles were purchased from the local market. Other expenses were, rent of the premises, water and electricity charges, municipal licence fee and advertisement. The rent of each establishment was Rs 91, 73 and Rs 56 per month respectively. The total expenditure per month on other items like water and electric charges, municipal licence fee and advertisement of the three establishments was Rs 85.

The total employment in the three units was 21 persons out of whom three were members of owners' families. The working hours of these employees were eight per day. These employees were paid wages as well as served two meals a day. The wages of a cook varied from Rs 8 to Rs 30 per month. In one establishment a waiter was paid Rs 8 in the other Rs 10 and in the third Rs 20 per month.

The total cost of production of each establishment was Rs 415 Rs 655 and Rs 1,312 per month respectively.

These establishments were providing only boarding facilities. Regular boarders were provided with two meals a day, one in the morning and the other in the evening. The number of boarders each establishment had, was 150, 300, and 600 respectively. These Khanavali also catered the needs of casual

CHAPTER 10

Miscellaneous
Occupations
KHANDAV ALI

customers, each serving 400, 480 and 900 casual customers a month. The rate per meal for a regular boarder was different from that of a casual boarder. A regular boarder had to pay As 6 to As 7 per meal and casual customer Re 1 to Rs 1-4-0 per meal. The number of boarders each establishment had, depended upon the quality of food served and cleanliness maintained in the establishment. The number of boarders was more or less constant throughout the year in the two establishments, while it was more in summer in the third establishment. The margin of profit in all the three units was not much as the net income of each was about Rs 150 per month.

There were 21 residential-cum-boarding houses in the city at the time of survey. 15 of which were located in C ward, four in E ward and one each in B and D wards. The total employment in all these establishments was 113 persons, most of whom were paid employees. Only seven members of owners' families were engaged in this occupation, out of them three were males, one was a female and the remaining two children. Three establishments were surveyed in the sample. They were started between 1948 and 1954. Lodging and boarding was the principal occupation of the owners of the two establishments. The third owner had a cinema theatre and lodging and boarding was his subsidiary occupation. Two establishments were situated in rented premises. The rent of each was Rs 60 and Rs 75. Third was situated in owned premises, the value of which was about Rs one lakh. The initial capital required for starting their establishments was raised by two owners from own resources and the third owner borrowed a part of capital from a local bank. It was found that he had not wholly repaid the debt. The biggest establishment in the sample had invested Rs 115,000 in this occupation and the other two Rs 5,000 and Rs 2,500 respectively.

BOARDING AND
LODGING

The equipment used was all kinds of utensils for cooking and serving dishes, furniture like tables, chairs, cots, mirrors, tea-trays, etc. One establishment had a radio set also. The biggest establishment in the sample had equipment worth Rs 9,000 and the remaining two had equipment worth Rs 2,000 each.

The total employment in all the three units in the sample was 30 persons, out of whom eight were the members of owners' families. One establishment had a female servant. All the employees were paid wages as well as given two meals a day. A person looking after the management of the establishments was paid Rs 45 per month, *plus* two meals. A cook in one of the establishments was paid Rs 40 per month, *plus* two meals a day, in another Rs 55 with two meals. Waiters were paid Rs 25 and Rs 35 respectively in the two establishments. The total wage bill of the three establishments was Rs 665 per month, *plus* the expenditure on meals.

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Miscellaneous
Occupations,
GOLD AND SILVER
SMITHY

Gold and silver smithy had been very prominent in this district since the middle of 19th century. The total number of establishments of gold smithy and shroffs in the city was 95 in 1854.¹ In 1926 Dr. Balakrishna in his survey on Kolhapur town reported that gold and silver smithy was the only one big industry in the city. Out of 217 shops of jewellers of goldsmiths 185 were of goldsmiths who were manufacturers of gold and silver ornaments. Solars, marathas, brahmins, jains, muslims, Christians and lohars were the main communities engaged in the industry.

There were 161 establishments in the city at the time of survey, 80 per cent. of these were located in B and C wards and the remaining in A, D and E wards. The total employment in all of them together was 503 out of whom 204 were members of employers' families and 304 paid workers. Six establishments were surveyed in the sample. Of these, three were started round about 1920, the fourth in 1930 and the remaining two in 1944 and 1950 respectively. Manufacture of gold and silver ornaments was the principal occupation in all the establishments in the sample. The occupation provided employment throughout the year. They were started by the proprietors with their own capital.

The equipment of a goldsmith was anvil, bellows, hammers, pincers, pots, crucibles, moulds and nails for ornamental work, *tika autti*,² *saj autti*,³ drilling machine, cupboards, chairs, etc. The cost of equipment varied from Rs 500 to Rs 2,000. In the largest establishment it was more than Rs 2,000.

Two establishments were situated in owned premises, and the remaining four in rented premises. The rent varied from Rs 8 per month to Rs 50 per month, being Rs 30, Rs 35 and Rs 50 respectively in three cases. The working capital of the smallest unit in the sample was Rs 500 and of the biggest Rs 50,000.

The raw materials required by these artisans were gold, silver and copper. Four establishments were consuming only gold and a negligible quantity of silver, one only silver and the last one both gold and silver. The quantity of gold consumed by five establishments varied from 10 tolas to 50 tolas per month. The one which was using only silver consumed 1,000 tolas of silver and the other one which was using both silver and gold consumed 25 tolas gold and 800 tolas silver. Raw materials were provided by shroffs in the city to four out of six establishments in the sample and the artisans charged wages for the manufacture of the ornaments.

¹ Graham, The Statistical report on the principality of Kolhapur, 1854, p. 492

² Op. cit., p. 1

³ A type of mould required for making *tika*

⁴ A type of mould required for making *saj*

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Miscellaneous
Occupations
GOLD AND SILVER
SMITHY.

Two establishments had no paid employees and were managed by members of proprietors' families. The other two employed six paid employees and four persons from the members of owners' families. In the remaining two, five members of owners' families and three paid employees were engaged. Wages of paid employees varied from Rs 30 to Rs 100 per month. The wages of an employee who did the work of polishing, was Rs 35. Tika maker was paid Rs 65 per month and sai maker Rs 100 per month. All these workers had to work from seven to ten hours a day.

These artisans usually manufactured gold and silver ornaments like tika, necklaces, beads, chains, idols, rings, *saj*, and silver utensils, vessels etc. They mostly received orders from local shroffs or bigger establishments dealing in gold and silver. Four of the six establishments in sample received orders from shroffs. They only took wages in return for the manufactured products. These artisans served the orders of the whole district as well as Khandesh. The earning of these establishments varied from Rs 150 to Rs. 850 per month. Business in three out of six establishments was profitable and in the remaining three the margin of profit was reported to be very low.

BICYCLE
REPAIRING.

IN 1926, THERE WERE 14 SHOPS OF CYCLE DEALERS¹ and repairers in the town. A total of 16 persons were employed in them. In 1947, the total number of bicycle shops in city was 134².

There were 325 bicycle-repairing and hiring shops in the city at the time of survey. A majority of these shops was located in C ward. 35 shops were located in A ward, 24 in B ward, 175 in C ward, 31 in D ward and 44 in E ward. The total employment in all these shops was 590, out of whom 329 persons including four children were members of employers' families, and 261 were paid employees. Six establishments of different sizes were selected for survey. Of the six shops one was started in 1918, the other in 1940, the third and fourth in 1953 and 1954 and the last two in 1955. Bicycle-repairing, hiring and sale of spare parts of bicycle was the principal occupation in five shops and in addition to this the sixth shop had an agency of sale of bicycle. Out of the six shops initial capital resources in the case of four were contributed by the proprietors themselves, while two establishments borrowed the necessary capital. The debt incurred by these two was not fully repaid even till 1956.

Equipment of these establishments was drilling machines, spanners and other machine tools required for repairing and a few pieces of furniture like tables, chairs, cup-boards

¹ *Ibid*, pages 5, 29 and 35

² N V Sovani, *Op. cit.*, p 182

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Occupations
Bicycle
Repairing

The total cost of equipment of the biggest establishment in the sample was about Rs 500 and of the remaining five between Rs 200 and Rs 300 each. The life of each different item in the equipment varied between ten years and 50 years. The repairing and overhauling charges on equipment varied from shop to shop. Two shops spent every year Rs 100 each on repairing while others spent between Rs 25 and Rs 50.

The circulating capital invested in these shops varied from shop to shop. A sum of Rs 50,000 was invested in the biggest establishment, Rs 20,000 each in two establishments, Rs 4,000, Rs 2,000 and Rs 1,000 respectively in the others.

Five of the six establishments were situated in rented premises. The rent of each varied between Rs 15 and Rs 60 per month. The remaining one was situated in owned premises. Besides rent, other items of expenditure on maintenance of establishments were water charges, electric charges, advertisement and municipal tax. The total cost of maintenance of one establishment including water and electric charges, municipal licence fee and municipal tax, excluding rent, and wages of labour was about Rs 300 and of three Rs 100 each per year. Two establishments had no expenditure on these items.

As the establishments in the sample were neither engaged in manufacturing bicycles nor in producing spare parts of bicycles, consumption of raw materials by them was out of question. They were more or less concerned with the purchases of bicycles and spare parts of bicycles.

The total employment in all the six establishments was 21 persons out of whom ten were members of employers' families and 11 paid employees. A bicycle-repairer was paid between Rs 45 and Rs 60 per month and a cleaner between Rs 15 and Rs 40 per month. The total wage bill excluding the wages of members of employers' families of one establishment was Rs 120, of the other Rs 90, of the third, fourth and fifth Rs 60 each, and of the last Rs 35 per month. The working time observed in these shops was eight to ten hours a day.

The total cost of maintenance of these establishments including all items, rent, wages, taxes and electricity varied between Rs 60 and Rs 210 per month and the net income of them varied between Rs 110 and Rs 800 per month. Out of the six establishments, the margin of profit in the three was quite high and in the other three it was quite low due to lack of sufficient business. These establishments catered local needs and business in them was brisk between October and May.

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INDUSTRIAL
COMPANIES
INDUSTRY

Maria Graham, founder of "Washing" in Memphis, Tenn. Dr. Bellows in his survey in 1923 recorded 25 establishments of clothes or washmen. A total of 21 employees was employed in them. The average working hours in these establishments were 12¹/₂ per day. Round about 1927 there were 127 laundries in the city and a total of 155 persons were engaged in them. Of these, 51 were in C rank, 28 in D rank, 21 in E rank, 19 in F rank and 12 in A rank.

There were 211 laundries or washing companies at the time of our survey. These establishments were managed by employers and paid servants. All these concerns together employed 217 members of employers' families and 197 paid employees. Our sample contained six concerns of different sizes. The establishments in the sample were family concerns in which proprietors with the help of their family members carried on the business. No paid employees were employed in them. Washing of clothes was the principal occupation of all these concerns which gave employment throughout the year. They were situated in rented premises, rent of which varied from Rs. 12 to Rs. 17 per month.

Equipment of these concerns consisted of short-tables, ironing boards, chairs, tables for ironing and ironing machines. The establishments had one ironing machine each, two had two each and the remaining two had three and four each. The laundries had one bullock and a bullock-cart each. The cost of equipment of the five units including the smallest unit varied from Rs. 350 to Rs. 600. The cost of a smallest unit without a bullock and a bullock-cart was Rs. 25.

The working capital required for the purchase of raw materials varied from Rs. 17 to Rs. 100 including capital required for maintenance of bullocks. Raw materials included charcoal, wood, bleaching powder, washing soda, soap, starch and indigo. The cost of raw materials of the smallest unit in the sample was Rs. 17 and of a medium unit, Rs. 32 and of the biggest Rs. 100.

The rent of these establishments varied from Rs. 12 to Rs. 17 depending upon the size of the establishment. The cost of production including rent of premises, electric charges, water, soap, starch, tea, oil, etc. advertisement etc. varied from Rs. 12 to Rs. 65 per month. The smallest unit in the sample spent Rs. 12 and the biggest Rs. 65 per month on all these items.

In four out of six establishments the necessary initial capital was raised by the proprietors from their own resources and the remaining two borrowed it.

¹ Op. cit. p. 112.

² Op. cit. pages 4, 23, 24 and 42.

³ R. T. Smith, Op. cit. p. 275.

Process of washing and ironing of clothes in these shops was as follows —

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Occupations
LAUNDRIES

Clothes were first collected from customers and marked with their abbreviated names with marking ink. They were then piled in a large shallow non or copper vessel filled with a solution of water and carbonate of sodium (washing soda). The more soiled parts of clothes piled in the vessel were then scraped and put in a large cylindrical vessel known as *bhatti*, filled with boiling water. A light floating frame was kept over the *bhatti* so as to allow the steam to pass through the clothes for a couple of hours. Next day, they were sent for washing to a tank or a well where they were blued with indigo after being washed and soaked in diluted rice gruel and starched. Finally they were ironed and pressed at the shop and delivered to customers.

Of the six establishments surveyed three had a net income of Rs 50 to Rs 60 per month and two Rs 100 to Rs 120. The washing rate prevalent was two annas for every single piece of cotton cloth.

None of the concerns in the sample was found to be using modern methods of washing. Their business though brisk for eight months in a year did not yield a large margin of profit as it hardly went beyond Rs 120 per month. One establishment was reported to be running at a loss.

Dr Balkrishna in his survey in 1926 recorded 29 establishments of manufacturers and sellers of aerated water. A total of 31 employees were engaged in them. In 1947, there were 58 shops of this kind in the city and a total of 121 persons were engaged in them. Of these, 29 were in C ward, 10 each in B and E wards, 8 in D ward and one in A ward.

AERATED WATER
AND SODA
FACORIES

There were in all 171 cold drink houses and soda-water factories at the time of our survey. Of these, 46 were in E ward, 70 in C ward, 21 in B ward, 20 in A ward, and 14 in D ward. The total employment in them was 250 persons of whom 210 were paid employees. Six shops of different sizes were taken in the sample. Manufacturing of aerated water was the principal occupation in them. These concerns enjoyed a brisk season in summer months from February to June. Most of them were small in size except a few which were having up-to-date and modern equipment and comfortable rooms and furniture. Four establishments in the sample were of bigger and medium size. The capital investment in them varied from Rs 2,000 to Rs 5,000, while in the small units, it varied from Rs 400 to Rs 600.

The equipment of these shops consisted of tables, chairs, cupboards, soda-fountains, bottles, glasses etc. The cost of equipment in each shop varied from Rs 300 to Rs 3,000. The biggest units were having better and more elegant furniture and were manufacturing a larger variety of drinks. The small units contained equipment worth Rs 300.

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Occupations
AERATED WATER
AND SODA
FACILITIES

Raw materials consisted of milk, sugar, salt, ice, saw-dust, essences and preservatives. Ordinarily raw materials were purchased locally except essences and preservatives, which were purchased from Bombay and other centres.

All the establishments in the sample except one, were managed by the proprietors with the help of their family members and paid servants. Two establishments had four servants each, one had one servant and the remaining two had six and two each. One was exclusively managed by the proprietor with the help of family members. The payment of a waiter who served dishes, varied between Rs 25 and Rs. 35. A person who attended to soda-fountain was paid between Rs 40 and Rs 45 per month. The products of these concerns consisted of aerated waters of all kinds such as soda, lemon, orange, etc., and ice-cream. All the shops in the sample prepared and sold cold drinks and served ice-creams.

Annual net income of small units varied between Rs 1,000 and Rs 1,200 and of bigger units between Rs 2,500 and Rs. 3,000. A glass of soda or lemon was sold at annas two and a half ice-cream plate at annas three.

The business was profitable in four out of six units. The remaining two had income just enough and to maintain the establishments. Ice-cream plates and aerated waters were served only in shops. Many a time the bigger establishments executed orders for ice-cream by marriage parties.

TAILORING FIRMS

There were 170 tailoring establishments in the city at the time of survey. Of these, 30 were located in A ward, 27 in B ward, 48 in C ward, 28 in D ward and 37 in E ward. A total of 280 persons including 172 members of owners' families were engaged in them. Only six concerns of different sizes were surveyed in the sample.

All the shops in the sample were started after 1936. Tailoring was the principal occupation in them, providing employment throughout the year. They were situated in rented premises. Three were started by the owners with their own capital, while the other three owners borrowed the necessary initial capital. It was found that the latter persons repaid the loan before the survey was undertaken.

The total capital investment in these shops varied from Rs 450 to Rs 8,000. The smallest unit had an investment of Rs 450, three others had between Rs 1,500 and Rs 2,000 and the remaining two had Rs 7,000 and Rs 8,000.

The equipment required in these shops was sewing machines, scissors, showcases and a few pieces of furniture. Two shops had five machines each, and the remaining four had six, four,

three and one each. The cost of equipment of each shop varied from Rs 400 to Rs 2,600. The smallest unit had equipment worth Rs 400 and the largest Rs 2,600.

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Miscellaneous
Occupations
TAILORING

Other expenses borne by the shops for maintenance of establishments were rent, electric charges. Rent of the establishments varied from Rs 12 to Rs 70 per month. The smallest unit had to pay Rs 12 and the biggest Rs 70 per month. Five shops together consumed electricity worth Rs 33 per month, the sixth one was not using electric power. Total cost of maintaining each establishment including wages, raw materials etc varied between Rs 100 and Rs 900 according to the size of the unit. Raw materials required were thread, and canvas cloth. Two shops consumed 70 reels of thread, the other two 60 and 20 reels respectively per month. One shop spent Rs 100 per year on advertisement.

The total number of employees employed in these six shops was 36 including nine persons who were the members of owners' families. One shop was exclusively managed by the owner. Wages to the employees were paid at piece rate. A worker got wages equivalent to 50 per cent or 60 per cent of the work done. The average monthly wage bill of a worker was between Rs 50 and Rs 80.

Shirts, coats, trousers, pyjamas, etc were the main clothes stitched in the shops. Their charges varied from shop to shop in the sample. A shirt was charged between As. 12 and Rs 1/4, a coat from Rs. 5 to Rs 25 and a trouser from Rs 3 to Rs 15. The net income of each shop varied from Rs 75 to Rs 250 per month. Stitching charges were fixed according to the quality and nature of the work done. All the orders for stitching clothes were received from local people. One of the shops in the sample was specialized in stitching woollen clothes. The brisk season of tailoring establishments was winter and summer. It was found that in these establishments the margin of profit was not very high.

Besides these tailoring shops there were shops for keeping ready-made clothes in the city. Their number was 45 at the time of survey. Of these shops C ward contained 14, B ward nine, A and D wards eight each and E ward six. Six shops of different sizes were taken in the sample. All the shops except one in the sample were started after 1944. The principal occupation in these shops was tailoring. The initial capital was raised by proprietors from their own resources.

READY-MADE
CLOTHES MAKING

The equipment in these shops was sewing machines, pairs of scissors, and other material required for sewing, and cupboards and chairs. One shop had four sewing machines, the other had three and other two had two each and the last two had five each. Four shops had five pairs of scissors each and two had

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Occupations.
READY-MADE
CLOTHING

two each. The maximum number of cupboards one shop had, was 13 while the smallest shop had only one. The yearly repairing and overhauling charges of each shop varied from Rs 20 to Rs 30.

All the shops in the sample were situated in rented premises. The rent of each varied from Rs 50 to Rs. 110. Other expenses on maintenance of establishments were electricity and municipal licence fee. The total electric bill per month of each establishment was between Rs 6 and Rs 20. Two establishments were paying Rs 3 each as municipal licence fee per year; one was paying Rs 55 as municipal tax.

Raw materials required were cloth of medium and coarse variety, thread and canvas. The consumption of cloth of both varieties in each shop varied from 500 to 3,000 yards per month.

The total employment in these shops was 36. Of these, 23 were paid employees. The wages of a tailor varied from shop to shop, the minimum being Rs 35 per month and the maximum Rs 75. Three shops employed four salesmen. The wages paid to them varied from Rs 30 to Rs 40 per month. The total monthly wage bill of each establishment varied from Rs 35 to Rs 300.

Half-pants, shirts, coats, trousers, pyjamas and baby-frocks were made in these shops. The monthly production of all these ready-made garments of each shop varied between 650 to 2,000 pieces. These ready-made cotton garments were mostly sold to retail dealers in the local market. Usually marriage season was the brisk season in this business.

BAKERY.

In 1926, there were 12 bakeries in Kolhapur city. Most of them were started after 1921. Round about 1947, the city contained 35 bakeries, 18 of which were in C ward, five each in A and B wards, four in D ward and three in E ward. There were 75 bakeries at the time of survey. Most of them were family concerns which were managed by owners with the help of male members of their families. These establishments employed 48 employees other than family members. Of the 75 bakeries, 28 were located in C ward, 17 in B ward, 13 in D ward, nine in E ward and eight in A ward. Six shops which were taken in the sample, were managed by 15 owners and their family members, and 17 paid employees. Principal work done in these establishments was baking of breads and biscuits, which provided employment throughout the year. One establishment in the sample was situated in proprietor's own building worth Rs. 40,000. The remaining five were housed in rented premises. The rent of each varied from Rs 20 to Rs 50 according to the size of the establishment.

The mechanical equipment of these establishments consisted of a large wooden table to prepare the dough, ovens with its accessory equipment such as trays, small iron sheet boxes to bake the bread, long iron rods, vessels, moulds and one or two

cupboards The cost of equipment ranged from Rs 400 to Rs 3,000 depending upon the size of the establishment The cost of oven varied from Rs 250 to Rs 1,000

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Miscellaneous
Occupations
Bakery

The use of modern machinery and process of manufacture was almost absent in these concerns Only one bakery was using kneading machine The entire process of baking breads in the other bakeries was done by physical labour by persons who had acquired skill through years of practice and experience

Raw materials required for the manufacture of bread and biscuits were wheat-flour or maida, yeast, butter, sugar, salt, hydrogenated oil etc The average consumption of raw materials in a small unit per month was about 20 maunds of wheat-flour, 17 lbs of hydrogenated oil and about a maund of sugar The cost of raw materials per month varied from Rs 600 to Rs 1,500 depending upon the size of the establishment and its turnover The cost of production excluding cost of raw materials of a small unit worked out at about Rs 100 per month

The five units manufactured about 1,000 lbs of biscuits, 2,71,000 butter biscuits, 3,402 lbs of bread, 82 lbs of toast and 150 dozens of buns in a month A pound of bread was sold at annas five and six pies to annas six A pound of biscuits was sold at annas eleven in one shop and annas fourteen in another

The total employment in all the shops in the sample was 25, out of whom eight were employers' and their relatives and 17 paid employees Two shops were exclusively managed by the proprietors Two shops employed two employees together with four members of employers' families The other two employed five and six paid employees respectively Wages paid to employees varied between Rs 20 and Rs 90 One unit paid Rs 50 to a baker and the other Rs 90 to him The persons employed for making breads was paid between Rs 40 and Rs 45 The average daily working hours were eight

Business was more or less steady throughout the year These establishments in the sample catered the needs of all classes The result of our investigation showed that demand for bread was not stable throughout the year It was fluctuating from season to season It was less in rainy season and more in other seasons The methods adopted by these units for baking breads were very crude There was an absence of use of modern methods of baking Both the factors contributed to a low margin of profit and afforded little incentive to owners to develop this industry on a large scale

A LARGE NUMBER OF PERSONS of the district are engaged in ADMINISTRATION several branches of public administration. These include persons working as police and village watchmen, in offices of

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Government, in municipalities and other local bodies, as village officials and servants

Miscellaneous
Occupations.
ADMINISTRATION

The 1881 census records a total number of 14,592 persons under the head "Persons engaged in the General and Local Government of the country" This head is divided into three sub-heads, which with the number engaged in each are shown below —

	Males	Females
(1) Officers of the then Government of the princely state of Kolhapur	198	.
(2) Officers of municipal, local and village Governments	149	
(3) Officers of foreign or independent Governments or States including the then Provincial and Central Governments and other princely states in India	14,245	.
Total	14,592	

The Census report, however notes that the figures against (1) and (2) might include a large number of village officials who were not full-time servants of Government and whose main occupation was agriculture

The figures of the 1911, 1931 and 1951 Censuses, which follow more or less similar classification under public administration are shown below* for comparison —

Service	1911		1931.		1951	
	Males	Females	Males	Females	Males	Females
1 Police	803	.	201	.	1,603	16
2 Service of the Princely State of Kolhapur	8	.	3,620	24	2,367(a) 178(b)	31(a) 5(b)
3 Service of foreign States and other Governments	5,288	75	1		1,286	204
4 Municipal and other local (not village bodies)	136	28	1		1,315	13
5 Village officials, servants including village watchmen	3,919	652	71	3	6,741	249

* These tables are compiled from Census Reports of 1911, 1931 and 1951

Persons included in the group of "arts, letters, and science" belong to various smaller group which are distinct from one another. There are authors, journalists, sculptors, architects, photographers, dancers, actors, dancers etc. The previous census classification included engineers and surveyors also in this category. In 1931, the largest number of persons under this group was artists, sculptors, etc., who were 793 in number. Others included in them were musicians, actors and doctors who numbered 564 of whom 36 were women. Details are given below:—

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Miscellaneous
Occupations
LEARNED
PROFESSIONS

Categories	Men	Women
1. Artists, Sculptors	785	28
2. Musicians, Actors and Dancers	518	36
3. Authors, Editors, Journalists and Photographers	23	
4. House-keepers, Fortune teller, etc.	8	
5. Conjurers, Architects, etc.	5	
6. Managers, Employees of public entertainment	2	
7. Scribes and Stenographers		
8. Architects, Surveyors, Engineers		
Total	1,351	64

The Census of 1951 recorded 112 persons as engaged in "art, letters and journalism". They included 35 artists, sculptors and image-makers, 10 journalists, authors and editors and 67 photographers.

THE CENSUS OF 1911 RECORDED the number of teachers and professors as 646. Out of this number, 48 were women. Twenty years later this number had risen to 834, out of whom 46 were women. In 1951, the number of persons engaged in educational services and research work was 2,624, of whom 268 were women. In 1955-56, there were four colleges, two technical institutes, three primary training colleges and one training college for secondary school teachers. There was also one rural university, Mouni Vidhyapitha at Gargoti. There were 37 secondary schools, of which five were run by Government and 32 including four for girls by private agencies. Nine of these schools were situated in rural areas and 28 in urban areas. The total number of primary schools was 1,087 out of which 633 were run by District School Board and 374 by private agencies. Of these primary schools, 80 were located in Kolhapur city, two each at Gadhinglaj and Jaisingpur, five at Ichalkaranji and three at Kurundwad.

EDUCATION AND
RESEARCH

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Miscellaneous
Occupations
EDUCATION AND
RESEARCH

The number of secondary school teachers at the end of March 1955, was 557 out of whom 502 were males and 52 females. The number of teachers serving in Government schools was 68 including three women and of teachers in non-Government schools 489 including 52 females. The basic scale of a trained graduate teacher in Government schools was uniform throughout the district, so also that of trained teachers in non-Government schools. The basic scale of each category is shown below.—

- 1 Scale of a trained graduate in Government school. Rs 70—200 with usual Dearness Allowance at Government rate and House rent in Kolhapur city.
- 2 Scale of a B A S T. C graduate teacher in non-Government school Rs 74—160
- 3 Scale of a trained graduate in non-Government school Rs. 80—200
- 4 Scale of an untrained matriculate in non-Government school Rs 50—3—56

No matriculates were appointed in Government schools

The number of primary teachers employed in the district was 3,058 out of whom 376 were women. In Kolhapur city alone 601 teachers including 147 women were employed in primary schools. In the district, 1,997 including 218 women were employed in schools run by District Local Board and 460 including 11 women in schools run by private agencies. The basic scale of a trained primary teacher was Rs 40—1—50—EB—1½—60—SG—2½—90 with D A and that of an untrained primary teacher Rs 35—1—40 with a pause of two years on Rs 35

There were five vocational and technical schools in the district. Three of which were run by Government, and two by private agencies. Of the five, four were vocational schools in which knowledge of agriculture and commerce was imparted and one was a technical school teaching commerce, technical subjects and fine arts. Ten teachers were employed in these schools, out of whom three were agricultural graduates and two commerce graduates.

There were 42 special schools of which four were arts schools, 23 gymnasia, one secondary teachers training institute, one language school, one music school, one school for defectives, and eight preprimary schools.

SINCE THE BEGINNING OF THE CENTURY increasing number of persons has been following this profession The profession includes practising lawyers, their clerks, petition writers etc The Census of 1911 recorded the number of lawyers of all kinds including *kazis*, law agents and *mukhtars* as 207 and the number of clerks and petition writers as 47 In 1931, the number of lawyers of all kinds was 269 and the number of clerks and petition writers 313 During these twenty years the number of practising lawyers, increased by 62 and the number of clerks and petition writers by 286 The figures for the year 1951 showed a slight decline in the number of practising lawyers, which stood at 249 and a great decrease in the number of clerks and petition writers, which stood at 120

In the beginning of January, 1956 there were 15 courts in the districts Of these one was District and Sessions Court, five courts of Judicial Magistrates, three courts of Civil Judges and six courts of Civil Judge-cum-Magistrates Of the 342 lawyers including two women lawyers, one was a barrister

The number of lawyers practising at different places was as follows —

Kolhapur	249
Gadhinglaj	23
Ichalkaranji	20
Kagal	14
Jaisingpur	12
Radhanagar	8
Malkapur	7
Panhala	7

THE NUMBER OF PERSONS INCLUDING MEDICAL PRACTITIONERS of all kinds following the profession of medicine in 1911 was 136, of whom two were women "Midwives, vaccinators, compounders, nurses, masseurs, etc, numbered 88 of whom 36 were women" The 1931 census recorded 440 persons including 19 women as "registered medical practitioners" including oculists Midwives, vaccinators, compounders, etc, numbered 15 of whom ten were men and five women The census of 1951 recorded 858

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Miscellaneous
Occupations.
Medicine

persons including 224 women as engaged in medical and other health services. These were composed of:—

Category	Men	Women	Total
Registered medical practitioners	173	13	186
Physiotherapists	128	4	132
Dentists	8	—	8
Veterinary surgeons	20	—	20
Pharmacists	23	—	23
Hospitals and Health centres	149	97	246
Comprised	125	3	128
Nurses	2	111	113
Total	634	224	858

Motor Body
Building

IN 1926 THERE WERE NINE MOTOR-REPAIRING WORKS engaging 13 employees. During 1946-47, there were 16 mechanical workshops and 23 motor-repairing works which engaged 289 persons. At the time of our survey there were 31 motor body building and repairing establishments in the city. They engaged 71 persons out of whom 27 were members of owners' families. Most of these establishments were located in C ward. Only five were situated in A and B wards.

Three establishments of different sizes were surveyed in the sample. All of them were started after 1946.

Principal work carried out in establishments in the sample was repairing of motor engines and rehauling and oiling them. The occupation provided employment throughout the year.

The mechanical equipment in these concerns consisted of grinding mills, tools jacks files, etc. The cost of equipment in the three workshops was Rs. 700 550 and 200 respectively. The annual repairing or overhauling charges of equipment were about Rs. 30 20, and 15 respectively. The total capital investment in each of the three establishments was Rs. 3000, 2000 and 400.

A total of 17 persons was employed in the three establishments. One was exclusively managed by male members of the owners family, the other two had eight paid employees of whom two were children. Each was paid a monthly salary ranging from Rs. 15 to Rs. 90. A motor body builder was paid Rs. 90 and unskilled workers Rs. 15 per month. Their working hours were six to eight per day.

All the workshops were situated in rented premises, the rent of which ranged from Rs 15 to Rs 30 per month. One of the workshops had to pay Rs 12 as municipal licence fee per year and was spending Rs 50 on advertisement. The total cost of maintenance of establishment of each was Rs 880, 203, 45 per month. Raw materials used in these concerns consisted of kerosene and crude oil, mobile oil, steel plates, timber, oil cloth, canvas, bolts, and angles, etc. One workshop consumed raw materials worth Rs 450 per month.

CHAPTER 10

Miscellaneous
Occupations
Motor Body
BUILDING

Two out of the three workshops did the work of motor body building and repairing and one was doing only repairing, cleaning and oiling. Usually orders were placed at these workshops by customers and business was more or less steady throughout the year. One of the establishments in the sample was reported to be running at a loss for want of sufficient work.

ROUND ABOUT 1926 AND 1947 THERE WERE 15 AND 32 WATCH REPAIRERS and dealers respectively in the town. Of the 32 shops in 1947, 14 were located in C ward, 10 in D ward, four in A ward, two each in B and E wards. At the time of our survey there were 31 such establishments. Of these 15 were situated in C ward, nine in E ward, four in B ward, three in A ward. The total number of persons employed in them was 62 out of whom 37 were members of owners, families and 25 paid employees. Three shops of different sizes were surveyed in the sample. Two shops had a business standing of more than 40 years and one had of more than 25 years. All the three shops in the sample had the main business of selling and repairing of watches. In addition to it one shop sold optical instruments. Watches and other spare parts were brought from Bombay, Poona and Calcutta. The equipment of these shops mainly consisted of a few pieces of furniture like one or two cupboards and chairs and the necessary instruments required for repairing watches. The cost of equipment in the biggest shop in the sample was about Rs 2,200.

WATCH
REPAIRING

All the three shops were situated in rented premises, the rent of which varied from Rs 10 to Rs 80 per month. Other items of expenditure on the establishment were electric charges, municipal licence fee etc. The total electric bill of the three establishments was Rs 51 per month. One of the establishments spent Rs 40 per month, the other two only Rs 11 per month on electricity. The biggest establishment paid Rs 1,500 per year as municipal tax. The other two did not pay any tax.

The total employment in the three shops was 18 out of whom six were the members of employers' families. The biggest establishment employed 14 persons. The remaining two shops were managed by members of employers' families.

CHAPTER 10

Miscellaneous
Occupations
Copper and
Brass Smiths

Major Grant in his report¹ recorded 15 copper-smiths and as many sellers of copper and brass utensils in Kolhapur. The Old Gazetteer of Kolhapur recorded that there were about 70 families of copper-smiths or *tambats* and *kasars* in a few large towns of old Kolhapur State. The metal dealers at Kolhapur brought copper and brass sheets from Poona and Satara and occasionally from Sangli and sold them to local smiths at about seven to eight per pound. They made water-jar mugs and cooking-vessels from these raw materials. This craft was not particularly prosperous in Kolhapur owing to large import of ready-made vessels from Nasik, Poona, Rajapur, Satara and Shahapur.

Professor Modak in his report on Industrial Survey of Kolhapur Territory said that all the copper and brass utensils for cooking and drinking required over this extensive territory were imported from Rajapur, Poona, Satara, Shahapur and Terdal. In 1844 the import of these vessels in Kolhapur town was worth Rs. 10,000. Dr. Balkrishna in his survey (1926) recorded 31 copper-smith shops with 71 employees and 16 establishments of dealers in brass and copper utensils with 19 employees. In 1947,² there were 29 establishments employing a total of 73 persons. Of these, 14 were in D ward, nine in A ward, and two each in B and C wards. There were 27 establishments of copper and brass-smiths at the time of our survey. Of these, 17 were located in C ward, six in B ward and four in A ward. The total employment in these shops was 44 persons.

Three shops of different sizes were taken in the sample survey. One of them was started in 1890 and two in 1941 and 1950 respectively. Copper and brass-smithy was the principal occupation of these shops and the employers were dependent on it throughout the year.

A total of 19 persons was engaged in the three establishments in the sample. Of these 17 were members of employers' families. A skilled worker who was making utensils was paid Rs. 40 per month in two shops and Rs. 45 in the other. The total wage bill of each establishment was Rs. 270, Rs. 120 and Rs. 120 per month.

The equipment in these shops was bellows, hammers, scissors and other tools. The cost of equipment in one of the establishments was about Rs. 500, in the other two it was about Rs. 250 each. The annual repairing charges of equipment varied from Rs. 20 to Rs. 100 according to the quantum of equipment in the concerns.

¹ Op cit, pp 117-8

² Op cit, 1895, pp 62-3

³ N V Sovani, Op cit, pp 72-3

CHAPTER 10

Miscellaneous
Occupations,
Copper and
Brass Smithy

The necessary initial capital required for these establishments in the sample was raised by owners from their own resources. All the three were situated in rented premises. The rent of each varied from Rs 12 to Rs 19 per month.

The main raw materials required were brass and copper sheets. They were supplied by shopkeepers who gave orders. The consumption of these materials per month of each shop was about 20, 12, and 8 Bengali maunds. Besides copper and brass, other raw materials required were tin, sulphuric acid, borax, sal ammoniac, tamarind and coal. Of these coal and tin were important. The consumption of coal of each shop varied from 15 to 20 maunds per month.

Most of the establishments received orders from local markets and very few from other parts of the district. The business was more or less steady throughout the year.

TINSMITHY

THERE WERE 26 ESTABLISHMENTS OF TINSMITHS in the city at the time of the survey, 13 of which were located in C ward and 13 in A, B and D wards. The total employment in all the establishments was 37 out of whom 24 were members of employers' families. Three establishments were surveyed in the sample in which tinsmithy was the principal occupation providing employment throughout the year. Of these, two were started in 1924 and 1925 respectively and the third one in 1945. Capital resources required for starting establishments came from owners' own resources. Equipment of these establishments was scissors for cutting thin iron sheets, bellows, hammer and soldering iron rods. The cost of equipment possessed by each establishment varied from Rs 30 to Rs 50. The yearly repairing charges of equipment of each establishment varied from Rs. 5 to Rs 20. The circulating capital employed in each of these shops varied from Rs. 100 to Rs. 125.

All the three establishments were situated in rented premises, the rent of which varied from Rs 10-8-0 to Rs 12 per month. Besides rent, other item of expenditure on maintenance of establishments was electric charges. The electric bill of each establishment was Rs 2 per month.

Raw materials required were tin, lead, sulphuric acid, other alloys like zinc, nickel and coal. One of the establishments was consuming 15 ounces sulphuric acid, one lb nickel and one lb lead and one maund coal per month. The cost of raw materials it consumed was about Rs 35 per month. The other two establishments were consuming raw materials worth Rs 27 and Rs 22 per month.

These establishments were managed by members of owners' families and no paid employees were engaged in them. The daily working hours observed in these shops were eight.

Main work done in these shops was manufacture of minor items like small lanterns, funnels, and petty repair work like repairing of buckets, trunks and other articles. These shops received orders for repair work from local market. The net income of each shop varied from Rs 40 to Rs 50 per month. Articles made in the shops were sold in local market. Business was brisk during October and June. The margin of profit in all the three shops was very low.

CHAPTER 10

Miscellaneous
Occupations
TIN SMITHY

In 1926 THE NUMBER OF ESTABLISHMENTS OF CAP-MAKERS in the city was ten out of which eight belonged to *shimpie* and two to other communities. In 1947, there were 17 concerns of cap and turban makers. Almost all concerns were located in C and B ward. There were 22 shops of turban and cap makers at the time of our survey. Of these 9 were located in D ward, 7 in C ward, 4 in B ward and 2 in A ward.

CAP MAKING

Only three shops were surveyed in the sample. Of the three, one was started in 1938, the other in 1944, and the third in 1947. Cap-making was the principal occupation of these shops, which provided employment throughout the year. One concern was making turbans also.

Equipment for making caps consisted of pairs of scissors, threads, needles and sewing machines. Two concerns in the sample had two sewing machines each and the third had five machines. One establishment had two pairs of scissors, the other had five and the third 15. The total cost of equipment in one shop was about Rs 2,600, in the other about Rs 1,800 and in the third Rs 1,500.

The necessary initial capital required was borrowed by two proprietors. The shops were situated in rented premises. The rent of each varied from Rs 25 to Rs 35. The total electric bill of two establishments was Rs 33 per month. One of the establishments had to pay Rs 150 per year as municipal tax.

All the three shops were making caps, and in addition, one was making turbans. Two were specialised in making woollen, jari, Gandhi and folding caps. Raw materials required were woollen, cotton and jari, cloth, canvas, thread and straw board. The consumption of woollen and cotton cloth of each shop per month was 600, 500 and 400 yards respectively. The consumption of jari and art silk cloth of two shops was 300 and 250 yards per month respectively. Woollen and art silk cloth was imported from Bombay and Jari cloth from Surat.

The three shops were managed by 31 persons out of whom five were members of employers' families and 26 paid-employees. A cap-maker was paid Rs 50 in one shop and Rs 60 in the other. A salesman was paid Rs 60 per month in both the shops. A turban-maker was paid Rs 60 per month. The total wage bill of each shop was Rs 925, 300 and Rs 100 respectively.

CHAPTER 10

Miscellaneous
Occupations
CAP MAKING

The monthly production of woollen, cotton and jari caps of the biggest shop in the sample was 2,000 and of the other two was 1,000 and 500 respectively. Similarly, the production of folding caps of the three shops was 1200, 800 and 400 respectively. These shops were manufacturing Gandhi caps also. The total production of these was 1200, 1 000 and 200 respectively. These caps were mostly sold to wholesale and retail dealers. The market for these goods was generally local as well as the whole Kolhapur district. In the two establishments, 25 per cent of the production was sold directly to customers. The business in these shops was brisk during January to May.

AGARBATTI-
MANUFACTURE
AND DEALING
HAIR OIL ETC

AGARBATTI AND SANDAL WOOD STICKS are used to burn as incense while worshipping and on festivals and ceremonial occasions. There were 12 Agarbatti establishments in the city. Of these, three were surveyed in the sample. Agarbatti-manufacturing was the principal occupation in them, which provided employment throughout the year. The capital in the two establishments in the sample was raised by proprietors from their own resources. The third had incurred debt to raise it. He had borrowed about Rs. 2,000 for starting the establishment.

Two establishments in the sample were situated in rented premises. The rent of one was Rs. 10 and of the other Rs. 40. The third establishment was housed in the owned premises of the proprietor.

The total cost of production per month of the three establishments varied from Rs. 120 to Rs. 250. Raw materials such as scent, charcoal powder, sandal wood powder, bamboo, gum, wrapping paper, which were mostly purchased from local market as well as from Bombay, accounted for more than 60 to 70 per cent. of the total cost. Rent of the premises transport and postage accounted for the rest. One of the establishments manufactured 2,556 bundles of agarbatti and earned about Rs. 150 net income per month. The bigger shop in the sample produced 10,100 agarbatti bundles and earned about Rs. 600 net income per month. The two establishments had two male and 10 female paid employees. Males were paid Rs. 50 and females Rs. 25 per month.

The process of manufacturing agarbatti consisted of making a dough out of a mixture of charcoal powder, scent, gum, and sandal powder in suitable proportions and fasting the mixture around long thin sticks of bamboo of roughly 9" in length.

Products were directly sold to wholesale dealers. Business was more or less brisk throughout the year but sales were more from August to October than in the remaining period of the year and on the whole it was reported to be profitable.

CHAPTER 10

Miscellaneous
Occupations
BARBERS

BARBERS are to be found all over the district. The census figures show that barbers numbered 1,533 in 1911 and 1,648 in 1931. The census of 1951 records their number as 1,287. Round about 1947 there were 165 barber's shops in Kolhapur city and a total of 170 persons were engaged in them. Of these, 57 were located in C ward, 41 in D ward, 30 in B ward, 20 in E ward and 17 in A ward.¹ A sample survey of 31 shops in 1957 revealed that in all the shops a total of 51 persons were engaged. Of these, 33 were owners, five members of the owners' families or their relatives and 13 hired workers. Of the latter, 12 were engaged on piece rate. They were paid half the amount charged to customers served by them. A worker got on an average Rs. 300 a year. In one shop in D ward a barber was employed on a fixed salary of Rs. 22 per month.

THE 1951 CENSUS SHOWS THE NUMBER OF PERSONS ABSORBED IN DOMESTIC SERVICE as 1027, of whom 1,140 were women. Persons included in this group are cooks, indoor servants, water carriers, grooms, coachmen, motor-car drivers, cleaners, etc. While the number employed in this occupation decreased between 1901, and 1911, it increased between 1911 and 1921. Between 1931 and 1951 however, there has been a decrease. The variations during the period 1901-1951 are shown below —

DOMESTIC
SERVICE

Year	Number of persons
1901	N. A.
1911	2,980
1921	2,780
1931	5,341
1951	4,027

THERE WERE 25 SHOPS OF DEALERS IN UMBRELLAS, TRUNKS, etc. in the city at the time of our survey. Of these shops 13 were located in B ward, eight in D ward and four in C ward.

UMBRELLA,
TRUNK AND LOCK
MAKING

Of these, only three were surveyed in the sample. Two shops were started before 1935 and one in 1943. Sale of umbrellas, locks, trunks, stationery and cutlery was the principal occupation in these shops, which provided employment throughout the year.

These shops dealt in manufactured goods. They purchased stationery and cutlery from local market as well as from Bombay and other places. They had petty instruments required for repairing locks and umbrellas, and a few cupboards. Two establishments had raised Rs. 1,000 and Rs. 2,000 each as initial capital by debt borrowed at 9 per cent rate of interest. The debt was fully paid before 1956.

Two establishments were situated in rented premises. The rent of each was Rs. 25 and 65. The third shop was situated in the owned premises of the owner. The total electric bill of these three shops was Rs. 11 per month. Two shops had to pay Rs. 12 per year each as municipal licence fee.

¹ *Ibid*, p. 202

CHAPTER IV
 INDUSTRY
 Occupations
 Commerce and Industry

The biggest ship in the sample purchased stationery and other things Rs. 65 per month and the other two worth Rs. 45 and 55, respectively. All the material required was purchased from local market as well as brought from Bombay and other places. The ships were managed entirely by members of owners' families. The working hours in the ships were eight per day. The business was more or less steady throughout the year.

REMARKS
 The Census of 1911 did not separately show persons living on unearned income. There was no classification in that census viz. "person of rank or property", but the number of such persons in that year was negligible. Most of the persons who lived on unearned income generally derived their income from rent of agricultural land, but this class of persons was not separately shown in that census. The 1921 census recorded two classes of such persons viz. those who derived their income from the rent of agricultural land, those who derived it from property other than agriculture such as houses and investments, or from pensions or funds. The first class numbered 1,875 and the second 559. It is not however clear whether all those receiving agricultural rent were living purely on such rent or some of them had other occupations from which they supplemented their unearned income. The 1931 census was clearer. In that year the number of persons living purely on income from the rent of agricultural land was 1,741, while those who supplemented this income by following other occupations numbered 1,563. Those who lived purely on income from other lands or property was 345, while those who supplemented this income by following other occupations was 54. The 1951 census recorded 5,935 persons as living on agricultural rent, of whom 2,225 had secondary means of livelihood and 4,710 persons as living on non-agricultural property, pensions, scholarships and other funds etc.

REMARKS

Education has been a full time occupation and the main source of income of some persons in the district. Of such persons, the most numerous are the priests and ministers of religion and religious mendicants. Then there are those engaged in temple and burial and burning ghats, inmates of monasteries, cathedral rectors in churches and those in missionary services are also included. The number occupied in this profession decreased between the years 1911 and 1951. The following table shows the figures at the various censuses after 1911 :—

1911	...	2,227
1921	..	1,474
1931	...	687
1951	..	537

CHAPTER 11—STANDARD OF LIFE

CHAPTER 11

Standard of Life INTRODUCTION

THE GENERAL ECONOMIC AND SOCIAL WELL-BEING OF A PEOPLE IS reflected in the level of income and the pattern of their expenditure. To obtain a general idea of the standard of life of the people in a district, it is necessary to analyse the income and the pattern of expenditure of different sections of the people residing in its different parts. In this chapter, an attempt has been made to give in a broad outline the patterns of income and expenditure of the socially significant sections of the population in rural as well as in urban areas of the Kolhapur district. The account is based on a sample survey conducted in 1956 in a few representative villages and in Kolhapur city. While actual observations seem to corroborate the correctness of the broad outlines of the picture so revealed, complete statistical accuracy is not claimed for the results of the survey. It is very desirable that a study of the standard of life of people should be set against the background of the general economic conditions prevailing in the area in which they live. Some relevant economic data about the district are, therefore, given below.

With an area of about 2794 Sq. miles, Kolhapur district has a total population of 1,227,547, of whom 9,50,090 that is over 76 per cent live in rural areas and 2,77,477, that is 24 per cent in urban areas.

The rural population of 9,50,090 is spread over 948 villages and the urban population of 2,77,000 resides in 18 towns and one city. The overwhelming preponderance of rural population indicates that agricultural classes have numerical predominance in the district. Owner-cultivators numbering about 6,63,073 constitute the bulk of agricultural population. The second largest group is that of tenant cultivators who number about 1,54,023. Landless labourers who are the lowest rung of the hierarchy of agricultural society, number about 84,636. The number of rent receivers is 26,533.

Very few people are attracted towards occupations incidental to farming. About 2,180 persons in both rural as well as urban areas are engaged in stock raising, 1,875 in rearing of

CHAPTER 11

Standard of Life.
INTRODUCTION

small animals and 250 in forestry. The number of persons engaged in allied agricultural occupations is very nearly 4,000. It is possible that, if proper incentive is given, more persons may find employment in these occupations.

Geographically, Kolhapur district can be divided into three zones (1) Maval zone, (2) Transition zone, (3) Desh zone. Thirteen out of nineteen towns of Kolhapur district are located in the Transition zone. Two towns—Malkapur and Kodoli, are in the Maval zone and Jaisingpur, Kurundwad, Nandan and Shirol in the Desh zone.

The western part of the district is traversed by the ranges of the Sahyadris which have a very high altitude. The amount of rainfall in the western hilly belt is as high as about 200 inches. The central zone gets 50 to 80 inches and the third belt gets about 30 to 40 inches. There are as many as nine small and big rivers flowing placidly through the length and breadth of the district and they are amenable to irrigation with the help of which the area under sugarcane is expanding.

The soils in the Western Ghats are rocky or thin. Large area in this zone is under forest. Some lands on the hills and on their slopes are used for *Kumri* cultivation. In the Maval zone they are of medium depth, and rice, groundnut, *kharif* jowar and sugar-cane are grown. In the rabi season, the rice lands grow pulses. The third zone has deep black soils, in which *kharif* jowar, tobacco, chillies and sugarcane are grown.

The forest area covers 3,10,521 acres of 11 per cent of gross cropped area of the district. Wood represents a major item in the forest produce of the district. There are also minor products like *kajri* fruits, honey wax, *apta* or *tembuni* leaves, *sawat* cotton, *shembri* bark, etc.

The divergence of the geographic and climatic conditions accounts for the economic variations obtaining from tract to tract. Naturally, the peasantry in the Desh zone with deep black soil and ample water facilities and in the transition belt with brown soil and ample irrigation facilities are better-off than the cultivators in the remaining part of the district. These areas are densely populated and have attained a considerable degree of industrialisation. They can be said to have presented a brighter picture with better avenues of employment and supplementary means of livelihood than the forest areas and hilly tracts of the district.

The non-agricultural population is 2,99,282 out of which 1,87,480 resides in towns and cities and about 1,11,802, in rural areas. More than a lakh persons are employed in rural as well as in urban industries. Apart from agriculture and industries, the other avenues of employment are commerce, transport and

other miscellaneous items Whereas Vadgaon, Jaisingpur, Kurundwad and Malkapur are the important commercial centres, Kolhapur, Ichalkaranji and Hupari are important both as industrial and commercial centres The urban centres on account of their more complex economic and social life open up avenues of employment for domestic servants, porters, hawkers, tongawalas etc Standard of living in urban areas is naturally different from that in rural areas

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Standard of Life.
INTRODUCTION

An assessment of the standard of life of the rural population presents certain difficulties In rural areas, several barter transactions take place even now in agricultural produce and it is very difficult to bring out their full economic significance Almost all rural classes are, in one way or other, connected with the cultivation of land They claim share in the agricultural produce Some cultivators' families supplement their income from the main occupation with the help of their relatives residing in urban areas In these circumstances, absolutely clear-cut differentiation in occupations and economic classes is not possible, nor is the monetary allocation of income into different channels of expenditure altogether realistic All the same, this account can only proceed on the basis of occupations and on calculations of money earnings and money expenditure The following description gives a general but fairly correct outline of the economic picture of the district The villages selected for the rural survey are shown below —

RURAL AREAS

Village	Taluka	Population
1 Latgaon	Ajra	603
2 Uttur	Do	4,168
3 Achirne	Bavda	1,480
4 Bhubavada	Do	1,565
5 Tambyacohi Wadi	Bhudargad	729
6 Pimpalgaon	Do	1,412
7 Kadgaon	Do	1,258
8 Madyal	Gadhinglaj	932
9 Nesari	Do	2,525
10 Hatkanangale	Do	1,109
11 Ghunaki	Hatkanangale	3,520
12 Hatkanangale	Do	3,914
13 Shirohi	Do	3,392
14 Madval	Kagal	2,360
15 Sangaon (Kasba)	Do	4,313

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Standard of Life.
RURAL AREAS

	Village	Taluka	Population
16	Kaneri	Karvir	2,395
17	Dindnerli	Do	2,272
18	Washi	Do	1,783
19	Kalo	Panhala	2,428
20	Panhala (Kasaba)	Do	2,573
21	Satve	Do	2,808
22	Taralo	Radhanagari	1,224
23	Rashiwade	Do	3,752
24	Radhanagari	Do	3,207
25	Rotharo	Shahuwadi	1,245
26	Save	Do	1,273
27	Dattawad	Shirol	3,743
28	Kondigre	Do	557

BIG FARMERS

What may be described as the top stratum of the village community consists of bigger cultivators who cultivate their land with their own hired labour and who possess holdings of a substantial size. The cultivation of large sized holdings necessarily implies the maintenance of more than one pair of bullocks and a larger number of implements. It is customary to express the size of farming business in terms of the number of bullocks a cultivator maintains. Those cultivators who come in this category generally possess more than one pair of bullocks. The average number of bullocks per family as revealed by the survey came to about three. In addition to bullocks, each family had on an average, four other animals including cows, buffaloes and goats.

The families of these big cultivators were conspicuous by their very size and composition. These families, in which grown-up sons and their wives, brothers and their wives, parents and other near relations lived under the same roof, furnished the pattern of the joint family system. Occasionally even a devoted servant found a well-recognised place in it. It would be quite interesting to contrast this characteristic of the family of the substantial farmer with that of his urban counterpart, who though economically on the same plane, has a much smaller family. The average size of such a family was about nine including three minors in the 15 samples selected, though it would not be surprising if one comes across a family of 21 members in this class*.

*The recognition of a person of the age of 12 or above as a full adult unit for cereal consumption and a person below that age limit as half a unit has been widely accepted. In this chapter the unit of membership of a family is computed on this basis.

Except the very old, no male members of the families in the sample were illiterate. Boys of school-going age were educated till the final primary stage and were sent to secondary school thereafter. The percentage of literacy among males in these families was 77 and among females, 51. Of the total literate male members 75 per cent had received primary education, 19 per cent secondary education and 6 per cent college education. Among the literate females, 88 per cent had received primary education and 12 per cent secondary education. No women in these families had received any college education. One male full time servant was attached to each family. Generally grown-up girls and boys of this class of families received education in nearby cities and towns.

Out of the total number of members of the fifteen families there were on an average five earners and four dependants per family. All the five earning members were employed in agricultural occupation. The economic responsibility for the maintenance of the family unit largely devolved upon the shoulders of the male members.

The main occupation of all these fifteen families was agriculture but only one followed it as a subsidiary occupation. As farming was the family occupation, every member had something to do with it. Female members did not perform agricultural operations involving heavy labour. They helped household and farm work in such ways as care of cattle, carrying of meals, hoeing of land and similar light operations. Besides attending to their studies in schools, children and grown-up boys of school-going age helped their parents in household and occasionally in farm work.

Quite a few farmers owned their houses. Each family in the sample had on an average three houses. Though the houses were not designed according to modern ideas, they were quite spacious and built to suit the variations and requirements of climate. The families also provided cattle sheds for milch and farm cattle which were then prized assets. The average annual income of a family in this group was about Rs 7,000 which included income from main as well as from subsidiary occupations of all the members, house rent and interest. It is not possible to calculate precisely the income in monetary terms as the families grew their own food, lived in their own houses, paid in kind for services rendered by others and for the things they bought. However, an attempt has been made, wherever possible, to present calculations of money earnings and money expenditure. Each family on an average saved Rs 1,200 per annum and had a debt of Rs 4,000. Out of the fifteen families, four families had no debt, five had between Rs 500 and Rs 1,000, four between Rs 5,000 and Rs 10,000 and two above Rs 10,000.

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BIG FARMERS

Out of the annual income derived from all sources, round about Rs 800 were annually spent on clothing, Rs 150 on socio-religious customs like birth, death, marriage, etc, Rs 100 on medicines and about Rs 200 on repairs of houses and implements. The annual expenditure on charity and donations amounted to Rs 50.

For food grains, dairy products, vegetables and fuel these farmers depended upon the produce of their own farms and cattle. In view of the large size of the farms and sufficient number of cattle, adequacy of these articles was easily assured. The monthly expenditure on an average worked out at Rs 150 on items like cereals, pulses, milk, ghee, fruits, vegetable, eggs, mutton, fish, tea, oil, spices, tobacco, etc Rs 30 on fuel and lighting, Rs 20 on servants, Rs 200 on miscellaneous items like toilet, dhobi, barber, entertainment, and travelling and Rs 10 on education.

Thus the expenditure pattern of these families indicates that their income was such that adequacy on all these items was not only easily assured, but it left some surplus, which was reflected in their savings both in kind and in cash. While these farmers were not averse to the use of earthen pots and jars, they possessed sufficient brass and copper vessels. It was among this class of the village folk that the so-called urban articles of comfort like a cupboard, a time-piece and other items of furniture, and even a motor car were found. They had also a few gold and silver ornaments.

By the recent land legislation, the Bombay Tenancy and Agricultural Lands Act, 1956, a ceiling has been imposed upon individual holdings. A cultivator is not allowed to keep land in excess of 48 acres for personal cultivation. Many landlords, therefore, have divided their properties among their inheritors so as to avoid the applicability of the Act.

MEDIUM
CULTIVATORS

If the big cultivator is the aristocrat of the village, the medium cultivator is a constituent of the usual middle class or the peasantry. He stands between the aristocrat at the top and that group of villagers who are part time farmers or landless labourers at the bottom. This class consists of cultivators who not only cultivate holding of economic size owned entirely or partly by them but also possess labour power and cattle wealth of economic size. The average size of the family holdings was about 13 acres in the sample of 41 families. Each family on an average possessed one pair of bullocks and two buffaloes and a cow.

The average size of the family was neither big nor small. It had five adults and about three children. The maximum number of members one family had was 14. These families owned major portion of their land they cultivated and had on an average one house each. Grown-up boys and girls were

taking education either in primary or in secondary schools. Besides education, they helped their parents in spare time in agricultural operations. The women in these families were engaged both in household activities and agricultural operations on the family land.

The main occupation of all the families in the sample was farming. Only a few earning dependants were engaged in tailoring. On an average, the family had one earning member, three earning dependants and four non-earning dependants. Though the economic responsibility for the maintenance of the family devolved upon the male members, the contribution of women and grown-up boys towards the family income was considerable, unlike in the class of big cultivators.

The average annual income of a family in this group was about Rs 2,200. But as in the case of their more substantial compeers, the fact that they mostly rely on their own produce for food grains, vegetables, fuel and dairy products makes a precise assessment of monetary expenditure on various items rather difficult. But it can be definitely stated that, though not so well off as the big cultivators, a state of tolerable adequacy seemed to be more or less assured to this group, in so far as these items were concerned.

On an average these families spent Rs 260 on clothes, Rs 120 on festivals and other ceremonies, guests and charity per year. Despite the absence of a perceptible margin of surplus these families spent a significant sum on charity. They spent on an average Rs 30 on repairing their houses. The annual expenditure on medicines per family was between Rs 30 and Rs 50.

The average monthly expenditure of a family was Rs 34 on cereals and pulses, Rs 10 on milk and milk products, Rs 4 on edible oils, Rs 6 on servants, Rs 5 on washing and shaving and Rs 2 on education. *Gul* and sugar claimed Rs 5, fuel and kerosene Rs 10 and cosmetics and dry fruits Rs 2. They spent Rs 4 on travel and Rs 4 on *pan-supari*, *bidi*, etc.

The income of this class of farmers was fairly adequate to meet their minimum demands, which was indicated by the fact that out of the 41 families in the sample only 21 had debts varying from Rs 100 to Rs 2,000. Families having large debts borrowed mostly for productive purposes. Seventeen families in the sample saved between Rs 100 and Rs 1,000 per annum.

The belongings of these families were confined to articles of daily use in which brass and copper vessels were considerable in number. Pieces of furniture like tables, chairs and cots were also found with some families. They also possessed a few golden ornaments and valuable clothes.

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Standard of Life.
MEDIUM
CULTIVATORS

Of the total number of males in these families 67 per cent were literate. About 95 per cent of the literate males took primary and 5 per cent secondary education. Among the female members 20 per cent were literate. Most of them took only primary education.

The prosperity or otherwise of this rural middle class, who marginally balanced their budgets depended upon the vagary of monsoons. A little rise in food prices or cash crops immediately elevated their economic position. It helped this class wipe out their marginal debts. On the other hand a little worsening of the economic situation by way of agricultural depression was enough to affect it to some extent.

TENANT
CULTIVATORS

Just above the lowest rung of the agricultural ladder stands the class of tenant cultivators whose position was certainly not enviable. It is no doubt true that the recent land legislation has conferred upon them the right of occupancy on the land they cultivate and reduced a number of difficulties. Government have taken certain positive steps to improve the economic condition of the cultivators and among them can be included long-term financing, irrigation, seed supply, co-operative development among others, but it is apprehended that the same may take a long time to accomplish the desired results.

The survey revealed that the actual number of acres cultivated by the cultivator was between 5 and 10. The average size of the family of these tenants was considerably smaller than that of either big or medium cultivators. The average size of the family, as revealed by the sample survey composed of 38 families, comprised six persons including two children. The lowest number of members in these families was three. Each family had a pair of bullocks or buffaloes and two other cattle. It was also found that tenant cultivators did not possess all the necessary agricultural implements. Almost every family in the sample had a house. But this housing accommodation depicted a picture of most unhygienic surroundings, as human beings, cattle, hay and fodder and agricultural implements were all huddled together in the same house which was mostly a *kaccha* construction.

A family in the sample had usually two earners and four other dependants including two minors. Almost all earners and earning dependants were engaged in agricultural operations. A few earning dependants were either engaged in tailoring or employed in service. Females in their families worked side by side with male members either on their own land or on the land of others. The independent earnings of women and grown-up boys were rarely included in the income of the family. They did not help in removing their poverty but helped to meet some of their wants. About 44 per cent of the total number of males in these families were literate. The literacy among females was hardly 5 per cent.

The average annual income of these families was Rs 1,100 the highest being Rs 1,500 and the lowest Rs 100. Thirteen families in the sample were in debt which varied from Rs 50 to Rs 2,000. The total amount of debt of these thirteen families was Rs 7,100. The other families were just marginally maintaining themselves and had no saving to their credit.

Of the total annual income of a family Rs 150 were spent annually on clothing and Rs 300 on house repairs, purchase of fodder, implements, medical care, pilgrimage, social and religious customs, etc. Their average monthly expenditure worked out to Rs 50 on cereals, pulses, milk, ghee, oil, spices, tea, pan and tobacco, Rs 6 on fuel and Rs 4 on miscellaneous items like washing, shaving, education, travelling, etc. These items do not include rent the tenant cultivator paid for the land he cultivated. Thus, almost all these families had deficit budgets.*

At the lowest rung of the agricultural ladder stands the class known as the agricultural proletariat or landless labourers. This class has no land nor does it have any milch or agricultural cattle. It earns its earning entirely by working as labourers. The wages it earns may be in kind or in cash. Some labourers may have some land, but their holdings may be so tiny in size and income derived from them so meagre that it becomes almost impossible for them to eke out a living from farm income alone. More often than not work on the land of others is the only employment easily available to them.

The family of such labourers is generally small. The average size of a family in the fifty samples consisted of five including two minors. They maintained neither draught nor milch animals. Their small houses, which could be rightly called as huts, seemed to be all they possessed.

The majority of such labourers were illiterate, hardly 25 per cent of the total being literate. Only 5 per cent of the women were literate. Children of the school-going age were generally sent to school. But many of them had to give up education at the age when it became possible for them to work and earn. The womenfolk had to supplement the family means by taking up agricultural labour of a lighter type like reaping, weeding, etc.

It is difficult to speak of a regular family budget of this class of people, as the tenor of their life was fluctuating from day to day. But it can be said that they could just satisfy their primary wants during the days of employment. The agriculturally busy seasons involving, sowing, harvesting, weeding,

*The information in this section was collected prior to the enforcement of the amendment to the Bombay Tenancy and Agricultural Lands Act, 1956, which conferred occupancy rights upon tenant cultivators. This has presumably led to some improvement in the general economic conditions.

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LANDLESS
LABOURERS

etc meant enough food for them as they and their women got employment during this period. They then purchased clothing and some other articles. Their daily budgets showed the absence of provision for milk, ghee and entertainment and a negligible provision for *gul*, oil, sugar and vegetables. They had no basic agricultural implements required for physical labour. These families did not possess any valuable ornaments.

The average income of such a family in the sample hardly exceeded Rs 450 per annum. The average annual expenditure on clothes was Rs 80 and that on other items like medicines, house repairs etc only Rs 15. Rs 20 were spent every month on cereals and pulses, Rs 2 on edible oil and spices and Rs 2 on sugar, *gul* and tea. Cost of fuel varied from village to village as in some villages it was gathered free from the forest, while in others it was purchased. No expenditure was incurred on items such as education, entertainment and cosmetics, etc.

Notwithstanding the disparity between irrigated and dry, secure and insecure tracts, resulting in disparities in incomes and productivity of this class, it can be said that on the whole agricultural labour was hardly able to meet even its primary needs.

VILLAGE
ARTISANS

The village artisans are still to a large extent treated as servants of the village community. They are remunerated by 'Aya' or *baluta* system. The main components of this class are *sutar* (carpenter), and *nhavi* (barber). It is interesting to note that the traditional system of offering services more or less on the basis of barter still continued to function to a great extent in the villages surveyed by us. The average size of the family as revealed in the sample containing 54 families was 6 including two minors. Of their total male population 63 per cent and of the female population nine per cent were literate. Women were generally engaged in household work, though some of them also helped their male members in the family occupation.

On an average each family had a house. Two families had three and four houses respectively, whereas eight families had no houses at all. Their houses were big enough to provide room for keeping the instruments required for their occupation. Twenty families had land below one acre each, five families had below two acres each, two families had above five acres each and 27 families were landless. Nearly half the number of families had both milch and draught cattle. They possessed instruments and equipment of their respective trade.

Calculated in monetary terms, the average annual income of a family was about Rs 1,100. Grains obtained as *baluta* ensured a good initial stock of food stuff. But the produce so obtained did not suffice for the whole year and they had to purchase foodgrains required for the remaining part of the year.

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Standard of Life.
VILLAGE
ARTISANS

Of the total income, a family spent annually on an average Rs 190 on clothes, Rs 25 on socio-religious functions, charity and help to others, Rs 10 on travelling, Rs 17 on medical care and Rs 10 on house repairs. Its average total monthly expenditure on food grains, milk, edible oils, spices, vegetables, tea and coffee, fuel etc was Rs 58 per family, Rs 25 were spent on food grains, Rs 4 on milk and milk products, Rs 6 on edible oil and spices and sugar, Rs 2 on vegetables, Rs 3 on tea and coffee, Rs 10 on fuel, Rs 1 on cosmetics among other things. Twenty-eight families in the sample had a total debt of Rs 8,000. Only ten families could save very little, as the savings of each did not exceed Rs 20 per year. Only two families saved Rs 50 and Rs 65 respectively.

Thus, it can be said that most of these artisans were able to make both ends meet with great difficulty. The notable characteristic of the occupations followed by these artisans is that they were seasonal. Carpenters, blacksmiths, leather workers were employed for six or seven months in a year. During the days of their unemployment they take up agricultural labour to supplement their income.

Traders form another distinct social group in the village. It should, however, be emphasised that the size of business of traders in different villages and of traders in the same village, too varies considerably. All villages having a population of not less than 1,000 have at least one village grocer. The number is larger, if the village is a big market place or a trade centre.

TRADERS

Though village traders deal with selling, buying and money lending, it was revealed that in the sample of about 25 families, only three families did the business of money-lending. They lent money on credit to cultivators and realised it during harvest.

Most of these traders in the villages were local people. They were not immigrants. The size of the family in this class was medium, as it consisted of four adults and two minors. Near relations lived and worked together. Some families owned milch cattle. On an average each family had two heads of cattle.

The budgets of such traders showed enough provision for all items of expenditure. The grocers' investment was between Rs 1,000 and 2,000 and they replenished their stock either weekly or monthly, as the case may be, depending on the turnover of business. The annual average income of a trader in the sample was Rs 2,000. The family spent on an average Rs 170 on clothing, Rs 100 on socio-religious observances, guests and charity, Rs 30 on travelling, Rs 40 on medical care and Rs 25 on house repairing per year. The monthly expenditure on an average was Rs 80 on all food articles, Rs 10 on fuel, Rs 20 on servants, entertainment,

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Standard of Life.
TRADERS

education and cosmetics and Rs 5 on house rent. The budget figures of the families did not disclose a satisfactory economic condition. More than half the families in the sample were in debt the amount of which varied from Rs 400 to Rs 1 000 per family.

VAIDYAS AND
MEDICAL
PRACTITIONERS

Besides traders, there are village *vaidyas* and medical practitioners in villages. About 160 persons were engaged in this occupation. Ten families were taken in the sample. The average size of a family consisted of six persons including two minors. Their main occupation was to serve medicines to the villages. Three families had cultivable land of about 60 acres. The average annual income of a family was round about Rs 1,500. Of their total income, they spent on an average Rs 140 on clothing, Rs. 40 on medical care and Rs 120 on other items like travelling, socio-religious observances, charity and Rs. 10 per year on house repairing per annum. Their average monthly expenditure was Rs 53 on all food articles, Rs 7 on fuel, Rs 3 on house rent, Rs 12 on education, entertainment and travelling. Only one of the ten families had a debt of Rs 400. The budgets of these families revealed that their income and expenditure more or less balanced each other.

PRIMARY
TEACHERS

Twenty-one families of primary teachers were taken in the sample which consisted on an average of six persons including two minors, had more or less the same pattern of expenditure as village physicians. The average annual income of a family was Rs 1,400, out of which on an average Rs 150 were spent annually on clothing, Rs 24 on medical care, Rs 8 on house repairing and Rs 50 on travelling, charity, socio-religious observations etc. Monthly expenditure included items like food, fuel, education house-rent, cosmetics, travelling etc. The average expenditure per month on all the food articles was Rs 50, on fuel Rs. 8 and on education Rs 11 etc. About half the families were in debt. Sixteen families had some savings, the average amount saved being about Rs 250 per year per family.

Concluding
Remarks

This analysis of the budgets of some families representing different economic classes in the village, can be said to present, though not in strictly accurate statistical terms, a broad picture of the rural levels of living.

It will be clear that except for the small minority of big cultivators the majority of the population live either on or below the margin of subsistence. The landless labourer and the petty landholder, who are wage-earners for most of the time seem to be perpetually in a precarious condition. They form a substantial portion of the community and there is no doubt that with better opportunities of employment in the planned economic development of the country and with better methods of farming there will be a perceptible improvement.

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in then condition The medium-size cultivator may be in a slightly better position in the sense that, in normal times, his income may just suffice to cover his expenditure Even in his case, however, the line of demarcation between balancing the budget and falling into a deficit is quite thin and once the balance is upset and indebtedness starts, the financial malaise goes on deepening with very disastrous results This category, along with artisans, forms a substantial sector of the village community and even if the annual income of an individual family is found to range from Rs 1,100 to Rs 2,200 when distributed over its members, it will be found per head to be less than the per capita national income of Rs 272 It will be noticed that except in the case of families of big cultivators, the proportion of non-consumption expenditure to total income, which can be considered as a barometer for studying the planes of living, is very inadequate Food alone takes up about 50 per cent or even more of the income Very little margin is, therefore, left for acquiring other amenities which are essential for civilised life However, in comparison to the western zone, the peasantry in the eastern zone enjoys a better standard of living This is mainly due to the significant role the cash crops like sugarcane, oil seeds and tobacco play in the economy of the region

ABOUT 2,77,000 PERSONS IN THE DISTRICT LIVE IN URBAN AREA which consists of 19 towns But of these, 15 towns have a population of between 5,000 and 10,000, one between 10,000 and 20,000, one between 20,000 and 50,000, one above one lakh and one below 5,000 Ten towns have municipalities Though places with a population of 5,000 and above are classified as towns, it may be pointed out that population alone cannot be the sole criterion for distinguishing the urban area from the rural area This is illustrated by the fact that some places which are classified as towns in the census have characteristics not very different from those of villages The village is associated with a predominantly agricultural population and the town with a non-agricultural population In determining, therefore, what constitutes the urban area in the real sense, these factors cannot be forgotten Thus, not all the towns listed in the Census can be regarded as towns or cities Only a few cities and towns like Kolhapur, Ichalkaranji, Vadgaon and Malkapur can be considered to be urban One of them, namely, Kolhapur was selected for the sample survey The following table presents the population of towns by livelihood classes —

URBAN AREAS.

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Standard of Life.
URBAN AREAS

TABLE No 1
POPULATION OF TOWNS BY LIVELIHOOD CLASSES

Name	Production other than cultivation	Commerce	Transport	Other services and Miscella- neous sources	Non-cultivating owners of land, agricultural rent receivers and their dependants	Cultivators, Cultivating labourers and their dependants
1 <i>Ajra</i> — <i>Ajra</i>	689	750	76	1,172	510	2,157
2 <i>Gadhinglaj</i> — <i>Gadhinglaj</i>	1,019	1,207	110	1,919	1,087	3,204
3 <i>Hatkanangle</i> — <i>Ichalkaranji</i>	11,786	2,530	359	5,917	581	6,250
<i>Hupari</i>	1,741	396	17	393	82	4,410
<i>Vadgaon</i>	1,811	1,146	102	1,212	135	1,867
<i>Pattankodoli</i>	364	87	15	357	29	5,141
<i>Kumbhoj</i>	274	58	7	743	20	5,257
<i>Rukadi</i>	382	270	73	942	79	3,629
<i>Alto Kasba</i>	503	179	5	323	160	4,036

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4	Kagal—	1,310	816	108	2,897	809	3,878
	Kagal						
	Murgund	837	496	25	730	304	3,245
	Kapashu	737	250	11	463	210	1,801
5	Karur—						
	Kolhapur	30,001	24,109	6,045	59,695	6,423	10,562
6	Panhal—						
	Kodoli (Kasaba)	1,012	417	82	1,492	306	4,288
	Valkapur	571	860	116	1,174	86	492
	Shirol	250	341	132	1,543	413	7,452
	Kurandwad	1,197	1,341	182	2,178	336	4,510
	Jaisangpur	1,207	2,397	282	2,590	207	1,365
	Nandani	660	311	1	277	78	4,372
Total		56,351	37,961	7,751	85,417	11,972	78,005

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URBAN AREAS

Apart from the composition of livelihood classes, there are other characteristics of an urban area. The price increases which have occurred since 1943, in various articles of daily consumption including housing accommodation have affected the urban and rural areas in different degrees. Even after making an allowance for a certain number of articles which are sold dearer in villages than in towns, it remains broadly true, that the cost of living in a town is somewhat higher than that in a village, with but one important reservation. The development of quick transport in the countryside has in many places tended to remove the difference in prices of a number of articles in the villages or in the towns. Mention may be made of articles like milk, milk products, vegetables produced in villages but sold with a very small price difference in the towns nearby. But as one goes into the interior, the price difference of such articles becomes apparent. In most important towns, the increase in the number of houses has not been commensurate with the growth of population during the last decade. Rents have, as a result, increased considerably with the result that there is overcrowding everywhere. The housing situation in the villages is not so acute as in the towns and the difference in the cost of housing affects materially the standard of living of the people in urban and rural areas.

THE WELL TO DO.

Among the well-to-do classes can be included big landlords, prosperous businessmen and highly placed Government officials. The average well-to-do family can be said to have an income from Rs 4,000 to Rs 5,000 a year. Except where the size of the family is very large, families earning about Rs 4,000 a year lead a comfortable life and are able to save enough for the exigencies of life. With increase in income, the expenditure on articles of daily consumption remains more or less constant as long as prices are stable, but expenditure on articles of luxury and real property like houses tends to increase. The well-to-do classes can be easily distinguished firstly by the type of houses they live in, secondly by the extent of the household equipment and thirdly, by the higher expenditure on certain items of daily consumption. The household equipment generally includes costly furniture, radios or gramophones and costly clothes and ornaments. They spend generally more on milk, fruits, vegetables, education and entertainment. Employment of a full time servant for domestic work is another feature of this class.

It is revealed by the survey that these families spent from Rs 5 to Rs 15 per month on entertainment. Expenditure on travelling and ceremonies varied from family to family from Rs 200 to Rs 500 per year.

The following account shows the expenditure pattern of the families of the pleader, and of a high salaried government official.

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Standard of Life.
THE WELL TO DO

The family of a pleader consisted of three adults and two children above six years. All the adult members of the family were literate. Both the children attended school. The family had no agricultural land nor a house. Its income was Rs 600 per month. Out of which, it spent annually Rs 400 on clothing, Rs 100 on medical care, Rs 300 on travelling and Rs 300 on charity. Items like food and fuel cost Rs 100 per month. It spent Rs 20 on education and Rs 50 on house rent and servant. It saved more than Rs 2,000 per year. The family could save this amount, as its size was small. The second budget was that of a high salaried government official whose income was Rs 700 per month. The size of the family consisted of seven adults and two minors below six years. All the persons in the family were educated except the minors. The family had no agricultural land but a house. Annually it spent about Rs 850 on clothing, medical care, travelling, house repairing and charity and Rs 450 on food, fuel, education, servant and entertainment per month. After meeting all the expenditure it saved round about Rs 1,500 per year.

In the sample survey the pattern of expenditure of rich families whose income was about Rs 1,200 per month was more or less the same as that of the well-to-do. Few variations in respect of periodical expenditure were observed here and there. The annual savings of these families varied from Rs 3,000 to 5,000 per year.

It is not possible to define a small trader, because such a definition will vary from area to area in the context of the general economic condition. From what we observed about the economy of Kolhapur district, it appeared, that traders having a monthly income of between Rs 150 and Rs 300 can be said to belong to the group of small traders. The samples chosen for survey belonged more or less to this group. They included dealers in grocery, cloth, stationery, oil, fuel, bidis, *poke*, sweetmeats and flowers. Most of them had some property in the shape of agricultural land or houses or valuable ornaments.

SMALL TRADERS

The average number of members in a family of small traders as revealed by the survey was six including one minor. Children of school-going age in these families went to school and women did household work. In a few families, they helped male earners in their occupations.

There was a family of a trader dealing in ready-made clothes. It consisted of three adults and one child below six years. One of the members was literate. The family had a house and earned an income of Rs 150 per month. It spent Rs 1,000 on clothing per year. The expenditure per month was Rs 25 on food grains, Rs 5 on milk and milk products, Rs 5 on sugar and gur, Rs 5 on vegetables and Rs 9 on fuel. The family had a few copper and brass utensils together with some earthen pots. It had no valuable ornaments.

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SMALL TRADERS

The second family surveyed was of a *Kirana* merchant. It consisted of three adults and two children above six years. The family had ten acres of agricultural land. Its monthly income was Rs 350. It spent Rs 300 on clothing, Rs 25 on medical care and Rs. 30 on travelling in a year. The expenditure on food grains was Rs. 40, on milk and milk products Rs 25, on edible oil, Rs 5, on sugar and gur Rs 7, on vegetables, Rs 3, on tea and coffee, Rs 5 and on fuel Rs 12 per month. The family was housed in rented premises, the rent of which was Rs. 35 per month. It spent Rs. 20 on education of children and was well-equipped with utensils, brass as well as copper, and had some valuable ornaments and a radio set.

The third family surveyed was of a merchant dealing in *pohe* and *churmure*. It consisted of three adults and one minor. One of the members of the family was literate. The family had landed property of three acres of agricultural land and a house. Its monthly income was Rs 80. The expenditure pattern of the family was as follows—Rs 25 on clothing and Rs 10 on medical care per annum and Rs 30 on food-grains, Rs 7 on milk and milk products, Rs 5 on edible oils about Rs 10 on tea, coffee, and sugar, Rs 8 on fuel and Rs 8 on house rent per month. The family was not well furnished with utensils. It had no furniture in its possession but had all the necessary equipment for making *pohe* and *churmure*.

CLERICAL AND
PROFESSIONAL
CLASSES

The clerical and professional class includes the lower and middle strata of salaried persons employed in Government or private offices and some professionals like doctors and lawyers. The income of this class varies from Rs 100 to Rs 300 per family, per month. Possession of some property like houses is more frequent in this class than in the classes of skilled labourers or small traders. Income from agricultural land that this class derived has been practically vanished now. The size of the family is generally larger in this category. It gets a regular monthly income fairly enough to satisfy its primary physical needs.

The household equipment of this class is adequate to give them fair comfort. These families usually possess a few brass and copper utensils and a few mattresses. Cotton and woollen blankets and shawls form their bedding. Some families were found to possess a few pieces of furniture, a time piece, a radio or a bicycle. A few of them had valuable ornaments in their possession.

The following paragraphs contain a description of expenditure of five families, belonging to this class having monthly incomes varying from Rs. 100 to Rs 300.

The family having an income of Rs 100 per month consisted of ten adults of whom two were earning members. It had no landed property besides a house. It was a joint family whose annual expenditure on clothing was Rs 200, on medical care

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CLERICAL AND
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CLASS

Rs 20, on charity, travel etc Rs 60 and on house repairs Rs 50 Expenditure on food and fuel claimed nearly half of its income Education of one member claimed Rs 50 per month Expenditure on entertainment and toilet did not find a place in its budget

The second family showing a monthly salary of Rs 135 had an income of Rs 400 per year from agricultural land The family consisted of two literate adults and one minor child The annual expenditure on items like clothing, charity, medical care, travelling, etc was recorded as Rs 250 and the monthly expenditure was recorded as Rs 122 Of this amount Rs 20 were spent each on foodgrains, milk and milk products, Rs 5 on edible oils, Rs 12 on sugar, tea and coffee, Rs 10 on fuel, Rs 20 on house rent and Rs 25 on miscellaneous items The family had a surplus of Rs 20 per month

The third family had an income of Rs 200 per month and an annual income of Rs 300 from agricultural land It consisted of four adults and one child of six years All the persons in the family except one adult were literate Its annual expenditure on items like clothing, medical care, charity, travelling, house repairs etc was Rs 375 The other monthly expenditure was recorded as Rs 150 Of this amount, Rs 30 were spent on grains, Rs 20 on milk and milk products, Rs 6 on edible oils, Rs 20 on sugar, tea, coffee and vegetables, Rs 15 on fuel and Rs 50 on all other remaining items It had a saving of Rs 200 per year

The fourth family was of a secondary teacher whose income was Rs 165 per month and annual farm income Rs 150 This family consisted of six adults and two minors Five adult members of the family were literate Two of them were taking college education and three secondary education There was only one earning member The pattern of periodical expenditure of the family was more or less the same as that of other families described above It spent Rs 30 on grains, Rs 15 on milk and milk products, Rs 10 on edible oils, Rs 12 on sugar and gul, Rs 9 on tea, coffee and dry fruits, Rs 14 on fuel, Rs 35 on house rent and Rs 5 on entertainment The family had annual savings of Rs 200

The fifth family surveyed was of a college teacher, whose income was Rs 300 per month The family consisted of two adults and three children, one above and another below six years It had a fair number of copper and brass utensils The family house was well furnished, being equipped with six chairs, two tables and five cots etc Six mattresses, eight chaddars and some blankets formed the bedding of the family It had a radio set but no valuable ornaments Annually it saved Rs 300 after spending Rs 120 on all food items, Rs 15 on fuel and Rs 45 on other items like entertainment, education, cosmetics per month

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Standard of Life.
SKILLED LABOUR

Skilled and highly skilled workers are included in this section. Skilled workers are represented by artisans like handloom weavers, brass and copper-smiths, carpenters, sawyers, masons, workers in leather industry, barbers, cooks and tonga-drivers. Highly skilled workers are those who represent technical men like workers in textile mills and engineering factories. Fifteen families were surveyed in the sample. The incomes of these families widely varied from Rs. 75 to 210 per month. Though the flow of their income was irregular, they were better off than unskilled workers. They were engaged in their occupations throughout the year except in the monsoon. In the brisk seasons they earned double of what they earned ordinarily. The sample revealed that no artisan family was found in debt.

The members of these families except those of highly skilled workers worked in their houses for about eight months in a year. In the rainy season they sought employment outside their houses. The size of the family of this class presented a pattern quite different from that of the class of unskilled labour. In addition to husband, wife and some children, these families had three adult males like mother and father and such nearest relatives. Most of the families had a house to live in. Many persons in these families were literate. Graduates and persons who had studied till secondary school certificate examination were also found in these families.

In the sample there was a leather workers' family with an income of Rs. 75 per month. It consisted of five adults and two children. The family had a house. Its monthly expenditure on food grains was about Rs. 20. It spent Rs. 8 on milk and ghee, Rs. 4 on edible oil, Rs. 4 on sugar and gur, Rs. 1-2-0 on tea and tobacco, Rs. 2 on vegetables and Rs. 10 on fuel. There was expenditure on entertainment and cosmetics and the same on clothing was Rs. 130 per year. The family had a few copper and brass utensils and a few earthen pots. It had no furniture. Bedding consisted of one mattress and five pillows and a few cotton blankets. It had no valuable ornaments.

The second family surveyed in the sample was of a potter. It consisted of four adults and two children of about six years. The family had a house but no agricultural land. Its income was Rs. 115 per month. It spent Rs. 125 on clothing, Rs. 25 on medical care, Rs. 25 on house repairing per annum. The monthly expenditure was Rs. 50 on food, Rs. 7 on milk and ghee, Rs. 2 on edible oil, Rs. 2 on sugar and gur, Rs. 4 on vegetables, Rs. 1 on tea and tobacco, Rs. 9 on fuel and Rs. 4 on cosmetics and entertainment. The family had a few utensils of brass and copper. It had three mattresses, six chaddars and blankets. It had valuable ornaments worth Rs. 200.

The third family was of a weaver which consisted of seven adults and one child. It had three houses and no agricultural land. Its income was Rs. 210 per month. Three persons

in the family were literate. It spent annually Rs 200 on clothing, Rs 50 on medical care, and Rs 30 on house repairing. The monthly expenditure was Rs 40 on food grains, Rs 7 on milk and milk products, Rs 6 on sugar and ghee, Rs 6 on edible oils, Rs 5 on vegetables and Rs 1 on tea and coffee, Rs 15 on fuel, Rs 8 on education and Rs 1 on entertainment. The family had many utensils of brass and copper and four pieces of furniture like a chair, a table and a cupboard. It had valuable ornaments worth Rs 3,000.

CHAPTER 11.

Standard of Life.
SKILLED LABOUR

In urban areas this class represents the lowest rung of occupational hierarchy. It includes those persons who do not possess skill but only physical energy to work. They depend upon their manual labour or daily *majuri* for their maintenance. Urban centres offer them opportunities for employment which change from year to year and from season to season.

UNSKILLED
LABOUR.

Ten families were surveyed in the sample. Most of the members of these families seek employment outside their homes. Their incomes vary according to the size of the family. It appeared to be between Rs 30 and Rs 70 per month, the average being about Rs 40 per family.

These families except two had no property like agricultural land. Two had an acre of land each. Five had their own houses, which were mostly huts built with earth and cowdung and were vulnerable to heavy rains. The living conditions of these families were unhygienic. The average size of the family consisted of two adults and three children. Nearly 70 per cent of the persons were illiterate. Those who were literate had taken primary education.

It is very difficult to construct the budget of such families, as their income fluctuated from season to season. In some occupations, male earners were served with food in addition to their daily wage. Female members in addition to their household work were engaged in some gainful employment. So the expenditure on food which claimed the largest slice of their income, did not reveal the correct picture. Similarly, the item of clothing did not give a correct idea, as members of these families often went half naked or were given clothing by the persons with whom they served.

The household equipment consisted of the barest minimum. The utensils they possessed were almost all earthen. Bedding in the big family consisted of some gunny bags, rough cotton blankets and a few *godhadis*. These families had no ornaments. House rent formed one of the most important items of their expenditure. Expenditure on medical care, education and recreation scarcely found place in their budgets. Expenditure on items like milk and ghee was also negligible. Thus these families were deprived of even the bare necessities of life.

CHAPTER 11

Standard of Life.
UNSKILLED
LABOUR
Concluding
Remarks

The urban areas thus present a picture of all socially significant sections of the population from the unskilled labourers who form the lowest rung of society to the well-to-do and the rich. One cannot come to any correct conclusion on the basis of the data collected for the purpose, as it is very scanty, but a general trend in the pattern of expenditure can be indicated. Wherever there has been the question of spending a little more to gain some comforts suited for a particular standard or of foregoing some comforts to save a little more, the trend to-day, is to prefer the former to the latter. With the provision of increasing facilities in a Welfare State for such essentials of life as education, sanitation, medical help and housing, even people of low-income groups are expected to have a slightly better standard of living.

CHAPTER 12—ECONOMIC PROSPECTS

CHAPTER 12

Economic Prospects CONDITIONING FACTORS

THE ECONOMIC ACTIVITY IN A GIVEN REGION depends on the availability of resources, on their effective use and on the level of social awakening of the people. In the wake of the development of modern means of transport and communications distance is fast diminishing, markets are fast widening and inter-regional dependence and specialization in production is on the increase. Under these circumstances while estimating economic prospects of a district, it is necessary to take into account the factors that are likely to raise the general level of economic activity in the country.

Our country has accepted the principle of balanced economic growth through implementation of a series of developmental plans, the first of which has already been completed and the second is being implemented. To the extent that these plans are successful, economic prospects of a district will be favourably affected. No attempt is made, in this chapter, to assess in detail the impact of the plans, though their general influence is always borne in mind.

Economic prospects for the district of Kolhapur, as visualised in the preceding chapters of this volume, appear to be bright. The expanding sugar industry, the multi-purpose hydro-electric project of Radhanagar, the manufacture for the first time, of aluminium and the Koyna hydro-electric project envisaged are the principal factors calculated to shape the economic prospects. The district has been very fortunate to get, almost simultaneously, increased irrigation facilities and increased supply of electric power. Irrigation facilities not only bring new land under plough, but enhance the productivity of land under cultivation, and also make rotation of crops possible. Supply of power, as is well known, is an essential pre-requisite for industrial development. Even then, it is not possible to anticipate with any definiteness the economic prospects of this district, for a variety of factors has to be taken into consideration the behaviour of which cannot be forecast with accuracy. These factors, among others, are enterprise, availability of finance and expert knowledge.

CHAPTER 12.

Economic
Prospects.
AGRICULTURAL
REFORMS

The district is primarily agricultural. In the absence of any scope for bringing new land under cultivation, the available land must be cultivated intensively. The Agricultural Department has launched an intensive drive to increase the yield per acre. It is extending to the cultivator better and modern methods of agricultural operations, and impressing on his mind the importance of manures and seeds of improved strains. Composting city and village refuse will add to the cultivators manure supply and at the same time establish a new bond of co-operation between the rural and the urban sectors. Inculcation of the spirit of co-operation will certainly place the isolated and poor cultivators on a better economic footing. It is to the success of these measures that the economic prospects of the district are related.

The multi-purpose project at Radhanagari, is a major project which will considerably enhance the economic prospects of the district. The river Bhogavati which is now bunded, used to run practically dry in the summer. Villages on its banks could not depend on it for an assured water supply. As the region is hilly, flow irrigation is very expensive. The water in the river has to be lifted for irrigation purposes. The reservoir at Radhanagari is to be used for irrigation as well as for generation of electricity needed to lift water for irrigation. The project, when completed, will benefit the district* in the following way —

(1) An assured water supply to irrigate 8,000 acres of sugarcane and 10,000 acres of rabi crops from Radhanagari up to Shirol

(2) Rabi crops 10,000 acres upto Kolhapur

(3) Power to lift water for irrigation from Radhanagari to Shirol and also to minor industries and lighting in Kolhapur, Ichalkaranji, Jaisingpur, etc

The power generated is 4,800 K W in 1956

(4) Sufficient water supply to a part of the Kolhapur city to be fed through the water works situated on the bank of the Bhogavati river

NEW INDUSTRIES
Development of
Sugar industry

The sugar industry is likely to expand and acquire an important place in the economy of the district. Since irrigation facilities have become available the acreage under sugarcane has continuously been increasing. The total number of acres under sugarcane in this district has shot up to 48,000 in 1955-56 from 32,000 in 1945-46. The nature of the soil and climatic conditions are quite suitable to sugarcane cultivation and so the present percentage of recovery (13.5) of sugar from sugarcane grown in the district though high enough, can still be raised by appropriate measures.

*Taken from "First Five Year Plan Bombay State, Kolhapur District"

CHAPTER 12.

**Economic
Prospects.
NEW INDUSTRIES
Oil Industry**

quite possible that as the sugar industry develops, it may create conditions favourable to the expansion of the oil industry. The district is dependent on others for the supply of oil-cakes. This dependence will progressively increase as more and more acreage passes under sugarcane, to which oil-cake is an excellent manure. Thus the waste material of the oil industry has a ready and expanding market within the district.

**Manufacture of
Aluminium.**

Manufacture of aluminium, which is an important non-ferrous metal required by various industries may be started, in the near future, in this district. Extensive bauxite deposits are known to be lying in the bowels of the earth in Kolhapur and Belgaum districts. There is an enormous demand in the country for aluminium in all forms. The Planning Commission has estimated the current annual demand for aluminium, in all forms, at about 20,000 tons as against the present production capacity of 7,500 tons. The necessary electric power for treating bauxite and other metallurgical operations, will be supplied in a couple of years by the Koyna Hydel Project, in addition to that supplied by the Radhanagar Project. The cost of generating electricity per unit is low in a Hydel Project and this will be an advantage to the factories located in the district over those located elsewhere. Petroleum coke used in manufacturing aluminium can be secured from the oil refineries at Bombay.

**Development of
Small scale
Industries**

Government is keen on developing small-scale industries and in pursuance of this policy, Kolhapur city is one of the nine centres selected by the State Bank of India for its "Pilot Project for the co-ordinated provision of credit to small-scale industries". In addition to this, facilities for training are also provided. People of the district have an aptitude for engineering. The demand for oil engines and pumping sets is likely to go up on account of increased irrigation facilities. This will open new opportunities for more engineering workshops repairing oil engines and also for the production of pumping sets and oil-engines, for which there exists no threat of external competition on account of the import policy pursued by the Government of India. Again as more and more electricity will be used in days to come, there is enough scope to manufacture small electric motors, other instruments and various spare parts.

To sum up, the district of Kolhapur, fortunate enough to get increased irrigation facilities and supply of electric energy, has a hopeful outlook. Its economic prospects tend to be bright in view of the expected developments in agriculture, industry and finance.

DISTRICT UNDER THE PLANS

CHAPTER 12

Economic
Prospects
INTRODUCTION

Introductory—This section presents in brief an account of the development programme in the district under the Five Year Plan. The bulk of the schemes included in the State plans are of a general nature and benefit all the districts of the State far and near. Certain schemes, however, belong so predominantly to the district that the benefits accruing from them necessarily pertain to the economy of the district. All such schemes are outlined below—

Situation—With a fairly compact area of 2,794⁴ sq miles, the district is bounded by Ratnagiri district on the west, the Varana river (N. Satara) on the north, the South Satara and Belgaum districts on the east and Belgaum and Ratnagiri on the south. Traverse of Sahyadris in the west region, raises the height of this part at places up to 3,000' above sea level. The height of eastern part which is rather flat varies between 1,900 and 2,000 feet above sea level. The population of the district (1951) is 12,27,547, of which 2,27,457 is urban. The principal industries of the district are sugar, tanning, film, hand-loom and oil extracting.

Agricultural and Allied Problems—The development schemes under the Five Year-Plans include schemes of compost making, seed improvement, vegetable development, mechanical cultivation, lift irrigation works, etc.

AGRICULTURAL
AND ALLIED
PROBLEMS

(a) *Compost making*—In pursuance of Grow More Food campaign and to supplement the production of bulky manures in Bombay State, scheme for preparation of compost manure from organic wastes was undertaken. In the Second Plan the same programme is to be continued in additional fields.

(b) *Seed Improvement*—For the improvement of the yield of crops, schemes for multiplication and distribution of improved strains of important food crops through the registered seed cultivators was undertaken in the district in 1951-52. The cultivators sell their produce to the Agricultural Department at a premium. During the Second Plan period special agricultural land is kept reserve (to be utilised) for meeting the requirements of seed in all the talukas of the district.

(c) *Agricultural School*—The scheme aims at imparting agricultural education, which other than research training, includes subjects like animal husbandry, dairying, horticulture, co-operation and other complementary agricultural occupation.

(d) *Boring Scheme*—In order to augment the supply of water by drilling bores in the wells, this scheme was undertaken by and carried through the District Local Board. In the First Plan period nearly ten wells were sunk every year. Repairs to the old wells also is being carried out on a wide scale.

*Land Records.

CHAPTER 12

Economic
Prospects
AGRICULTURE
AND ALLIED
PROBLEMS

(e) *Land Improvement Scheme*—In order to realise a balanced development of agriculture three fold improvement schemes viz, to minimise the denudation of land, to mechanise the methods of operation and to turn a fallow land into a cultivable land, is undertaken. In Kolhapur district during First Plan period construction of Bundharas and digging trenches to restrict denudation, was carried in 74,675 acres of land. A unit consisting of six tractors and a bulldozer has been attached to the district. Survey of more than 2/3rd of the fallow land was completed under the First Plan period, and that of the rest will be completed during the Second Plan.

(f) *Co-operative Lift Irrigation*—Establishment of five lift irrigation and four dam construction societies in 1954 has facilitated the construction work of a jack-well and inlet pipe-line. Works under Minor Irrigation scheme is carried on in this district on a considerable scale.

POWER PROJECTS

Power Projects—Two schemes viz, Radhanagari Hydro-Electric Project and Emergency Irrigation and City Concession Scheme completed at the end of the first Plan, provide an assured water supply for irrigation of sugarcane and rubbery crops, and generate power which is utilised in lifting water for irrigation and running minor industries. A construction of a dam on Varna river for water supply has been conceived in the Second Plan. This will irrigate 7,500 acres of land.

INDUSTRIES AND
MINING.

Industries and Mining—In order to foster the development of Small-scale and Cottage Industries, Government has organised institutions, like Industrial Co-operatives and Bombay Industrial Board which furnish rural artisan with the technical education, advice and guidance on different aspects on the one hand and give finance for the installation of a small modern machine and improved equipment on the other. At the end of the First Plan 97 Industrial Co-operative Societies were formed, prominent among them being hand-loom, bee-keeping, oil extraction and tanning. 179 new co-operative societies will be started during the Second Plan and a grant-in-aid to the tune of Rs 6.59 lakhs will be given to them. Besides Rs 650 lakhs will be distributed under the rules of State aid to Industries. Bombay Industries Board proposes to start the following Industries during Second Plan —

- (1) Power-loom
- (2) Tanning
- (3) Umbrella Making

TRANSPORT
AND
COMMUNICATIONS

Transport and Communications—The need for good roads in Kolhapur district is of utmost importance due to three reasons, viz, (a) Roads emanating from Kolhapur connect Konkan with ghats, (b) There is no railway in Konkan region and (c) During rainy-season coastal traffic practically disappears.

and when Bangalore-Poona road is the only means of communication between these two regions. The development programmes completed under the First Plan are —

(i) Modernisation of (Bangalore-Poona Road), National Highway by black-topping the road surface with premix chip

(ii) Improvement of the State Highways

(iii) Construction of Bridges on five rivers was undertaken in the First Plan and will be completed in the Second Plan. New Road of a length of 130 miles are to be constructed in the Second Plan

(iv) Construction of approach roads in order to join small villages to the main roads is also to be undertaken

Rural Development—A co-ordinated scheme of rural development contemplates better housing, labour and social welfare, local development schemes and development of local bodies like Village Panchayats. This programme has been divided under different heads and separate institutions have been created to look after them. District Development Boards holds a large fund to be distributed for the uplift of agriculture, public health and sanitation, education, cottage industries etc.

Health—Schemes are also devised to provide people with increased facilities for medical aid, prevention of communicable diseases, and measures are adopted to improve sanitary and hygienic condition, water supply. Facilities in training of medical personnel are also provided for.

Sugarcane cultivation—An ample supply of canal water provides a good scope for the cultivation of sugarcane in this district. In Second Plan period, one more factory will be added to two co-operative sugar factories established during 1951-55.

Fishery—With a view to provide people and Gram-panchayats with an additional source of income and to augment the supply of fish in the Kolhapur district, scheme has been undertaken since 1951. The fry of local type called "Tambeer" were caught and fattened scientifically in twelve tanks which resulted in 1,95,670 lbs of additional fish in the First Plan. Remoteness from the sea, however restricts the growth of this business beyond certain limits. The Second Plan contemplates —

(a) Fattening of fry of select varieties of fish in fresh water tanks

(b) Stimulate the growth of rapidly growing varieties of carp-fry

(c) Provision of preservation of fish during the period extending their catch to marketing

CHAPTER 12

Economic Prospects

TRANSPORT AND COMMUNICATIONS

RURAL DEVELOPMENT

Health.

Sugarcane cultivation

Fishery

CHAPTER 12.

—
Economic
Prospects.
RURAL
DEVELOPMENT

Co-operation, Warehousing and Marketing—Co-operative schemes under the Plans relate mostly to the rural development which include co-operative creameries and milk supply unions, Backward class housing societies, co-operative farming societies etc Under the Second Plan number of co-operative societies will be established to help farming, fishery, sugarcane producing, etc. on co-operative basis

Warehousing

Warehousing—This scheme under the Second Plan will enable farmers to store their produce, and sell it only when it is profitable to do so Regulated markets and co-operative marketing societies will also help removing the mal-practices and underhand dealings

Community
Development

Community Development—A Community Development project was undertaken in 1952 in three blocks, viz, Shirol, Bhudargad and Karvir-Panhala Other schemes such as N E S, Sarvodaya scheme and Grampanchayat Vikas Scheme are meant to foster both cultural and material development of villages

Welfare of
Backward Class

Welfare of Backward Class—The programme for the socio-economic development of the backward class community includes, formation of co-operative housing societies, allotment of fallow lands for cultivation and extension of such facilities as require in the process of agriculture, etc

PART V—PUBLIC ADMINISTRATION.

CHAPTER 13—ADMINISTRATIVE STRUCTURE

INTRODUCTION

CHAPTER 13

Administrative Structure

INTRODUCTION

PUBLIC ADMINISTRATION IN THE STATE in the last century consisted mainly in providing security of person and property and raising the revenue necessary for the purpose. In other words Police, Jail and Judiciary representing security, and Land Revenue, Excise, Registration and Stamps representing revenue formed the most important departments of the State. The Public Works Department was the only other branch of sufficient importance but its activities of construction and maintenance were, apart from roads and irrigation works, confined to buildings required for the departments of Government. With the spread of Western education and the growth of political consciousness in the country, and as a result of the gradual association of a few Indians with some aspects of the work of government the demand arose for the expansion of governmental activities into what were called "nation building" departments, namely Education, Health, Agriculture Co-operation etc.

In the twenties and thirties of this century, after the introduction of the Montague-Chelmsford Reforms a greater emphasis came to be laid on the development of these departments. When, as a result of the Government of India Act of 1935, complete popularization of the Provincial Government took place in 1937, the new Government attempted not only to expand the "nation-building" departments but also to take steps in the direction of creating what has now come to be generally described as a Welfare State. After the close of World War II and the attainment of independence by India in 1947, an all-out effort is being made to achieve a Welfare State as rapidly as possible and to build up a socially directed economy. The present activities of the State, therefore, require a much more elaborate system than what was felt to be necessary during the nineteenth century.

In the descriptions that follow in this chapter and in chapters 14-18, the departments of the State operating in Kolhapur district have been grouped into six categories, composed as follows —

Chapter 13—Administrative Structure—Land Revenue and General Administration and Local Self-Government*

* This is composed of the Collector and his subordinate officers

CHAPTER 13.
Administrative
Structure.
INTRODUCTION

Chapter 14—Justice and Peace—Judiciary, Police, Jails and Juveniles and Beggars

Chapter 15—Revenue and Finance—Land Records, Sales Tax, Registration, Stamps, and Motor Vehicles

Chapter 16—Developmental Departments—Agriculture, Veterinary, Forests, Co-operation, Industrial Co-operatives and Village Industries, Industries, Public Works, and Road Transport

Chapter 17—Welfare Departments—Education, Technical and Industrial Training, Medical, Public Health, Labour, Prohibition and Excise, Backward Classes, the Charity Commissioner and Community Projects and National Extension Service

Chapter 18—Miscellaneous Departments—Town Planning and Valuation, Publicity, and Administration of Managed Estates

LAND REVENUE
AND GENERAL
ADMINISTRATION

A REARRANGEMENT OF THE BOUNDARIES of various talukas and mahals was effected in 1949 and 1950 and Chandgad taluka from the Belgaum district was included in this district with effect from 1st October, 1956. The district now covers an area of 3184.44 square miles and has according to the census of 1951, a population of 13,08,060. It is divided into two parts, comprising 9 talukas and 3 mahals as shown below—

	Area in Square miles	Population (1951 Census)
(1) <i>Kolhapur or Northern Sub-Division—</i>		
(i) Karvir Taluka	262.4	2,66,299
(ii) Hatkanangale	235.3	1,69,700
(iii) Shirol Taluka	203.8	1,21,192
(iv) Shahuwadi Taluka	407.5	86,765
(v) Panhala Mahal	218.3	96,379
(vi) Bavada Mahal	260.6	52,922
(2) <i>Gadhinglaj of Southern Division—</i>		
(i) Kagal Taluka	212.0	1,10,734
(ii) Gadhinglaj Taluka	191.6	1,11,397
(iii) Chandgad Taluka	394.0	80,513
(iv) Bhudargad Taluka	253.1	65,929
(v) Radhanagar Taluka	344.5	87,205
(vi) Ajra Mahal	205.3	59,025
Total	3,188.4	13,08,060

CHAPTER 13.

Administrative
Structure.
LAND REVENUE
AND GENERAL
ADMINISTRATION
Collector.

The Collector is the pivot on which the district administration turns. Not only is he at the head of the Revenue Department in the district, but, in so far as the needs and exigencies of the district administration are concerned, he is expected to superintend the working of the offices of other departments.

(1) *Revenue*—The Collector is most intimately connected with the operation of the Bombay Land Revenue Code (V of 1879). He is the custodian of Government property in land (including trees and water) wherever situated, and at the same time the guardian of the interests of members of the public in land in so far as the interests of Government in land have been conceded to them. All land, wherever situated, whether applied to agricultural or other purposes, is liable to payment of land revenue, except in so far as it may be expressly exempted by a special contract (*vide* section 45, Land Revenue Code). Such land revenue is of three kinds —

- (i) agricultural assessment,
- (ii) non-agricultural assessment, and
- (iii) miscellaneous (e.g., rates for the use of water in respect of which no rate is leviable under the Bombay Irrigation Act (VII of 1879)).

The Collector's duties are in respect of —

- (a) fixation,
- (b) collection, and
- (c) accounting of all such land revenue.

The assessment is fixed on each piece of land roughly in proportion to its productivity. This assessment is revised every thirty years taluka by taluka. A revision survey and settlement is carried out by the Land Records Department before a revision is made, and the Collector is expected to review the settlement reports with great care. The assessment is usually guaranteed against increase for a period of thirty years. Government, however, grant suspensions and remissions in bad seasons as a matter of grace, and the determination of the amount of these suspensions and remissions is in the hands of the Collector. As regards non-agricultural assessment, section 48 of the Code provides for alteration of the agricultural assessment when agriculturally assessed land is used for a non-agricultural purpose. In the same way, unassessed land used for a non-agricultural purpose is assessed to non-agricultural rates. All this has to be done by the Collector according to the provisions of the rules under the Land Revenue Code. Miscellaneous land revenue also has to be fixed by the Collector according to the circumstances of each case.

The collection of land revenue rests with the Collector, who has to see that the revenue due is recovered punctually and with the minimum of coercion, and that the collections are properly credited and accounted for.

CHAPTER 13.

Statistics of Land Revenue Collections—The statistics of land revenue collections in Kolhapur district for the year 1956-57 are as under —

Administrative
Structure
LAND REVENUE
AND GENERAL
ADMINISTRATION
Collector

NUMBER OF VILLAGES

Khalsa	1,061
Inam	37

Rs nP

GROSS FIXED REVENUE INCLUDING
NON-AGRICULTURAL ASSESSMENT
AND ALL OTHER DUES

29,54 593 17

Deduct—

Rs. nP

Assessment assigned for special and public purposes including forests	3,473 89
Net alienations of total inams	2 50 964 63
Assessment of cultivable land	
Unoccupied	3,50,618 19
Free or specially reduced	5,271 21

Remaining fixed revenue for collection—

Agricultural

Government occupied land including specially reduced	21,78,626 92
Alienated lands	1 27,793 61
Building and other non-agricultural assessment	37 844 72

FLUCTUATING MISCELLANEOUS
REVENUE

8,14,888 86

LOCAL FUND

4,83,889 44

Demand	35,89,423 56
Remissions	3,89,546 7
Suspensions	2,05,860 79
Collections	33,36,919 72
Unauthorised balance	99,793 57

The Collector is also responsible for the collection of fees and taxes under various other Acts, such as the Bombay Irrigation Act (VII of 1879) the Indian Forest Act (XVI of 1927) the Indian Stamp Act (II of 1889), the Indian Court-fees Act (VII of 1870), the Bombay Tolls on Roads and Bridges Act (III of 1875), the Bombay Entertainments Duty Act (I of 1923), and the Bombay Prohibition Act (XXV of 1949) There are also Acts which contain a provision that dues under them are recoverable as arrears of land revenue, and the Collector and his establishment have to undertake the recovery of such dues when necessary

In regard to the administration of the Forest Act, the ultimate responsibility for the administration of the department, so far as his district is concerned, lies with him, and the Divisional Forest Officer is his assistant for the purpose of that administration, except in matters relating to the technique of forestry

CHAPTER 13.
Administrative
Structure
LAND REVENUE
AND GENERAL
ADMINISTRATION,
Collector

As regards the Prohibition Act, the Collector has to issue personal permits to liquor and drug addicts and recover the assessment fees from shops permitted to sell liquor and drugs. The Collector of Kolhapur is the Chairman of the Prohibition Committee of the district. In fact he is the agency through which the Director of Prohibition and Excise arranges to have the policy of the department carried out.

The administration of the Bombay Tenancy and Agricultural Lands Act (LXVII of 1948), rests with the Collector. He is also an appellate authority to hear appeals under the various sections of the Act.

(2) *Inams*—As a legacy of former Governments, alienations of land revenue have taken place in regard to large areas of land in the district. There are also cash allowances settled under various Acts. It is the duty of the Collector to see that the conditions under which these are continuable are observed and they are continued only to persons entitled to hold them. Recently, however, the State Government have inaugurated a policy of abolishing these alienations, and within a few years almost all lands in the district are expected to be assessed to full land revenue. With effect from 1st May, 1951, all Kulkarni Watans along with the right of service were abolished by the Bombay Paragana and Kulkarni Watans Abolition Act (LX of 1950). By the Bombay Personal Inams Abolition Act (XLII of 1953), which came into effect on 20th June 1953, all personal *inams* are extinguished in the case of personal *inams* consisting of exemption from the payment of land revenue only, either wholly or in part, if the amount of such exemption is or exceeds Rs 5,000, with effect from the 1st day of August 1953, and in all other cases, with effect from the 1st day of August 1955.

(3) *Public Utility*—The Agriculturist's Loans Act (XII of 1884) and the Land Improvement Loans Act (XIX of 1883), regulated the grant of loans to agriculturists at cheap rates for financing their operations. The Collector has to estimate the needs of his district in accordance with the policy of Government and, in the event of a bad season, to make further demands for as much money as can be usefully loaned for the purpose of tiding over the scarcity. He has to take necessary steps for the most advantageous distribution of the amount placed at his disposal and to see that the advances made are recovered at the proper time.

The Collector of Kolhapur is the Court of Wards for the estates taken over under the Bombay Court of Wards Act (I of 1905).

CHAPTER 13.

Administrative
Structure,
LAND REVENUE
AND GENERAL
ADMINISTRATION
Collector

(A) (i) The District Judge has a separate and independent sphere of work, and as Sessions Judge he exercises appellate powers over the decisions of all judicial magistrates in the district. The Bombay Separation of Judicial and Executive Functions Act (XXIII of 1951) has separated the magistracy into "judicial magistrates", who are subordinates of the Sessions Judge, and "executive magistrate", who are subordinate of the District Magistrate. Before the enactment of this legislation, the Sessions Judge used to exercise appellate powers over the decisions, in criminal cases, of the District Magistrate and other First Class Magistrates, but the new legislation has withdrawn from the executive magistrates practically all powers of trial of criminal cases, and only in certain cases the Sessions Judge has to hear appeals from the decisions of executive magistrates.

(ii) The District Superintendent of Police and the Police force of the district are under the control of the District Magistrate.

(iii) The Divisional Forest Officer is regarded as the Collector's assistant in regard to forest administration.

(iv) The Executive Engineer stands a little apart. Since his work is technical, he is not directly subordinate to the Collector, though in a sense he plays a part subsidiary to the general administration of the district, of which the Collector is the head, and he is expected to help the Collector whenever required to do so. The Collector can ask him to investigate the utility of minor irrigation works likely to be agriculturally useful in the district. According to section 11 of the Bombay Famine Relief Code, the Executive Engineer arranges, in consultation with the Collector, for the inclusion, in the programme of expansion of public works, of the plans for special and current repairs to roads and other useful works suitable as scarcity works. The programme of famine relief works is also prepared quinquennially by the Executive Engineer in consultation with the Collector. When the time for actual opening of any work comes, the Collector can requisition the services of the Executive Engineer for making immediate arrangements for procuring the necessary establishment, tools, plant, building materials, etc (Famine Relief Code, Section 81).

(v) The Civil Surgeon has also a separate and independent sphere of his own, but must place his professional and technical advice and assistance at the disposal of the general district administration whenever required.

(B) The Collector is the subordinate of the Director of Prohibition and Excise in all matters pertaining to the Bombay Prohibition Act (XXV of 1949). The Superintendent of Prohibition and Excise is his subordinate, except in technical matters.

The District Magistrate Kolhapur, is Chairman of the Board of Visitors of the Kolhapur Central Prison. The executive management of the sub-jails in the district is subject to his orders.

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Besides having control over the police in the district, the District Magistrate has extensive powers under the Criminal Procedure Code, the Bombay Police Act (XXII of 1951), and other Acts for the maintenance of law and order. It is his duty to examine the records of police stations and outposts, in order that he may gain an insight into the state of crime within their limits and satisfy himself that cases are being promptly disposed of.

In his executive capacity, the District Magistrate is concerned with the issue of licences and permits under the Arms Act (II of 1878), the Petroleum Act (VIII of 1899), the Explosives Act (IV of 1884), and the Poisons Act (I of 1904). He has also to supervise the general administration of these Acts, to inspect factories and magazines, and to perform various other supervisory functions.

(9) *As District Registrar*—As District Registrar the Collector controls the administration of the Registration Department within his district.

(10) *Sanitation and Public Health*—The duties of the Collector in the matter of sanitation are —

(a) to see that ordinary and special sanitary measures are initiated in cases of outbreaks of epidemic diseases,

(b) to watch and stimulate the efficiency of the sanitary administration of municipalities and other sanitary authorities, and

(c) to advise and encourage local bodies to improve the permanent sanitary conditions of the areas under them so far as the funds at their disposal will allow. He can freely requisition the advice and technical assistance of the District Health Officer.

(11) *District Development Board*—The Collector is *ex-officio* Chairman of the District Development Board. The Board is constituted of district or divisional officers of the various departments concerned with rural development, members of the State Legislature who are residents of the district, the President of the District Local Board, two non-official members of the State District Development Board who are residents of the district, representatives of co-operative agencies in the district,

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such as the District Central Co-operative Bank, marketing societies and agricultural societies. The functions and duties of the board are :—

(a) to act as a focus of all rural development activities in the district :

(b) to formulate for submission to Government through the appropriate channels, schemes for the improvement of rural areas and for increasing the production of agricultural commodities, mainly of food crops :

(c) to execute such schemes and administer such funds as may be relegated to them :

(d) to supervise and guide the work of taluka development boards and village food production committees ;

(e) to select suitable agencies for the distribution of materials like groundnut cake, mixed manure, iron and steel, cement, diesel oil for agricultural purposes, etc., and to make provision for supervising the distribution work ; and

(f) to assist and advise the officers concerned for the carrying out of rural development and for increasing food production

(12) *District Soldiers' Sailors' and Airmen's Board.*—The Collector is also President of the District Soldiers' Sailors' and Airmen's Board. The Vice-President of this board is a military officer nominated by the Recruiting Officer. Poona and the members of the board are .—

(i) the District Superintendent of Police .

(ii) the Regional Director of Resettlement and Employment: Bombay (or his nominee) .

(iii) a representative of the Indian Navy :

(iv) the President, District Local Board ;

(v) non-officials nominated by the Collector with concurrence of the State Board ;

(vi) the Prant Officers of the district .

(vii) the Administrator, Services Post-War Reconstruction Fund and other Allied Funds, and

(viii) the members of the State Board resident in the district. An ex-Junior Commissioned Officer serves as paid secretary. The duties of the board are .—

(a) to promote and maintain a feeling of goodwill between the civil and military classes

(b) generally to watch over the family and interest of serving soldiers, etc. ; and

(c) to implement in detail the work of the State Soldiers' Sailors' and Airmen's Board.

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Consequent upon the partition of India there has been an exodus of a large number of persons from West Pakistan owing to unfavourable conditions there. A special colony to rehabilitate these persons has been opened near the district head-quarters of Kolhapur town called Gandhi Nagar Colony. The Collector of Kolhapur has, therefore, his share of the work of rehabilitation and settlement of these persons. He has to deal with grant of loans, maintenance allowances, etc., to these persons and look after the administration of the Colony.

The Collector's Office—The Collector's Office at Kolhapur is divided into many branches, each of which is usually in charge of a person in the grade of Mamlatdar.

The Home Branch deals with all magisterial work, the administration of the Bombay Entertainments Duty Act (I of 1923), the Arms Act (XI of 1878), and political work connected with the maintenance of law and order. The English Branch deals with the District Local Board, municipalities and village panchayats, passports, political work, prohibition and excise, public works, petroleum, medical affairs, fairs, cattle pounds, telephones, stamp duty, Backward Class Board meetings, etc. The Chitnis Branch deals with matters like land revenue, land grants, watans, cash allowances, *tagar*, establishment, encroachments, dues of co-operative societies, tenancy, execution of decrees of civil courts (*darkhāst*), audit of village accounts (*jamābandi* audit), and inspection of talukas and public offices. The District Registration Office is one of the branches and is in charge of the Headquarter Sub-Registrar. The Treasury Branch is in charge of the Treasury Officer. There are separate branches dealing with each one of the following—

- (i) the Court of Wards,
- (ii) the District Soldiers', Sailors' and Airmen's Board, and
- (iii) the District Development Board

There are branches dealing with Elections, Refugees and Evacuees, but these are purely temporary.

Prant Officers—Under the Collector are the Prant Officers who are either Assistant Collectors (Indian Administrative Service Officers) or District Deputy Collectors. The two Prants in the District have each a separate Prant Officer in charge. The Prant Officer in charge of Kolhapur or Northern Division has his head-quarters at Kolhapur.

The Prant Officers form the connecting link between the Mamlatdar and the Collector. A Prant Officer exercises all the powers conferred on the Collector by the Land Revenue Code and by any other law in force or by executive orders, in regard to the talukas and mahals in his charge, except such powers as

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the Collector may specially reserve to himself. His principal functions in regard to his sub-division are :—

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(I) *Revenue* —(1) Inspection and supervision of the work of Mamlatdars, Circle Officers, Circle Inspectors and village Officers, including the inspection of taluka kacheries

(2) Appointments, transfer, etc, of stipendiary village officers and the appointment etc, of hereditary village officers

(3) Safeguarding Government property by constant inspection, dealing with encroachments, breaches of the conditions on which land is held on restricted tenure etc

(4) Grant of waste land and disposal of alluvial land

(5) Levy of non-agricultural assessment and passing orders regarding miscellaneous land revenue.

(6) Hearing of appeals against Mamlatdars' decisions in assistance cases and watching the execution of assistance decrees

(7) Crop and boundary mark inspection and the checking of annewaris (*ānevaris*), i.e., estimates of crop yields for purposes of suspensions and remissions of revenue, and the record of rights.

(8) Supervision over the realisation of Government revenue

(9) Successions to *watans* and other properties

(10) Land acquisition

(II) *Magisterial* —The Prant Officer is the Sub-Divisional Magistrate of his charge and as such exercises the powers specified in Part IV of Schedule III of the Criminal Procedure Code. These include the ordinary powers of a Taluka Magistrate and also the power to maintain peace (section 107); power to require security for good behaviour under sections 108, 109 and 110, power to make orders calculated to prevent apprehended danger to public peace (section 144); power to record statements and confessions during a police investigation (section 164); and power to hold inquests (section 174). The Sub-Divisional Magistrate, when empowered by the State Government, has power also to call for and forward to the District Magistrate records and proceedings of subordinate executive magistrates

As Sub-Divisional Magistrate the Prant Officer is required to inspect police sub-inspectors' office from much the same point of view from which the District Magistrate inspects them

(III) *Other Duties*.—Among the other duties of the Prant Officer may be mentioned —

(1) Keeping the Collector informed of what is going on in his sub-division not only from the revenue point of view but also in matters connected with law and order.

(2) Bringing to the notice of the Collector slackness or laxity of the Mamlatdar, Circle Officers and Circle Inspectors, etc. in his sub-division

(3) Forest settlement work

(4) Grant of *tagar* loans

Each Prānt Officer is assisted in his work by a Shirastedār and above five clerks

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The Māmlatdārs (and Mahālkāris)—The Māmlatdā is the officer in executive charge of a tālukā and the Mahālkār has the executive charge of a mahāl. There is a sub-treasury in every tālukā or mahāl, and there is practically no difference of kind between the functions and duties of a Māmlatdār and those of a Mahālkār. Each tālukā or mahāl has on the average two or three head clerks (or *aval karkuns*), 15 or 18 clerks, 60 talathis, two Circle Officers and two Circle Inspectors. The duties of Mamlatdars and Mahalkaris fall under various heads *

Mamlatdars and
Mahalkaris.

(1) *Revenue*—The Mamlatdar's revenue duties are to prepare the ground work for the Prant Officer and the Collector to pass their orders upon. When these orders are passed he has to execute them.

In regard to the annual demand of land revenue he has to get ready all the statements necessary for what is called the making of the *jamabandī* of the talukas. The *jamabandī* is partly an audit of the previous year's accounts and partly an inspection of the accounts of the current year. The demand for fixed agricultural revenue is settled, but there are remissions and suspensions to be calculated upon that fixed demand in lean years. Remissions and suspensions are given in accordance with the crop *annevaris* (*ānevaris*), with the determination of which the Mamlatdar is most intimately concerned. To the demand of fixed revenue is added the amount of non-agricultural assessment and of fluctuating land revenue, such as that arising from the sale of trees, stone or sand, fixed when individuals apply for them.

The brunt of the work of collection also lies on the Mamlatdar. He can issue notices under section 152, Land Revenue Code, inflict fines for delay in payment under section 148, Land Revenue Code, distrain and sell movable property, and issue notices of forfeiture of the land, though he has to take the Prant Officer's or the Collector's orders for actual forfeiture.

He has to collect, in addition to land revenue, *tagar* loans, *pot hissa* measurement fees, boundary marks, advances and irrigation revenue, the dues of other departments like Sales Tax,

* Whatever is said of the Mamlatdar in the following paragraphs applies also to the Mahalkari.

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Income Tax and Forest when there is default in then payment, at the request of these departments to recover the dues as an arrear of land revenue

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It is also his duty to see that there is no breach of any of the conditions under which *inams* are held and, whenever there is any breach, to bring it to the notice of the Collector through the Prant Officer.

He has to make enquiries and get ready the material on which the Prant Officer has to pass his own orders under the Bombay Hereditary Offices Act (III of 1874) He can himself pass order as to the appointment, remuneration, period of service, suspension and fining of inferior village servants, the grant of leave of absence to them and the like

Applications for grant of *tagar* are generally received by the Mamlatdar, who has to get enquiries made by the Circle Officer and Circle Inspector, see the sites for the improvement of which *tagar* is sought, ascertain whether the security offered is sufficient, determine what instalments for repayment would be suitable etc. He can grant *tagar* up to Rs 1,000 and Rs. 200 under the Land Improvement Loans Act and Agricultural Loans Act respectively A Mamlatdar who has been specially empowered can grant *tagar* up to Rs 2,500 and Rs. 500 under the Land Improvement Loans Act and the Agricultural Loans Act respectively In other cases he has to obtain orders from the Prant Officer or the Collector

The Mamlatdar's duties regarding *tagar* do not end with the giving of it, he has to see that it is properly utilised, inspect the works undertaken by its means, watch the payment, and make recoveries from defaulters The Mamlatdar is primarily responsible for the administration of the Bombay Tenancy and Agricultural Lands Act (LXVII of 1948) within the area of his charge His powers under the Act have been delegated to the Aval Karkuns

(2) *Quasi-Judicial*—The quasi-judicial duties which the Mamlatdar performs include—

(i) inquiries and orders under the Mamlatdars' Courts Act (II of 1906);

(ii) the execution of civil court decrees;

(iii) the disposal of applications from superior holders for assistance in recovering land revenue from inferior holders, and

(iv) enquiry in respect of disputed cases in connection with the record of rights in each village The last two are summary enquiries under the Land Revenue Code

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(3) *Magisterial*—Every Mamlatdar is *ex-officio* the Taluka Magistrate of his taluka. As Taluka Magistrate, First Class, he has the following other powers under the Criminal Procedure Code —

(i) Power to command unlawful assembly to disperse (section 127)

(ii) Power to use civil force to disperse unlawful assembly (section 128)

(iii) Power to require military force to be used to disperse unlawful assembly (section 130)

(iv) Power to apply to District Magistrate to issue commission for examination of witness (section 506)

(v) Power to recover penalty on forfeited bond (section 514) and to require fresh security (section 514-A)

(vi) Power to make order as to disposal of property regarding which an offence is committed (section 517)

(vii) Power to sell property of a suspected character (section 525)

If authorised by the State Government or the District Magistrate, the Taluka Magistrate may exercise the following among other powers —

(1) Power to make orders prohibiting repetitions of nuisances (section 143)

(2) Power to make orders calculated to prevent apprehended danger to public peace (section 144)

(3) Power to hold inquests (section 174)

The Mamlatdar is also in charge of the management of the sub-jail. He has to keep the District Magistrate and the Sub-Divisional Magistrate informed of all criminal activities in his charge, taking steps incidental to the maintenance of law and order in his charge. In a case of serious disturbance of public peace the Mamlatdar carries great responsibility, for, as the senior executive magistrate on the spot, he must issue orders and carry on till his superiors arrive.

(4) *Treasury and Accounts*.—As Sub-Treasury Officer the Mamlatdar is in charge of the taluka treasury, which is called "sub-treasury" in relation to the District Treasury. Into this treasury all money due to Government in the taluka—land revenue, forest, public works and other receipts—are paid and from it nearly the whole of the money expended for Government in the taluka is secured. The sub-post offices in the taluka receive their cash for postal transactions from the sub-treasury and remit their receipts to it. The Sub-Treasury Officer pays departmental officers on cash orders or demand drafts issued by Treasury Officers and on cheques, except where certain departments are allowed to present bills direct at the sub-Treasury. The Sub-Treasury Officer also issues Government and bank drafts.

CHAPTER 10.

AMMILDAR'S
DUTIES
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ADMINISTRATIVE
FUNCTIONS

When the Mamlatdar is away from his headquarters, the Treasury Head Karkun is *ex-officio* in charge of the Sub-Treasury and of the account business and he is held personally responsible for it. During the Mamlatdar's presence he is authorised to sign receipts irrespective of the amount.

The Taluka Sub-Treasury is also the local depot for stamps general, court-fee and postal—of all denominations and for the stock of opium held there for sale to permit holders. A few sub-treasuries have been specially authorized to discontinue the maintenance of a stock of postal stamps. In such cases, the sub-post office at the taluka headquarters is supplied with postal stamps from the post offices at the district headquarters.

A currency chest is maintained at almost all sub-treasuries in which surplus cash balances are deposited. From it withdrawals are made to replenish sub-treasury balances whenever necessary. Sub-treasuries are treated as agencies of the Reserve Bank for remittance of funds.

The Mamlatdar has to verify the balance in the Sub-Treasury, including those of stamps and opium, on the closing day of each month, which for the convenience of the District Treasury is fixed on the 25th of all months, except February, when it is the 23rd, and March, when it is the 31st, the latter being the closing day of the financial year. The report of the verification, together with the monthly returns of receipts under different heads, has to be submitted by the Mamlatdar to the Treasury Officer at Kolhapur. The Sub-treasuries are annually inspected by either the Collector or the Prant Officer.

(5) *Other Administrative Duties.*—The Mamlatdar's main duty lies towards the Collector and the Prant Officer whom he must implicitly obey and keep constantly informed of all political happenings, outbreaks of epidemics and other matters affecting the well-being of the people, such as serious mal-administration in any department or any hitch in the working of the administrative machine, due, for instance, to subordinate officers of different departments being at loggerheads.

He must help officers of all departments in the execution of their respective duties in so far as his taluka is concerned. In fact he is at the service of all of them and is also the connecting link between the officers and the public whom they are all meant to serve. This is particularly so in departments which have not a local taluka officer of their own. The Mamlatdar is also responsible for the cattle census, which really comes under the purview of the Agricultural Department. The Co-operative Department expects the Mamlatdar to propagate co-operative principles in his taluka. He has to execute the awards and decrees of societies in the taluka, unless there is a special officer appointed for the purpose. He has to take

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prompt action in respect of epidemics and to render to the Assistant Director of Public Health and his assistants every help in preventing outbreaks of epidemic diseases and suppressing them when they occur

Under executive orders the Mamlatdar has to provide the Military Department with the necessary provisions and conveyances when any detachment marches through the taluka

The Mamlatdar's position in relation to other taluka officers, e.g., the sub-inspector of police, the sub-registrar, the range forest officer, the sub-assistant surgeon and the prohibition official is not well defined. They are not subordinate to him except perhaps in a very limited sense but are grouped round him and are expected to help and co-operate with him in their spheres

Though the Mamlatdar is not expected to work directly for local self-government bodies, he is usually the principal source of the Collector's information about them. He is responsible for the administration of his taluka just as the Collector is responsible for the district

He is *ex-officio* Vice-Chairman of the Taluka Development Board, which acts as the agency of the District Development Board in the taluka in all matters pertaining to agricultural and rural development, and especially in regard to the "grow more food" campaign. The other members of the board are the Agricultural Assistant stationed at the taluka, the Forest Range Officer, the Assistant District Co-operative Officer stationed at the taluka headquarters, and the Veterinary Assistant. The Collector nominates as members, with the approval of Government, three non-officials known to take active interest in the "grow more food" campaign in the taluka

In relation to the public well-being, the Mamlatdar is the local representative of Government and performs generally the same functions as the Collector, but on a lower plane

Circle Officers and Circle Inspectors—In order to assist the Mamlatdar in exercising proper supervision over the village officers and village servants and to make local enquiries of every kind promptly, Circle Officer in the grade of Aval Karkuns and Circle Inspectors in the grade of Karkuns are appointed. The Circle Officer certifies entries in the record of rights, and thus relieves the Mamlatdar of a good deal of routine work. There are from 30 to 50 villages in charge of a Circle Officer or Circle Inspector. These officers form a link between the Mamlatdar and the village officers. There are generally two Circle Officers and one Circle Inspector in each taluka. Their duties relate to —

Circle Officers
and Circle
Inspectors

(1) boundary mark inspection, inspection of crops including their annewari, the inspection of *tagar* works and detection of illegal occupation of land,

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and Circle
Inspectors

(i) preparation of agricultural and other statistical returns, viz, crop statistics, cattle census, and water supply,

(ii) supervision of the village officers in the preparation and maintenance of the record of rights, the mutation register and the tenancy register;

(iv) examination of rayats' receipt books and supervision of the revenue collection; and

(v) such other miscellaneous work as the Mamlatdar may from time to time entrust them with, e.g., enquiry into any alleged encroachments.

Patil.

The *Patil (Village Headman)*—The Patil is the principal official in a village. The duties of the Patil fall under the following heads —

(i) revenue,

(ii) quasi-magisterial,

(iii) administrative

His revenue duties are —

(i) in conjunction with the talathi (or village accountant) to collect the revenue due to Government from the rayats;

(ii) to detect encroachments on Government land and protect trees and other property of Government;

(iii) to execute the orders received from the taluka office in connection with recovery of revenue and other matters,

(iv) to get the talathi to maintain properly the record of rights and village accounts and to get him to submit the periodical returns punctually; and

(v) to render assistance to high officials visiting the village for inspection work and other purposes

There are quasi-magisterial functions appertaining to the police patil. In a majority of villages the same person is both the police and the revenue patil. The police patil is responsible for the writing up of the birth and death register and for the care of unclaimed property found in the village. Several duties have been imposed on the police patil by the Bombay Village Police Act (VIII of 1867). The village police is under his charge, and he has authority to require all village servants to aid him in performing the duties entrusted to him. He has to dispose of the village establishment so as to afford the utmost possible security against robbery, breach of the peace and acts injurious to the public and to the village community. It is the police patil's duty to furnish the taluka magistrate with any returns or information called for and keep him constantly

informed as to the state of crime and the health and general condition of the community in his village. He has to afford police officers every assistance in his power when called upon by them for assistance. Further, he has to obey and execute all orders and warrants issued to him by an executive magistrate or a police officer, collect and communicate to the district police intelligence affecting the public peace, prevent within the limits of his village the commission of offences and public nuisances, and detect and bring offenders therein to justice. If a crime is committed within the limits of the village and the perpetrator of the crime escapes or is not known, he has to forward immediate information to the police officer in charge of the police station within the limits of which his village is situated, and himself proceed to investigate the matter and obtain all procurable evidence and forward it to the police officer. If any unnatural or sudden death occurs, or any corpse is found, the police patil is bound to assemble an inquest, to be composed of two or more intelligent persons belonging to the village or neighbourhood. The report of the inquest has then to be forwarded by him to the police officer. He has also to apprehend any person in the village whom he has reason to believe has committed any serious offence and send him, together with all articles to be useful in evidence, to the police officer.

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Patil

As regards the patil's administrative duties, he is expected to look to the sanitation and public health of the village. He must also report promptly the outbreak of any epidemic disease to the taluka office. He is expected to render every assistance to travellers, provided payment is duly tendered.

The Talathi (village accountant)—The office of village accountant used generally to be held by hereditary *kulkarnis*. From 1914 onwards hereditary *kulkarnis* were allowed, subject to certain conditions, to commute the right of service attached to the *kulkarni watan*. In the Poona district, almost all the *kulkarni watans* were commuted and stipendiary talathis were substituted. With effect from 1st May 1951, all *kulkarni watans* along with the right of service were abolished by the Bombay Pargana and Kulkarni Watans Abolition Act (LX of 1950). If the villages are small one talathi is appointed for two or more villages, which are called his charge or *saza*. The talathi receives a monthly salary. His main duties are —

Talathi

(i) to maintain the village accounts relating to demand, collection and arrears of land revenue, etc., the record of rights and all other village forms prescribed by Government,

(ii) to inspect crops and boundary marks and prepare agricultural statistics and levy lists, and

(iii) to help the patil in the collection of land revenue, write the combined day and receipt books and other accounts and do other clerical work, including that of the police patil when the latter is illiterate.

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Village Servants

Village Servants—In addition to the village officers mentioned above, there are some hereditary village servants. They are of two kinds (i) those useful to Government, and (ii) those useful to the community

The village servants useful to Government are the *Mahars* and the *Ramoshs* (*Ramosis*). They are remunerated by *watans*, which take the form of grants of land either entirely free of assessment or subject to an annual reduced assessment (called *mamul judi*) or cash payment from the Government treasury, or both. The *Mahars* help the village patil and the *talathi* in the collection of revenue and do all duties in connection with village administration. They attend on the *Mamlatdar* and other higher officers when they visit the village. The *Ramosis* watch the movements of criminals and help the village patil in the discharge of his duties connected with the police administration.

The village servants useful to the community are known as *balutedars*. At the time of the old Maratha rule there were twelve of them called *Bara Balutedars*. Some of them have either disappeared or are in the process of disappearing from village economy, but others are still in existence with their usefulness reduced owing to modern conditions of life. Under the *baluta* system, the *balutedars* have certain rights and privileges at ceremonies, etc. Their services are remunerated by the cultivators in the shape of an annual payment in sheaves of corn and a few seers of other grain grown in the field, such as wheat, *hulga*, gram, *tur*, groundnut, etc. For special services rendered on ceremonial occasions payments are made in cash, corn or clothes. Sometimes food is given. The big cultivators who have occasion to indent on their services more frequently than the small cultivators make larger payments.

The *balutedars* whose services are still in demand in villages are the carpenter (*sutar*), the barber (*nhavi*), the idol-dresser (*gurav*), the water-carrier (*koli*), the shoe-maker (*chambhar*), the watchman (*mahar*), the blacksmith (*lohar*), the washerman (*parit*), the potter (*kumbhar*), and the rope-maker (*mang*). There has been a tendency among them to leave the villages and seek their livelihood in cities and towns. The silver-smith (*potdar*) as a *balutedar* has entirely disappeared. The village astrologer (*gram joshi*) is employed at the sweet will of the cultivators. All the religious ceremonies of the cultivators and allied classes are done through the *gram joshi*, for which he is given cash payment called "*daksina*". Some religious-minded cultivators give him some quantity of corn and other presents in kind.

The Mulla functions at the religious and other ceremonies of Muslims. He also kills the sheep and goats, for which he receives some mutton.

The barber, a *balutedar*, does many duties not connected with his profession. At the time of a marriage ceremony, when the bridegroom goes to the temple to pray, he holds his horse and receives a turban as present. At village festivals or marriage ceremonies he sometimes acts as a cook. He also serves food and water to the guests on such ceremonies. It is his privilege to act as a messenger at marriage ceremonies and call the invitees for the function. He does massage to persons of distinction at the village. He plays on the pipe and tambour at weddings and on other festive occasions.

The water-carrier not only supplies water to the villages but also keeps watch during floods in the case of villages situated on river banks. He is also useful to the villagers to take them across the river with the help of a *sangad* (floats joined together).

There are several *Mahars* in a village. The cultivators select one of the *Mahars* for their services, whom they call "*Ghar Mahar*". He is expected to clean the open space near the houses of the cultivators and also their stables. Occasionally he furnishes them with firewood. It is the right of *Mahars* to take charge of dead animals and sell their hide to the shoe-maker.

LOCAL SELF-GOVERNMENT

LOCAL SELF-GOVERNMENT IN THE DISTRICT is conducted by various statutory bodies enjoying local autonomy in different degrees. The progress of these institutions has been in three spheres. First, in regard to their constitution, from fully or partly nominated bodies they have now become entirely elective. Secondly, their franchise, which had gone on widening, has, with the enactment of the Bombay Local Authorities Adult Franchise and Removal of Reservation of Seats Act (XVII of 1950), reached the widest limit possible, viz., universal adult franchise. Every person who—

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LOCAL SELF-
GOVERNMENT

(a) is a citizen of India,

(b) has attained the age of 21 years, and

(c) has the requisite residence, business premises or taxation qualification, -

is now entitled to be enrolled as a voter. Prior to 1950, reservation of seats had been provided in municipalities and in the District Local Board for women, Muhammadans, Christians, Anglo-Indians, Harijans and Backward Tribes, and in village panchayats for women, Muhammadans, Harijans and Backward

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Tribes Before 1947, Muhammadans were also provided separate electorates in local bodies and municipalities. The enactment mentioned above abolished the reservation of seats for Muhammadans, Christians and Anglo-Indians but continued it for ten years from the commencement of the Constitution of India (i.e., till 26th January 1960), for women, the Scheduled Castes and the Scheduled Tribes, which castes and tribes more or less represent Harijans and Backward Tribes. Thirdly, wider and wider powers have been gradually conferred on local bodies for the administration of the areas under their charge.

The Divisional Commissioners exercise control and authority over all institutions of Local Self-Government in the various divisions of the reorganised Bombay State since November 1, 1956. They exercise control and authority under :—

- (1) The Bombay Village Sanitation Act (I of 1889).
- (2) The Bombay District Vaccination Act (I of 1892)
- (3) The Bombay District Municipal Act (III of 1901)
- (4) The Bombay Town Planning Act (I of 1915)
- (5) The Bombay Local Boards Act (VI of 1923)
- (6) The Bombay Municipal Boroughs Act (XVIII of 1925)
- (7) The Bombay Local Fund Audit Act (XXV of 1930)

(8) The Bombay Village Panchayats Act (VI of 1933). The Divisional Commissioner, Poona has jurisdiction over Kolhapur District.

Municipalities

Municipalities—The total area in the district under the administration of Municipalities and Cantonments in 1951 was nearly 84.5 square miles with a population of 2,12,099. The borough municipalities of Kolhapur and Ichalkaranji are governed by the Bombay Municipal Boroughs Act (XVIII of 1925). The other municipalities in the district are all governed by the Bombay District Municipal Act (III) of 1901. Gadhinglaj, Kagal, Kurundwad, Malkapur, Murgud, Jaisingpur, Vadgaon and Panhala are the municipalities functioning under this Act. The State Government has power to declare by notification any local area to be a "Municipal district" and also to alter the limits of any existing municipal district. In every municipal district a municipality has to be constituted, consisting of elected councillors, the Commissioner having power to nominate councillors to represent constituencies which fail to elect the full number allotted to them. The State Government has power to prescribe the number and the extent of the wards to be constituted in each municipal district and the number of councillors to be elected by each ward. Till 26th January 1950 it can also reserve seats for the representation of women,

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the Scheduled Castes and the Scheduled Tribes. The term of office of a municipality is four years, but it can be extended to an aggregate of five years by an order of the Commissioner. Under the Act, every municipality has to be presided over by a president selected from among the councillors and either appointed by Government or elected by municipality, if the State Government so directs. There shall be a Vice-President for every Municipality elected by the Councillors from among their number, but if the President is appointed by the State Government or is President Ex-Officio, the result of the election shall, if the State Government by general or special order from time to time so directs, be subject to the approval of the State Government or of the Commissioner.

The government of a municipal district vests in the municipality. The head of the municipality is the President, whose duties it is to —

- (a) preside at meetings of the municipality,
- (b) watch over the financial and executive administration and to perform such other executive functions as may be performed by the municipality, and
- (c) exercise supervision and control over the acts and proceedings of all officers and servants of the municipality.

There is provision for the compulsory constitution of a managing committee in the case of all municipalities and of a pilgrim committee in the case of those municipalities which have been specially notified by the State Government. Option is also left to municipalities to appoint other executive or consultative committees.

The Act divides municipal functions into obligatory and optional. The former include all matters essential to the health, safety, convenience and well-being of the population, while the latter cover those which, despite being legitimate objects of local expenditure, are not considered absolutely essential. The following are among the obligatory duties laid on all municipalities —

- (a) lighting public streets, places and buildings,
- (b) watering public streets and places,
- (c) cleansing public streets, places and sewers, removing noxious vegetation, and abating all public nuisances,
- (d) extinguishing fires, and protecting life and property when fires occur,
- (e) regulating or abating offensive or dangerous trades or practices,
- (f) removing obstructions and projections in public streets or places,

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Municipalities may, at their discretion, provide out of their funds for the following among others —

- (a) laying out new public streets,
- (b) constructing, establishing or maintaining public parks, gardens, libraries, museums, lunatic asylums, halls, offices, dharamshalas, rest-houses, homes for the disabled and destitute persons, and other public buildings,
- (c) furthering educational objects,
- (d) securing or assisting to secure suitable places for the carrying on the offensive trades,
- (e) establishing and maintaining a farm or factory for the disposal of sewage,
- (f) the construction, purchase, organisation, maintenance, extension and arrangement of mechanically propelled transport facilities for the conveyance of the public,
- (g) promoting the well-being of municipal employees and their dependants,
- (h) providing accommodation for municipal employees and their dependants,
- (i) construction of sanitary dwellings for the poorer classes, and
- (j) any measure likely to promote the public safety, health, convenience or education

Municipal taxation may embrace the following items —

- (i) a rate on buildings and lands,
- (ii) a tax on all or any vehicles, boats, or animals used for riding, draught or burden,
- (iii) a toll on vehicles (other than motor vehicles or trailers) and animals used as aforesaid,
- (iv) an octroi on animals and goods;
- (v) a tax on dogs,
- (vi) a special sanitary cess upon private latrines, premises or compounds cleansed by municipal agency,
- (vii) a general sanitary cess for the construction and maintenance of public latrines, and for the removal and disposal of refuse,
- (viii) a general water-rate or a special water-rate, or both,
- (ix) a lighting tax,
- (x) a tax on pilgrims, and
- (xi) any other tax which the State legislature has power to impose

Instead of (i), (vii), (viii) and (ix), a consolidated tax assessed as a rate on buildings or lands may be imposed.

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The rules regulating the levy of taxes have to be sanctioned by the Commissioner, who has been given powers to subject the levy to such modifications not involving an increase of the amount to be imposed or to such conditions as to application of a part or whole of the proceeds of the tax to any purpose. If any tax is imposed on pilgrims resorting periodically to a shrine within the limits of the municipal district, the Commissioner may require the municipality to assign and pay to the District Local Board such portion of the tax as he deems fit, and when a portion is so assigned, an obligation is laid on the board to expend it on works conducive to health, convenience and safety of the pilgrims.

The State Government may raise objections to the levy of any particular tax which appears to it to be unfair in its incidence or obnoxious to the interest of the general public and suspend the levy of it until such time as the objections are removed. The State Government may require a municipality to impose taxes when it appears to it that the balance of the municipal fund is insufficient for meeting any cost incurred by any person acting under the directions of the Collector or of the Commissioner, for the execution of any work or the performance of any duties which the municipality is under an obligation to execute or perform but which it has failed to execute or perform.

Many of these taxes are levied by the municipalities but the rates at which they are levied do not enable them to meet all their expenditure. Their incomes have to be supplemented by numerous grants made by Government, both recurring and non-recurring. For instance, grants are made by Government to municipalities towards maintenance of municipal dispensaries and hospitals, water-supply and drainage schemes, expenditure on epidemics, payment of dearness allowance to staff, etc. These grants add substantially to the municipal income.

Since the passing of the Bombay Primary Education Act (LXI of 1947), control of primary education has virtually been transferred from smaller municipalities and the District Local Board to the Kolhapur District School Board, and the financial liabilities of smaller municipalities have been limited. The Primary Education Act divides municipalities into two categories, viz, (1) those authorized to control all approved schools within their areas, and (2) those not so authorized. All smaller municipalities, being non-authorized, have to pay over to the District School Board only 5 per cent of the rateable value of the properties in their areas as a contribution towards meeting the expenses on education.

Control over the municipalities is exercised by the Collector, the Commissioner, and the State Government. The Collector has powers of entry and inspection in regard to any immovable

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property occupied by a municipality or any work in progress under it. He may also call for extracts from the proceedings of a municipality or for any books or documents in its possession or under its control. He may also require a municipality to take into its consideration any objection he has to any of its acts or information which he is able to furnish necessitating any action on its part. These powers are delegated by the Collector to the Assistant or Deputy Collectors in charge of plants.

The Commissioner has powers to order a municipality to suspend or prohibit, pending the orders of the State Government, the execution of any of its order or resolution, if, in his opinion, it is likely to cause injury or annoyance to the public or to lead to a breach of peace or is unlawful. In cases of emergency, the Commissioner may provide for the execution of any works or the doing of any act which a municipality is empowered to execute or do and the immediate execution or doing of which is necessary for the health or safety of the public and may direct that the expenses shall be forthwith paid by the municipality. Subject to appeal to the State Government, the Commissioner is also empowered to require a municipality to reduce the number of persons employed by it and also the remuneration assigned to any member of the staff. On the recommendation of a municipality he can remove any councillor guilty of misconduct in the discharge of his duties.

When satisfied that a municipality has made a default in performing any statutory duty imposed on it, the State Government may direct the Commissioner to fix a period for the performance of that duty, and if that duty is not performed within the period stipulated, the Commissioner may appoint some person to perform it and direct that the expenses shall be forthwith paid by the municipality. If the State Government is of the view that any municipality is not competent to perform or persistently makes default in the performance of its duties or exceeds or abuses its powers, it may either dissolve the municipality or supersede it for a specific period. The President or Vice-President of a municipality or municipal borough may be removed by the State Government for misconduct or for neglect or incapacity in regard to the performance of his duties.

The audit of all Local Fund Accounts is provided for by the Bombay Local Fund Audit Act (XXV of 1930). The Commissioner, on receipt of the report of the Examiner of Local Funds, may disallow any item of expenditure which appears to him to be contrary to law and surcharge the same on the person making or authorising the making of the illegal payment. Appeal against the order may be made either to the District Court or to the State Government.

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Consequent upon the reorganisation of States in pursuance of the States Reorganization Act, 1956 (XXXVII of 1956) passed by the Union of India, the Chandgad Taluka in the Belgaum district (transferred to the Mysore State) was included in the Kolhapur District on 1st of November 1956 and the Government of Bombay issued the Notifications No DLB 1056, dated the 27th July 1957 and No DLB 1056-C, dated the 23rd August 1957, Local Self-Government and Public Health Department, in exercise of the powers conferred by Section 131-C of the Bombay Local Boards Act, 1923 (Bom VI of 1923), appointing the 27th July 1957 as the date on and with effect from which the District Local Board of Kolhapur stood reconstituted for the District of Kolhapur as formed on the first day of November 1956, directing that the Board should consist of 44 members nominated by Government and that the said members should hold office upto and inclusive of the 15th day of December 1957. The constitution of the Board has been revised by Government under Order No DLB 1956-C, dated 27th August 1957, Local Self-Government and Public Health Department, prescribing 22 constituencies by which all the 54 members are to be elected out of which 4 members are to be women and 7 members are to belong to Scheduled Castes.

The area under the jurisdiction of the Board thus reconstituted is 3092.5 sq miles containing a population (excluding municipal limits) of 10,89,961 souls i.e., nearly ten lakhs and ninety thousand in round figure.

Under the Bombay Local Boards Act, 1923 the term of office of the members of the Board is four years, extensible by order of the Commissioner to a term not exceeding in the aggregate five years. If an election does not result in the return of the required number of qualified persons willing to take office, the Commissioner has to appoint the necessary number.

The President of the Board is elected by the Board from among its own members. His term of office is co-extensive with the life of the Board. His chief functions are —

- (a) to preside at meetings of the Board,
- (b) to watch over the financial and executive administration of the Board,
- (c) to exercise supervision and control over the acts and proceedings of all officers and servants of the Board in matters of executive administration, and in matters concerning the accounts and records of the Board, and
- (d) subject to certain limitations prescribed by Rules framed under the Act, to dispose of all questions relating to the service of the officers and servants, and their pay, privileges and allowances. Without contravening any order of the Board, he may, in cases of emergency, direct the execution or stoppage of any work or the doing of any act which requires the sanction of the Board.

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There is also a Vice-President of the Board who is elected like the President. He presides at meetings of the Board in the absence of the President, and exercises such of the powers and performs such of the duties of the President as the President may delegate to him. Pending the election of a President or during the absence of the President on leave, he exercises the powers and performs the duties of the President.

Under the Act, it is compulsory on the Board to appoint a Standing Committee. The appointment of other Committees is optional, but the Board has been appointing Committees for the following subject:—

- (1) Works;
- (2) Law and Reference;
- (3) Village Panchayats;
- (4) Budget;
- (5) Public Health.

The Standing Committee is to consist of not more than nine members (and in the case of a Local Board having 45 or less number of members, not more than seven members), and not less than five members as the Board may determine. The term of office of the members of the Committees is one year or such earlier period as the Board may direct. The President of the Board is the *ex-officio* member and Chairman of the Standing Committee. The President or Vice-President, if appointed as a member of any other Committee, shall also be its *ex-officio* Chairman, otherwise the Board is to appoint the Chairman of the Committee. Tenders of works costing not more than Rs 10,000 are sanctioned by the Standing Committee. The Standing Committee also considers subjects that generally do not come within the purview of other Committees. The other Committees advise the Board on subjects coming within their purview.

The obligatory and optional functions of the Board are set out in Section 50 of the Bombay Local Boards Act. The chief obligatory duties are:—

(a) the construction of roads and other means of communication and the maintenance and repair of all roads and other means of communication vested in it;

(b) the construction and repair of hospitals, dispensaries, markets, Dharamshalas and other public buildings and the proper management and maintenance of these institutions;

(c) the construction and repair of public tanks, wells and water-works; the supply of water from them and from other sources; and the construction and maintenance of works for the preservation of water for drinking and cooling purposes from pollution.

(a) public vaccination, and sanitary works and measures necessary for the public health,

(c) the planting and preservation of trees by the side or in the vicinity of roads vesting in the Board, and

(d) numbering of premises

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Under the Bombay Primary Education Act (LXI of 1947) and the rules framed under it which came into force from 1st April 1949, the District Local Board, Kolhapur has no longer any administrative or financial control over primary education. The only duty of the Board is to hold an election of the members of the District School Board as prescribed in the Act, and to assign to the School Board a revenue equal to 15 pies out of the income from the cess on land revenue and water-rate.

In addition to the functions under the Bombay Local Boards Act proper, the District Local Board has to perform several other functions under the Bombay Village Panchayats Act, according to which the administration of the Village Panchayats has been subjected to the general control of the District Local Board. Some of the main and important functions are —

- (i) to approve the annual budget estimates of Panchayats,
- (ii) to encourage the establishment and foster the growth of Panchayats and assist them in the exercise of their powers and performance of their duties,
- (iii) to carry out the audit of the accounts of Panchayats and to send audit reports to the Collector for orders,
- (iv) to make by-laws generally for carrying out the purposes of the Village Panchayats Act with the previous sanction of the Divisional Commissioner

The main financial resources of the Board, as set out in Section 75 of the Bombay Local Boards Act, are —

- (i) a cess on land revenue upto a maximum of three annas in a rupee,
- (ii) a cess on water rate upto a maximum of three annas in a rupee,
- (iii) all rents and profits accruing from property (including ferries) vested in the Board;
- (iv) grants from Government

Under Section 79 of the Act, the Board has to assign to every Municipality or Cantonment two-thirds of the cess on land revenue levied from lands within that Municipality or Cantonment. The Board now levies the cess on land revenue and water rate at the maximum of three annas in the rupee.

Until 1957-58, Government used to sanction every year a grant, under Section 118-A of the Bombay Local Boards Act

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equivalent to 15 per cent of the land revenue including Non-agricultural assessment realised during the previous year from lands within the limits of the Board, excluding lands within Municipal Boroughs, Municipal Districts or Village Panchayats. Now Government have, by Bombay Act No XLIV published in the *Bombay Government Gazette* on pages 234-235 of Part IV, dated 22nd May 1958 amended the above Section 118-A of the Bombay Local Boards Act, 1923 and have provided that the District Local Boards shall, in future get grant equivalent to 5 per cent of the ordinary land revenue including Non-Agricultural Assessment realised during the previous year from lands within the limits of the district excluding lands within Municipal Boroughs and Municipal Districts

The Controlling Authorities in relation to the District Local Board are the Collector, the Commissioner, Poona Division and the State Government. They exercise in the case of the District Local Board more or less the same powers which they have in the case of municipalities.

The following were the receipts and expenditure of the Kolhapur District Local Board under the various heads in 1956-57 excluding Primary Education (which is now looked after entirely by the District School Board), and Deposits, Advances, Investments and Provident Fund —

Receipts.

	Rs
Land Revenue	1,99,025
Local Rates	2,86,499
Interest	4,371
Police	244
Medical	33,318
Miscellaneous	84,300
Civil Works	2,81,939
Total	2,89,696

Expenditure

	Rs
General Administration	1,18,563
Medical	1,42,214
Miscellaneous	21,837
Civil Works	5,88,603
Interest	90,000
Total	9,40,217

Under Deposits, Advances, Investments and Provident Fund, the receipts were Rs 9,44,792 and expenditure Rs 10,39,532.

The Board has unrestricted powers of appointment of the Officers and of payment to them, but where it appoints a Chief Officer an Engineer, or Health Officer and such appointment is approved by Government, Government has to pay to the Board two-thirds of the salary of any one of such Officer. At present the Board has appointed only a Chief Officer and an Engineer. Their scale of pay is Rs 300—20—500—E B—25—600 and Rs 250—15—400—E B—20—500—E B—25—650 respectively. From 1958-59, however, Government have amended the provisions in this respect, and in future, the District Local Boards will not get any subsidy on the pay of the Chief Officer or the Engineer as before (*vide* Bombay Act No XLIV published in the *Bombay Government Gazette* pages 234-235 of Part IV, dated 22nd May 1958)

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Roads—In 1955-56 the Board had a total road mileage of 685.5. The maintenance of these roads is a responsibility of the Board. Of these 385.5 miles are metalled, 300 miles unmetalled and no cart tracks. The Board is required to frame a three-year programme of road improvements and to submit it to the Divisional Commissioner, Poona, for sanction. Current repair works are generally provided from the local fund. During the five years ending 31st March 1956 the Board had improved a length of 3.75 miles of roads according to this programme.

The following roads of high categories are in charge of this District Local Board, and for the maintenance of the same an amount of Rs 1,26,500 is placed at the disposal of the Board as a supplementary grant every year —

(1) Devgad Kaladgi (Nipani Phonda State Highway)
(No 2 Mileage 43.5)

(2) Kolhapur Washi Parite Ghotavade road (Major District Road—23.9 miles)

(3) Panhala Waghbil Road—4 miles

(4) Gadhinglaj Sankeshwar Road (Sankeshwar Amboli-Ghat Road—107.9 miles)

There are no cart tracks in charge of this Board. An amount of Rs 1,50,000 to Rs 2,00,000 as grant-in-aid is paid to the Board for the following purposes —

(1) Local Public Works grant for improvement to the existing roads and for the new construction of roads

(2) Village Approach Road grant for new construction and maintenance of existing roads

(3) State Road Fund grant for the roads on which S T and other passenger buses ply

The current repairs of village approach roads are carried out from the Government grant.

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Public Ferries—A number of rivers, big and small, flow through the Kolhapur district, and generally become over-flooded during the monsoon, due to heavy rainfall, thereby causing the communication between villages on both sides of the river impossible for about four months in a year. There are in all 82 public ferries vesting in the Board and ferry boats of different designs to suit the locality are in a majority of cases provided for crossing the rivers.

Village Water Supply—Wells are provided by the Board in the case of a majority of the villages, but some of the wells go dry in the hot season and at times when the water supply is not sufficient the Board tries to repair these wells and keep them in order. Government have decided to provide a large number of wells to various villages and are now carrying out their projects through various agencies. Under this scheme, although the excavation and construction of the new wells are financed by Government, they are to be maintained by the Board or the Village Panchayats concerned out of their funds, as properties vesting in them. Wells constructed by the Community Development Project, Kolhapur, are being taken over by the Board. Some village water supply works will be transferred to the Board or the Village Panchayats as the case may be, for maintenance after completion, the execution of which is now being carried out through the Revenue Authorities under the Local Development Works Programme. Under Village Water Supply Scheme 1/4th of the total cost is generally recovered from the villagers as popular contribution, in cash or kind or both.

Health and Sanitation—As already stated, the Board has not appointed a Health Officer of its own. Its obligations in connection with the maintenance of public health is discharged by the Board with the help of the District Health Officer to whom it provides the staff and funds required for fighting epidemics and small-pox and for the maintenance of public health. Anti-plague and cholera vaccine and other necessary medicines, contingencies and appliances are supplied by the Board from its own funds. There are 23 permanent vaccinators who work under the District Health Officer but the cost on their account is borne by the Board. The Board treats all public and private wells and other sources of water supply with T. C. L. and potassium permanganate when epidemics are prevailing or are likely to prevail. To check the growth of guinea-worm, step wells are converted by the Board into earthen wells. All sanitary arrangements in connection with fairs in the District are made by the Health Department of Government. The Board, however, looks to the provision of pure drinking water during fairs and on routes leading to pilgrim centres and assists the Health Department in other ways. The roads leading to pilgrim centres are maintained by the Board. The Board has also maintained a mobile unit of a dispensary hospital of ten beds which is used when there is an outbreak of epidemics in the rural area.

The Board maintains 23 Ayurvedic Dispensaries and there are three subsidised medical practitioners under the Rural Medical Aid Scheme of Government. Four-fifths of the expenditure on this scheme is borne by Government and one-fifth by the Board.

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Eight Ayurvedic Dispensaries have been converted into Primary Health Centres under the Community Development Project with the co-operation of the Health Department.

Other Amenities—The Board's *dharamshalas* in the Village Panchayat areas have been transferred to the Panchayats as a general policy. Owing to improvement in the means of communications and quick transport, travellers are not required to halt in *Dharamshalas* and practically the purpose for which they were built in the past no longer survives. The *Dharamshalas* in most of the villages are now used for housing schools, Panchayat Offices etc. The *Dharamshalas* can be useful for the S T buses as pick-up centres in that part of area. The necessity of constructing a multi-purpose *Dharamshala* building is keenly felt for the safety and convenience of the public.

Village Panchayats—Village Panchayats form local units of administration for villages. Under the Bombay Village Panchayats Act (VI of 1933), as amended upto 31st December 1957, in every local area which has a population of not less than 500 a panchayat has to be established. It is also permissible for the State, if sufficient reasons exist, to direct the establishment of a panchayat in a local area having a population of 250 and above but less than 2,000.

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Panchayats

The maximum number of members for a panchayat is fifteen and the minimum number seven. The members are to be elected on adult franchise. Till 26th January 1960 (i.e., till the expiration of ten years from the commencement of the Constitution of India), the State Government have been given power to reserve seats (in joint electorates) for the representation of women, Scheduled Castes and Scheduled Tribes. However, no seats may be reserved for the Scheduled Castes and Scheduled Tribes unless Government are of opinion that the reservation is necessary having regard to the population in the village of such castes and tribes. The term of office of panchayat is four years, which may be extended up to five years by the Collector when occasion demands. Every panchayat has to elect a *sarpanch* and a deputy *sarpanch* from among its members. The *sarpanch* presides over the panchayat and is also the executive of the panchayat. Every panchayat has also to appoint a secretary, whose qualifications, powers, duties, remuneration and conditions of service (including disciplinary matters) are prescribed by Government. The State Government makes every year a grant to every

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panchayat equivalent to 30 per cent of the ordinary land revenue realised in the previous year within the limits of the village

Section 26 of the Village Panchayats Act lays down that so far as the village funds at its disposal will allow and subject to the general control of the District Local Board, it shall be the duty of a panchayat to make reasonable provision within the village in regard to the following matters —

- (a) supply of water for domestic use
- (b) the cleaning of the public roads, drains, bunds, tanks and wells (other than tanks and wells used for irrigation) and other public places or works,
- (c) the removing of obstructions and projections in public streets or places and in sites not being private property, which are open to the enjoyment of the public whether such sites are vested in the V. Ps or belong to Government
- (d) the construction, maintenance and repairs of public roads, drains, bunds and bridges Provided that, if the roads, drains, bunds and bridges vest in any other public authority such works shall not be undertaken without the consent of such authority,
- (e) sanction, conservancy, the prevention and abatement of nuisances, and the disposal of carcasses of dead animals;
- (f) the preservation and improvement of the public health,
- (g) the maintenance and regulation of the use of public buildings grazing lands, forest lands (including lands assigned under Section 28 of the Indian Forest Act, 1927, tanks and wells (other than tanks and wells used for irrigation) vesting in or under the control of the panchayats
- (h) the lighting of the village,
- (i) numbering of premises
- (j) control of fairs bazars slaughter-houses and cart stands
- (k) provision (maintenance and regulation) of the burning and burial grounds,
- (l) improvement of agriculture
- (m) the drawing up of programmes for increasing the output of agricultural and non-agricultural produce in the district,
- (n) the organisation of voluntary labour for carrying on community work
- (o) the preparation of the statement showing the requirements of supplies and finances needed for carrying out rural development scheme.

(p) assistance in the implementation of land reform schemes

(q) acting as a channel through which assistance given by the Union or State Government for any of the purposes mentioned in the aforesaid clauses reaches villagers

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Under section 26A of the Act, it is competent to a panchayat to make provision within the village in regard to the following among other matters —

- (a) crop experiments ,
- (b) construction and maintenance of slaughter houses ,
- (c) relief of the destitute and sick ,
- (d) improvement of cattle and their breeding and the general care of the livestock ,
- (e) establishment of granaries ,
- (f) village libraries and reading rooms ,
- (g) planting of trees along roads in market places and other public places and their maintenance and preservation ,
- (h) lay-out and maintenance of play grounds for village children and of public gardens ,
- (i) promotion, improvement and encouragement of cottage industries ,
- (j) destruction of stray and ownerless dogs ,
- (k) construction and maintenance of *dharamshalas* ,
- (l) management and control of ghats which are not managed by any other authority ,
- (m) assistance to the residents when any natural calamity occurs ,
- (n) disposal of unclaimed corpses and unclaimed cattle ,
- (o) construction and maintenance of markets ,
- (p) establishment and maintenance of markets ,
- (q) watch and ward of the village and the crops therein , provided that the cost of watch and ward shall be levied and recovered by the panchayat from such persons in the village and in such manner as may be prescribed ,
- (r) construction and maintenance of houses for the conservancy staff of the panchayat ,
- (s) making a survey ,
- (t) bringing under cultivation of waste and fallow lands vested by the Government in a panchayat under section 28-B ,
- (u) co-operative management of resources of the village ,

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Under section 28 of the Act, when sufficient funds for the purpose are placed at the disposal of the panchayat by the District Local Board, the panchayat is under an obligation to —

(a) supervise the labour employed by the board on works within the village ;

(b) supervise repairs to *dharamshalas* ;

(c) manage and maintain cattle pounds , and

(d) execute such works as are entrusted to it by the board

Subject to such conditions as the State Government may impose, it is also competent to a panchayat to perform other administrative duties, including the distribution of irrigation water, that may be assigned to it by the State Government after consultation with the District Local Board

Under section 89 of the Act, every panchayat is under an obligation to levy a house tax and a tax on lands not subject to payment of agricultural assessment at rates prescribed by Government, and it is competent to a panchayat to levy all or any of the following taxes or fees at such rates and in such manner and subject to such exemptions as may be prescribed by Government namely —

(i) pilgrim tax ,

(ii) tax on fairs, festivals and entertainments ,

(iii) octroi ,

(iv) tax on marriages, adoptions and feasts ;

(v) tax on shops and hotels ,

(vi) tax on premises where machinery is run by steam, oil, electric power or manual labour for any trade or business and not for a domestic or agricultural purpose ;

(vii) fee on markets and weekly bazars ,

(viii) fee on cart stands ,

(ix) fee for supply of water from wells and tanks vesting in it for purposes other than domestic use ;

(x) general sanitary tax ;

(xi) special sanitary cess ,

(xii) toll on vehicles and animals ,

(xiii) general water rate ,

(xiv) special water rate ;

(vv) fees for watch and ward and protection of crops, and

(xv) tax on brokers and dalals in the cattle markets It is also laid down that every panchayat shall levy any one of the above taxes as may be prescribed by Government in regard to the panchayat

CHAPTER 13.

Administrative
Structure.
LOCAL SELF-
GOVERNMENT
Village
Panchayats

It is also competent to a panchayat to levy any other State tax which has been approved by the District Local Board and sanctioned by Government

Section 90 of the Act gives the District Local Board power to compel a panchayat to levy or increase any of the taxes or fees specified if it appears to the board that the regular income of the panchayat falls below what is necessary for the proper discharge of the obligatory duties of the panchayat

The State Government makes every year a grant to every Panchayat equivalent to 30 per cent of ordinary land revenue realised in the previous year within the limits of the village

Unlike other local self-governing units, every village panchayat is empowered to constitute a body called *nyaya panchayat* to try petty civil suits and criminal cases The *nyaya panchayat* is composed of five members elected by the panchayat at its first meeting out of its members It elects its chairman from among its members and its term of office is co-extensive with that of the panchayat The State Government have powers to remove any member of the *nyaya panchayat* for reasons of misconduct in the discharge of his duties, or of any disgraceful conduct, or for neglect, refusal or incapacity in regard to the performance of his duties

Nyaya
Panchayats.

The secretary of the panchayat acts as the judicial clerk of the *nyaya panchayat* Conviction by a *nyaya panchayat* is not deemed to be previous conviction for the purposes of the Indian Penal Code

Under Government Notification, No 4514/4 (26) of the Home Department, dated 20th February 1950, all *nyaya panchayats* in the Kolhapur district are invested with powers —

(1) to try civil suits not affecting any interest in immovable property upto the value of Rs 25 and, with the consent of the parties, upto the value of Rs 100,

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GOVERNMENT
NANA
Panchayat

(2) to take cognizance of and try the following offences, namely —

(i) Under the Indian Penal Code—

Section

- | | |
|---|-----|
| (a) Negligently doing any act known to be likely to spread the infection of any disease dangerous to life | 269 |
| (b) Fouling the water of a public spring or reservoir | 277 |
| (c) Causing danger, obstruction, or injury to any person in any public way | 283 |

(ii) Under the Cattle Trespass Act, 1871—

- | | |
|--|----|
| Forcibly opposing the seizure of cattle or rescuing the same | 24 |
|--|----|

(iii) Under the Prevention of Cruelty to Animals Act, 1890—

- | | |
|---|-----|
| (a) Practising phooka | 4 |
| (b) Killing animals with unnecessary cruelty | 5 |
| (c) Being in possession of the skin of a goat killed with unnecessary cruelty | 5-A |
| (d) Employing animals unfit for labour | 6 |
| (e) Baiting or inciting animals to fight | 6-C |
| (f) Permitting diseased animals to go at large or to die in public places | 7 |

(iv) Under the Bombay District Vaccination Act, 1892—

- | | |
|---|----|
| (a) Inoculating, entering a vaccination area after inoculation, and bringing person inoculated into such area | 22 |
| (b) Disobedience of order of the Magistrate for the vaccination of any unprotected child under fourteen years | 24 |
| (c) Not producing child for vaccination | 24 |
| (d) Neglecting to take child to be vaccinated | 25 |

(v) Under the Bombay Primary Education Act, 1947—

- | | |
|---|----|
| (a) Failure to cause child to attend school | 35 |
| (b) Employing child liable for compulsory education | 36 |

(vi) Under the Bombay Village Panchayats Act, 1933—

- (a) Breaches of by-laws made punishable under the Act
- (b) Any one who encroaches upon the property of the Village Panchayat in any way shall be punishable with a fine of Rs 20 and in particular cases Rs 40

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Administrative
Structure
LOCAL SELF
GOVERNMENT
Nyaya
Panchayats

Pleaders, vakils, etc., are not permitted to appear on behalf of any party in any suit or case before a nyaya panchayat. Appeals are allowed to the District Court in civil suits and to the Sessions Court in criminal cases.

Powers of control over panchayats are given to the Collector and the District Local Board. Both of them have concurrent powers to call for information and to compel the panchayat to take into consideration any objection they have to any acts of the panchayat, either of commission or of omission, or any information which necessitates the commission of any act by the panchayat. They can also compel the panchayat to reduce the number of the staff maintained by it or the remuneration paid to them. In addition, the Collector has powers of suspension and prohibition in respect of the execution of any order or resolution of a panchayat which, in his opinion, is likely to cause injury or annoyance to the public or to lead to a breach of the peace. In cases of emergency, the Collector may also provide for the execution of any work or the doing of any act which a panchayat is empowered to execute or do, and the immediate execution or doing of which is, in his opinion, necessary for the health or safety of the public, and may direct that the expenses shall be forthwith paid by the panchayat.

The District Local Board is authorised to carry out each year the audit of the accounts of a panchayat and forward a copy of the audit note to the Collector. If it appears to the board that a panchayat has made default in the performance of its obligatory duties, it may order the duty to be performed within a specified period, and, if the duty is not performed within that period, the board can appoint some person to perform it and direct that the expense be paid by the defaulting panchayat.

The State Government also is given powers to carry out at the cost of the panchayat any of the panchayat's obligatory duties when it appears to it that the District Local Board has neglected to take action. The State Government has also powers, after consultation with the District Local Board, to dissolve or supersede a panchayat, if, in its opinion, the panchayat had exceeded or abused its powers or made

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Panchayats

persistent default in the performance of its obligatory duties, or persistently disobeyed any of the orders of the Collector. If a panchayat is superseded, all its powers and duties will be exercised and performed by a person or persons appointed by the State Government.

In pursuance of a resolution, dated the 13th September 1950, Government have appointed in the Kolhapur district a special officer of the grade of Mamlatdar for the development of village panchayats on sound and proper lines. This officer is authorised, under section 95(3) of the Village Panchayats Act, to exercise the powers of a Collector and of a District Local Board under section 94 (1) of the Act. Several duties have also been placed on this officer, and he is expected to do everything that is possible to popularise village local self-government and to make the working of village panchayats really effective. An annual report on the activities of panchayats has to be prepared by him and submitted to the Collector before the 15th of May, and, within a fortnight thereafter, the Collector has to forward that report to the Government with his own remarks.

CHAPTER 14—JUSTICE AND PEACE.

THE JUDICIAL DEPARTMENT

CHAPTER 14

Justice and Peace JUDICIAL District Judge

THE KOLHAPUR DISTRICT WAS FORMED after the integration of the ex-Kolhapur State with the former State of Bombay on the 1st March 1949. There was a High Court of the ex-State of Kolhapur and the Civil and Criminal work then pending before that High Court was sent to the High Court of Bombay after merger. Since then the District Judge, Kolhapur, is the highest judicial authority in the district and presides over the District Court. Under Article 233 of the Constitution of India, appointments, posting and promotion of district judges* are to be made by the Governor in consultation with the High Court, and under Article 234, appointments of persons other than district judges to the judicial service† is made by the Governor in accordance with rules made by him after consultation with the State Public Service Commission and with the High Court. Under Article 235, the control over the District Court and the courts subordinate to it, including the posting and promotion of, and the grant of leave to, persons belonging to the judicial service and holding any post inferior to the post of District Judge, is vested in the High Court.

The District Court is the principal court of original jurisdiction in the district and it is also a court of appeal from all decrees and orders upto the value of Rs 10,000, passed by the subordinate courts from which an appeal can be preferred. The District Judge exercises general control over all the civil courts and their establishment and inspects the proceedings of these courts.

Civil Courts

In addition to the District Court, there are located in Kolhapur two other courts, each presided over by an Assistant Judge. The Assistant Judge exercises both original and appellate jurisdiction.

* Under Article 233 of the Constitution of India, the term "District Judge" includes additional district judge, assistant district judge, chief judge of a small cause court, sessions judge, additional sessions judge and assistant sessions judge.

† In Article 236 of the Constitution of India, "judicial service" is described as a service consisting exclusively of persons intended to fill the post of district judge and other civil judicial posts inferior to the post of district judge.

CHAPTER 14
 Transfer and Peace
 Judicial
 Civil Courts

Subordinate to the District Judge are two cadres of Civil Judges, Junior Division and Senior Division. The jurisdiction of a Civil Judge (Junior Division), extends to all original suits and proceedings of a civil nature wherein the subject-matter does not exceed Rs 10,000 in value, while that of a Civil Judge (Senior Division) extends to all original suits and proceedings of a civil nature irrespective of the value of the subject-matter. Appeals in suits or proceedings wherein the subject-matter does not exceed Rs 10,000 in value are taken to the District Court while in those wherein the subject-matter exceeds in value Rs 10,000 are taken direct to the High Court.

There are two Civil Judges of Senior Division and two Civil Judges of Junior Division at Kolhapur. Outside Kolhapur there are eight Circle Courts, viz at (1) Ichalkaranji, (2) Gadhinglaj, (3) Kagal, (4) Panhala, (5) Radhanagari, (6) Malkapur, (7) Kurundwad and (8) Jaisingpur. One Civil Judge (Junior Division) presides over each of the Courts at Ichalkaranji, Kagal, Radhanagari, Panhala and Jaisingpur. There are two Civil Judges at Gadhinglaj and the Civil Judges of Panhala and Jaisingpur preside also over the Courts at Malkapur and Kurundwad respectively. The Civil Judge of Radhanagari sits at Gargoti for the disposal of criminal work arising out of the Bhudargad Taluka. Excepting the Civil Judge, at Ichalkaranji all these Civil Judges outside Kolhapur function as Judicial Magistrates, First Class within the local limits of their jurisdiction.

Since the reorganisation of States, Chandgad Taluka which was formerly included in the Belgaum district is included in the Kolhapur district and it is kept under the jurisdiction of the Civil Judge-cum-Magistrate, First Class, Gadhinglaj, who holds his Court at Chandgad for four days in each fortnight only for the disposal of criminal work arising out of that taluka.

The District Judge, Kolhapur is also the Sessions Judge of the district. The Sessions Judge tries criminal cases which are committed to his court by Judicial Magistrates after preliminary enquiry and hears appeals against the decisions of subordinate magistrates.

The Bombay Separation of Judicial and Executive Functions Act (XXIII of 1951) has classified the magistracy of the State into two categories viz, (1) Judicial Magistrates and (2) Executive Magistrates. Judicial Magistrates are of the following classes — (1) Presidency Magistrates, (2) Magistrates of the First Class, (3) Magistrates of the Second Class, (4) Magistrates of the Third Class, and (5) Special Judicial Magistrates. Executive Magistrates fall under the following classes — (1) District Magistrates, (2) Sub-Divisional Magistrates, (3) Taluka Magistrates, (4) Presidency Magistrates specially empowered by the State Government, and (5) Special Executive Magistrates. The State Government may, in consultation with the High Court, direct any two or more Judicial Magistrates to sit together as a bench and invest it with the powers of a Magistrate of any class.

CHAPTER 14

Justice and Peace
JUDICIAL
Executive and
Judicial
Magistrates

Presidency Magistrates work in Greater Bombay, and Special Judicial Magistrates are appointed by the State Government in consultation with the High Court to try particular cases or classes of cases or cases generally in any local area. Special Executive Magistrates are appointed by the State Government for particular areas or for the performance of particular functions.

All Judicial Magistrates and benches of Judicial Magistrates are subordinate to the Sessions Judge who may from time to time make rules or give special orders as to the distribution of business among them. There are no benches of Judicial Magistrates in the Kolhapur district.

All Executive Magistrates are subordinate to the District Magistrate. Their powers and functions are detailed in the section dealing with Land Revenue and General Administration. Appeals from orders requiring security for keeping the peace or for good behaviour, however, lie from Executive Magistrates to the Court of Sessions (Section 406, Criminal Procedure Code). The State Government has power by notification to direct that appeals for such orders made by a Magistrate other than the District Magistrate shall lie to the District Magistrate and not to the Court of Sessions. Again, under section 406A of the Criminal Procedure Code any person aggrieved by an order refusing to accept or rejecting a surety under section 122 may appeal against such order, if made by a District Magistrate, to the Court of Sessions. Under Section 435(4), the High Court is empowered to call for and examine the record of any proceeding under section 143 (prohibition of repetition of nuisance), 144 (temporary order in urgent cases of nuisance or apprehended danger), and 145 (procedure where disputes as to immoveable property or likely to cause breach of the peace), even though such proceeding was before an Executive Magistrate.

CHAPTER 14

Justice and Peace
JUDICIAL
Executive and
Judicial
Magistrates

The ordinary powers of the Magistrates of the Third, Second and First Class are detailed respectively in Parts I, II and III of the Criminal Procedure Code. They may be invested with additional powers by the State Government in consultation with the High Court, and these additional powers are detailed in Schedule IV of the Code. They are competent to pass the following sentences —

- | | |
|-------------------------------------|--|
| (a) Magistrates of the First Class | (1) Imprisonment for a term not exceeding 2 years, including such solitary confinement as is authorised by law
(2) Fine not exceeding Rs 1,000 |
| (b) Magistrates of the Second Class | (1) Imprisonment for a term not exceeding 6 months, including such solitary confinement as is authorised by law ,
(2) Fine not exceeding Rs 200 |
| (c) Magistrates of the Third Class | (1) Imprisonment for a term not exceeding one month ,
(2) Fine not exceeding Rs 50 |

After the effective application of the Bombay Separation of Judicial and Executive Functions Act, criminal justice is dispensed by Judicial Magistrates or Civil Judges-cum-Judicial Magistrates. At present (July 1957) there are three Judicial Magistrates, First Class at Kolhapur and one Judicial Magistrate, First Class, at Ichalkaranji who are doing only criminal work.

There are also four Honorary Magistrates in the district, of whom three are ladies. They are all invested with powers of Magistrates of the Second Class.

The following are the other Law Officers of Government functioning in the Kolhapur district (July 1957) —

- District Government Pleader and Public Prosecutor ,
- Assistant Government Pleader and First Assistant Public

There were in 1956, 357 legal practitioners practising in the Kolhapur district, of whom about 25 were advocates of the Bombay High Court

CHAPTER 14.
—
Justice and Peace
JUDICIAL
Number of legal
practitioners
Nyaya
Panchayats

Under the Bombay Village Panchayats Act (VI of 1933), nyaya panchayats have been formed in a number of villages, and these institutions are empowered to try petty civil suits and criminal cases. These powers are detailed in the section relating to village panchayats. Appeals from these courts are allowed to the District Court in civil suits and to the Sessions Court in criminal cases.

In the various courts of the Kolhapur district at the beginning of the year 1956, 2,219 suits were pending. During the same year 3,621 suits were instituted and 3,195 suits were disposed of and the number of suits pending at the end of the year was 2,645.

Statistics of
Civil Courts

Of the 3,621 suits instituted, 2,389 were for money or movable property, 701 were of value not exceeding Rs 100, 2,030 were of value above Rs 100, but not exceeding Rs 1,000, 498 were of value above Rs 1,000 but not exceeding Rs 5,000, and 139 were of value above Rs 5,000. The total value of the suits instituted was Rs 37,88,594-13-4.

Of the 3,195 suits disposed of, 519 were disposed of without trial, 515 *ex-parte*, 476 on admission of claims, 439 by compromise, 1,239 after full trial, three on reference to arbitration and four by transfers.

There were 957 appeals (including Miscellaneous and Bombay Agricultural Debtor's Relief Act) pending at the beginning of the year 1956. During the year 1956, 645 appeals were instituted and 645 disposed of and the number pending at the end of the year was 957.

Of the 645 appeals disposed of, 115 were dismissed or not prosecuted, 276 confirmed, 76 modified, 76 reversed, 99 remanded for retrial and three transferred.

There were 92 offences reported to the Sessions Court, Kolhapur, during the year 1956. The number of persons under trial was 320. The cases of 219 persons were disposed of during the year. Of these 219, 152 persons were acquitted or discharged and 67 were convicted. The sentences passed by the Court of Sessions were as follows —

Statistics of
Criminal Courts

Four persons awarded death sentence, 21 persons awarded transportation or penal servitude, 42 persons imprisoned, no one was awarded sentence of whipping.

CHAPTER 14.
Justice and Peace.
JUDICIAL
Revenue and
Expenditure

The following are the figures showing the Revenue and Expenditure of the Judicial Department in the Kolhapur District for the year 1956-57 —

<i>Revenue</i>			
	Rs	As	Ps
(1) Sale proceeds of unclaimed and escheated property	2,870	14	8
(2) Fines by Civil and Sessions Courts	57,664	0	2
(3) Cash receipts of record rooms	51,117	14	9
(4) Miscellaneous receipts	6,601	9	9
Total	1,18,254	7	4

<i>Expenditure</i>			
	Rs	As	Ps
(1) Pay of officers	1,31,422	14	0
(2) Pay of establishment	1,82,378	5	0
(3) Pay of process serving establishment	40,190	2	0
(4) Travelling allowance	7,368	10	0
(5) House rent allowance	14,549	11	3
(6) Dearness Allowance	1,64,992	0	0
(7) Contingencies	35,604	2	1
Total	5,76,505	12	4

The value of judicial stamps sold in the Kolhapur district during 1956-57 was Rs 4,62,608-15-0

THE POLICE DEPARTMENT

POLICE.
Organisation

FOR PURPOSES OF POLICE ADMINISTRATION the Kolhapur district is under the control of the District Superintendent of Police, Kolhapur district. The district, is divided into two sub-divisions, Northern and Southern, each in charge of a Sub-Divisional Police Officer (Assistant Superintendent of Police or Deputy Superintendent of Police). Each of these two Sub-Divisions contains nine police stations. Northern Sub-Division has eight outposts and Southern Sub-Division eleven outposts and one sub-post. The head-quarters of the Sub-Divisional Police Officers of the Northern Division is at Ichalkaranji and that of the Southern Division is at Kolhapur. Each of these Sub-divisional Officers is assisted in his work by an Inspector whose designation is Circle Police Officer. In addition, one Police Inspector in charge of Kolhapur City Police Stations is responsible for supervision over them and traffic control in the city.

For political and allied work, there is an Intelligence Branch for the whole of the district, and it is in charge of one Police Inspector assisted by one Sub-Inspector.

There is also a Crime Branch for the district and it is in charge of a Sub-Inspector, who is also an assistant to the Intelligence Branch

CHAPTER 14
Justice and Peace
POLICE
Organisation

For the recruitment and training of the subordinate police and other branches of work, there is one Inspector who is designated as Home Police Inspector. Arms, ammunition and other equipment are distributed from District Headquarters by the Reserve Sub-Inspector under the supervision of the Home Police Inspector

Before the integration of the Kolhapur State, the Police personnel in the district numbered 45 officers and 1,376 men. The total sanctioned strength in 1956 was as under —

Strength

	Permanent	Temporary
(1) District Superintendent of Police	1	
(2) Sub-Divisional Police officer	2	
(3) Police Inspectors	4	1
(4) Sub-Inspectors of Police	28	11
(5) Unarmed Head Constables (foot)	150	60
(6) Armed Head Constables (foot)	84	19
(7) Unarmed Constables (foot)	417	167
(8) Armed Constables (foot)	374	103
(9) Wireless Operators	2	2
(10) Head Wireless Operator		1
Total	1,062	364
Grand Total	1,426	

This gives a permanent force of 35 officers and 1,027 men and a temporary force of 12 officers and 352 men

Of the temporary strength, one Sub-Inspector and 11 unarmed head constables have been sanctioned for the Village Defence Organization. The remaining temporary staff is part and parcel of the permanent strength and is likely to be made permanent in due course. This strength also includes three Sub-Inspectors, eight Head Constables and 30 Police Constables (unarmed Branch), which is sanctioned for prohibition and excise work.

The total cost of the police for 1956 was Rs 19,04,602. The sanctioned strength of the police worked out at one policeman to 2 square miles and 921 persons.

The duties of the various members of the police force are arranged according to the importance of their rank.

Regular Duties

The District Superintendent of Police, who is executive head of the police force, is invested with the direction and control of the police under the command and control of the District Magistrate. His primary duties are to keep the force under his

CHAPTER 14.

Justice and Peace.
POLICE.
Regular Duties

control properly trained, efficient and contented and to ensure, by constant supervision, that the prevention, investigation and detection of crime in his district are properly and efficiently dealt with by police force. He has to move freely among the people and ascertain their needs generally and has to be in constant touch both with the public and with his subordinates. During his regular tours he inspects every police station and outpost in the district once in a year. He visits the scenes of really serious offences where organised crime is indicated or organised gangs are at work as well as offences which affect markedly the general peace and quiet of the district.

The Assistant Superintendent of Police or Deputy Superintendent of Police, i.e., officers in charge of Sub-Divisions, are responsible for all crime work in their charges. Under the general orders of the District Superintendent of Police, they are responsible for the efficiency and discipline of the officers and men in their Divisions and hold detailed inspections of police stations and outposts in their charge at regular intervals.

In the rural charge, the Inspector designated as Circle Police Officer is attached to the Sub-Division. Chosen for the post owing to his ability to deal with crime and criminals he is employed practically and entirely on crime work and the supervision of bad characters and gangs in his Sub-Division. He supervises and co-ordinates the crime work of different police stations in his Sub-Division.

The City Police Inspector in charge of the City Division performs the same duties as those of Inspector in the rural police stations.

The Home Inspector of Police is the Superintendent of the office of the District Superintendent of Police. He is responsible for opening the post of the District Superintendent of Police. He supervises the work of the Headquarters police during the absence of the District Superintendent of Police and the Sub-Divisional Police Officer, disposing of routine and miscellaneous correspondence work, holding proceedings on articles of clothing and accoutrements etc. received from firms and Government Supply Departments, checking and initialling account papers and signing all vouchers as P. A. to District Superintendent of Police.

The Sub-Inspector of Police is the officer in charge of the police station. He is responsible for the prevention and detection of crime in his charge and for seeing that the orders of the superiors are carried out and the discipline of the police under him is properly maintained.

CHAPTER 14

Justice and Peace
POLICE
Regular Duties

Head Constables are subject to the order of the Sub-Inspector placed over them and of the superior officers of the police force. They are to report to the Sub-Inspector all crimes committed by them, and also to assist him in investigation and detection of crime. When in charge of a particular post or circle of village, the Head Constable acts in all police matters in concert with the head of the village police. When detached to the police station he holds the charge in the absence of the Sub-Inspector and looks to all routine work including administration of courts.

The constables perform such duties as they may be ordered by the Head Constables and superior police officers to perform.

Prior to the 15th August 1947 Assistant Superintendents of Police were recruited in England and India by the Secretary of State for India in accordance with rules made by him from time to time. Since that date the power to recruit them for appointment in connection with affairs of the Union or of any State has been vested by Article 309 of the Constitution of India in the President or such other person as he may direct. Accordingly a new service called the Indian Police Service has been constituted to which recruitment is made as follows —

Recruitment

Not more than 25 per cent of the superior posts in the total number of posts allotted to the State are filled by the State Government by promotion of members of the Maharashtra Police Service and all the remaining posts out of the total number allotted are filled by direct recruitment of persons selected on the results of a competitive examination held by or under the authority of the Union Public Service Commission and appointed to the service by the State Government.

On recruitment to the Indian Police Service, candidates are deputed for training to the Central Police Training College at Mount Abu. On passing out from the College, the candidates are required to pass a test in Police Regulations, Accounts and certain other subjects in their relation to the working of the Police Department in the State.

Ordinarily Inspectors of Police are appointed by promotion from the lower rank of the police, and no candidate is recruited direct. If, however, it is considered to recruit a direct candidate the power to make such recruitment has been delegated to the Inspector-General of Police, the selection being made by a Board consisting of (1) the Inspector General of Police, (2) the Director of Public Instruction, (3) a Deputy Inspector-General of Police, nominated by the Inspector-General of Police, and (4) a member of the Maharashtra Public Service Commission.

CHAPTER 14.**Justice and Peace
POLICE
Recruitment**

Recruitment of Sub-Inspectors is made by the Inspector General of Police both by the promotion of officers from the lower ranks of the District Police Force and by direct recruitment. Candidates for direct recruitment may be either from outside the Police or from the Police Department. These candidates are in the first instance selected for training in the Police Training School, as Sub-Inspectors. The selection is made by a Selection Board consisting of the Inspector General of Police assisted by a committee of Deputy Inspector General, and the Principal, Police Training School.

Appointments of head constables are made by the District Superintendent of Police, ordinarily by promotion from among constables with approved service. Direct appointments as head constables are also made with the sanction of the Deputy Inspector-General of Police of the range.

Selection of candidates for appointment as constables is made by the District Superintendent of Police. Men from the district are generally preferred as they are more likely to have local knowledge and to be able to move about and make enquiries unobserved. Recruits for the Armed as well as Unarmed Branches are posted to District Headquarters where they receive training in drill, musketry, law and other police duties, under the direct personal control and supervision of the Reserve Sub-Inspector. They are required to pass an examination before being posted to police stations.

**Armed and
Unarmed Police**

There are two sections of the Police force, Armed and Unarmed. The armed section in 1956 consisted of 103 Head Constables and 477 Constables i.e., a total of 580 men. The armed force is mainly allotted the duties of guarding jails and lock-ups and escorting prisoners and treasure. The unarmed police are drilled to give them an upright and manly bearing and to enable them to turn, march and salute smartly and correctly. They are taught squad drill and physical exercises without arms. The Armed Police are instructed in squad drill, physical drill with and without arms, rifle and firing exercise, bayonet practice and fighting, riot drill, dacoit operations, guard and sentry duty, skirmishing, ceremonial musketry etc.

Literacy

Officers and almost all Policemen were literate in the year 1956.

Armament

The armament of the Kolhapur District Police in 1956 consisted of 531 rifles of 303 bore, 530 muskets of 410 bore, 65 revolvers (21— 455 bore, and 44— 38 bore). There were also 5 carbine machines (Thompson). The district had in 1956 a fleet of 16 motor vehicles including one motor cycle.

There is a Wireless Station at the District Headquarters with one Head Wireless Operator and four Wireless operators working at the station.

A skeleton staff of three Sub-Inspectors, eight Head Constables and 30 Police Constables (unarmed) has been sanctioned for the district for prohibition and excise work. In 1956 the Police had to deal with 1,319 cases under the prohibition law as against 1,240 in 1955, 1,366 in 1954, and 1,301 in 1953. The number of persons convicted in 1956 was 37 per 1,00,000 of population as against 34 in 1955 and 50 in 1954. Of the convicted persons per one lakh of population 37 had committed offences relating to liquor as against 32 in 1955 and 46 in 1954. Four hundred and eighty-seven persons were convicted in 1956 as against 411 in 1955 and 617 in 1954. Of these 467 persons convicted 184 had committed offences relating to liquor and the remaining 3 were concerned in dope offences.

CHAPTER 14
Justice and Peace
Police
Other Duties

No juvenile offender was convicted during the year under report as in 1955 and 1954.

The total number of cases of crimes reported to the police during the years 1953 to 1956 are given below —

Figures of crime.

	1953	1954	1955	1956
Total No of cases reported to the Police	3,911	3,922	4,073	3,349

Real serious crime including (1) riots, (2) murders, (3) attempts at murder, (4) culpable homicide, (5) grievous hurt, (6) dacoities, (7) robberies, (8) house breakings and thefts and (9) thefts, varied as follows —

1953	...	1,106
1954		990
1955		955
1956		971

In 1956, there were seven Police Prosecutors in the district. The total number of cases conducted by the prosecuting staff was 2,265, out of which 684 ended in conviction. The total number of cases conducted by the executive staff was 1,411 out of which 434 ended in conviction.

Prosecuting
staff and
Prosecution

Government quarters have been provided to 865 members of the police force in the district.

Housing

The village police organization is constituted under the Bombay Village Police Act (VIII of 1867). The administration of the village police is vested in the District Magistrate who may delegate any portion of it to an Assistant or Deputy Collector, being a Magistrate of First Class. There are 1,079 villages in the district. Each village or a group of villages has

Village Police

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POLICE
Village Police

a Police Patil The Police Patil is required to collect information regarding suspicious looking strangers and send it to the police station He has to keep a strict watch over the movements of notoriously bad characters under surveillance of the police When the patrolling police goes to the village, he has to give all the information he possesses about events in the village It is the duty of the Village Police Patil to render assistance to any sick traveller and to maintain law and order in the village He is assisted in his work by the village watchmen

Home Guards

The Kolhapur District Home Guards Unit is a voluntary body established to supplement the ordinary police force for the protection of persons, property and public safety, and for such other service to the public as it may be called upon to perform

The Commandant General is in charge of the Home Guards organization and under him are Commandants in each district, who control the district staff The appointments of the Commandant General and the Commandants are made by Government from among suitable non-official gentlemen, and the posts are purely honorary, carrying no remuneration The organization is non-political and non-communal All members have, on enrolment, to sign a pledge to the effect that they will well and truly serve the Government of Maharashtra without fear or affection, malice or ill-will or communal or political bias, and will assist to the best of their ability in the maintenance of peace and prevention of crime against person and property

The Home Guards are trained in squad drill, lathi drill, use of arms, control of traffic, elementary law, mob fighting, unarmed combat and guard and escort drill They are also trained in first aid and fire fighting They are encouraged to take up social work When called on duty, they enjoy the same powers, privileges and protection as an officer of the police force appointed under any Act for the time being in force Their functions consist mainly of guarding public buildings, patrolling for the prevention of crime and assisting the police in their ordinary duties They are issued with uniform and are paid duty allowance at prescribed rates whenever they are called out on duty

At present there are 8 units of the Home Guards in this district and they are working at the following centres —

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Home Guards

Name of Unit	Total strength of each unit at the end of 1956	Remarks
1 Kolhapur city	251	Includes 43 Lady Home Guards
2 Kurundwad	27	
3 Gadhinglaj taluka	38	
4 Jaisingpur	53	
5 Kodoli	58	
6 Radhanagar taluka	43	
7 Kagal taluka	94	
8 Chandgad taluka	63	Merged from Belgaum district into Kolhapur district from 1st October 1956
Total	647	

A staff of one Sub-Inspector as Village Defence Officer and 11 Head Constables as Assistant Village Defence Officers has been sanctioned for this district, and are assisted by a staff of one Joint Village Defence Officer and 11 Joint Assistant Village Defence Officers with a view to organising the Village Defence Scheme

Village Defence Parties

Village Defence Parties have been formed in all the 1,079 villages in the district. The number of members was 82,440 at the end of 1956

THE JAIL DEPARTMENT

THERE IS ONLY A DISTRICT PRISON AT KOLHAPUR. As such prisoners convicted and sentenced for a term exceeding three months and upto two years are confined in this prison. Casual prisoners sentenced and convicted over two years and above from the district are transferred to Yeravda Central Prison. Habitual prisoners, however, are transferred to Nasik Road Central Prison. Short-term prisoners with sentences ranging from one week to a month are accommodated in the taluka subsidiary jails which are about eleven and are located at the following places —

JAILS
Location of Jails

- | | |
|-----------------|----------------|
| (1) Ajra | (7) Kagal |
| (2) Bavda | (8) Panhala |
| (3) Bhudargad | (9) Radhanagar |
| (4) Chandgad | (10) Shahuwadi |
| (5) Gandhinglaj | (11) Shirol |
| (6) Hatkanangle | |

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JAILS
Location of
Jails

These sub-jails are classified as Class III sub-jails and the administration of these sub-jails is in the hands of the personnel from the Revenue Department

The sub-jail at Kolhapur City is a IIInd Class sub-jail where a departmental Jailor is working to assist the Superintendent of a district jail at Kolhapur. The sub-jail at Ichalkaranji is also a IIInd class head quarter sub-jail where also a departmental Jailor is working under the supervision of a Superintendent of district jail at Kolhapur. The Jailors at Kolhapur and Ichalkaranji are assisted by a clerk and jail guards from the department. The number of guarding establishment is (unarmed) 20 and (armed) 20 at Kolhapur Sub-Jail, and Ichalkaranji Sub-Jail is only two unarmed guards, outside guarding is done by the Police Department

The prison at Kolhapur is classified as "District Prison" and is put in charge of a Superintendent. He is assisted by jailors, clerks, guards, Maharashtra Medical Service Class III Officer and a compounder. The total number of unarmed guards is 36 and that of armed guards 24. The police lock-ups in the district are under the direct control of Inspector-General of Police, Maharashtra State

Organisation

The Inspector-General of Prisons exercises, subject to the orders of the State Government general control and superintendence of all prisons and jails in the State. He is assisted by the Deputy Inspector-General, Personal Assistant, Superintendent of Jail Industries and other office staff members

The Executive Officer in charge of a central or district prison is the Superintendent who is vested with the executive management of the prison in all matters relating to internal economy, discipline, labour, punishment and control generally subject to the orders and authority of the Inspector-General. Under him are subordinate Executive Officers (like Deputy Superintendent, Jailors, Subhedars, Jamadars etc and ministerial subordinates like steward, head clerk, senior clerk etc). In addition there are other subordinates like medical officer, compounders, nursing orderly etc, also at each one of the central and district prisons in the State. The Convict Officers i.e., prisoners promoted to the ranks of convict overseers and night watchmen under the Jail Rules assist the jail guards in their executive duties. The services of well behaved convict overseers are being utilized now for doing patrolling duty outside the sleeping barracks but inside the jail at night time. The main wall and the outer yards are always manned for duty by the guarding staff

Recruitment

The post of Inspector-General is generally filled in by the appointment of an I C S or I A S officer or by promotion from amongst those who are borne on the cadre of the Superintendent of Central Prison i.e., including the holder of the post of the Deputy Inspector General or by transfer of

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 —————
 Justice and Peace
 Jails
 Training

An accounts test has also been prescribed for Gazetted and non-Gazetted Superior staff of the Jail Department, i.e. superintendents jailors stewards clerks etc. The examination is conducted by the Public Service Commission, Bombay for Superintendents including Superintendent of Jail Industries Jailors in Grades I and II and for members of the clerical cadre from Senior Clerk onwards and by the Inspector-General of Prisons for Jailors Grade III Junior Clerks and technical staff.

A Physical Training Instructor visits the Jails in the State in rotation and imparts training in drill games and other physical activities both to the inmates of the jail and also to the Jail Guards.

Thus it will be seen that due care has been taken to see that every jail officer and every jail subordinate gets an adequate opportunity to acquaint himself with the theoretical as well as practical sides of his duties so that he can discharge them quite satisfactorily. The training programme has in fact gained an important place in the jail administration which is aiming at giving a material shape to the cherished idea of Mahatma Gandhi that 'imprisonment should primarily aim at treating a prisoner's diseased mind since the crime which he commits is but a sign of a diseased mind, and also making him fit to go into society after his release to lead an honest life'.

Guarding
 establishment

A part of the guarding establishment is armed. This section serves as a reserve guard to reinforce the unarmed guards in the immediate charge of prisoners inside the prison or in extra-mural gangs in the event of assault, mutiny, escape or other emergency. It is also available to mount guard over particularly dangerous prisoner or prisoners sentenced to death who are recognised in jail parlance as "condemned prisoners". The armed guards at main jails except Bombay jails belonged to the Jail Department and those at head-quarter and taluka sub-jails were drafted for duty from the Police Department. This system of drafting armed guards from the Police Department for guarding duty at certain jails besides being uneconomical was the source of some avoidable complications particularly on occurrence of a mishap like escape of a prisoner. It has therefore been decided by Government to replace gradually the armed guards of Police Department by the armed guards of the Jail Department. The departmental armed guards are detailed at Kolhapur jail. The unarmed guards at all the Jails in the State except Taluka sub-jails belong to the Jail Department. One or more Jail guards are deputed at head-quarter sub-jails from the nearest Central, District or Special Prisons. The period of deputation does not usually exceed three years without obtaining specific sanction of the Inspector-General for extension. They wear a prescribed uniform and carry with them while on duty only a baton which also is very sparingly used now-a-days.

No post of Matron is sanctioned for the Kolhapur District Prison Kolhapur city and Ichalkaranji sub-jails but the Superintendent is empowered to engage matron locally whenever a woman prisoner is admitted to jail. Services of the matron are dispensed with as soon as the woman prisoner is discharged from jail and an extra establishment statement is submitted in her (i.e. matron's) case to the Inspector-General for sanction under rule 79(7) of the Manual of Financial Powers.

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Matron

No Medical staff is sanctioned for head quarter sub-jails but the Maharashtra Medical Service Officer in charge of the local Government dispensary or the medical officer attached to the Local Board or Municipal dispensary stationed at or nearest to the place where the sub-jail is situated is deemed to be the medical officer of the jail. He receives no extra pay for the jail duty but is entitled to an allowance of Rs 15 or Rs 20 p.m. if the daily average number of prisoners in the jail exceeds 40 or 80 respectively. He has to visit the sub-jail regularly at least twice in a week and also at such other times as he may be sent for to attend cases of serious illness or to examine newly admitted prisoners. A small stock of medicines is always kept in the sub-jail office to treat minor cases of illness etc. and serious cases are transferred to the local Government dispensary for treatment.

Medical Officer

Prisoners are classified as Class I or Class II after taking into consideration their status in society and also the nature of the offence. They are further classified as casuals, habituals, undertrials, and security or detenus. There is no separate class of political prisoners but certain rules which do not allow the grant of facilities and privileges on the score of length of sentence are relaxed in their favour under the specific orders of Government. Prisoners are also grouped as "short termers, medium termers and long termers." Prisoners with a sentence upto three months are classed as short-termers, those sentenced to three months and above but upto two years are classified as medium termers and those sentenced to two years and above as long termers. The short termers are given deterrent treatment while in the case of medium and long termers paramount importance is given to the reformation of the prisoner. Head quarter sub-jails are meant for the confinement of short-term prisoners and undertrial prisoners only.

Classification
of Prisoners

A Jail Reforms Committee was appointed by Government in 1946 and in their report dated August 1947, the Committee made several recommendations to Government calculated to conduce to the reformation of the prisoner and Government accepted many of those recommendations. The rules for the treatment have been liberalized. The regulations regarding corporal punishment have been tightened and whipping as a jail punishment is now to be awarded in exceptional cases after obtaining prior sanction of Government. Punishments of penal diet and gunny clothing have been abolished. Rules about letters and interviews have also been liberalised.

Jail Reform

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JAILS
Canteens

Jail canteens have been opened in main jails only, where eatables, drinks, fruits etc are available for sale to prisoners out of their earnings. The canteen thus serves as an incentive to prisoners to work and earn wages.

Canteen profits accruing from canteen transactions are utilized for purchase of articles like radios, books, accessories for staging plays and such articles to promote welfare of prisoners.

Remission of
sentence

Only long-termers come within the ambit of the rules on the subject. Prisoners confined in the main prison are granted liberal remissions which are classified as below —

- (1) Ordinary remission
- (2) Annual good conduct remission
- (3) Special remission
- (4) Blood donation remission
- (5) Remission for conservancy work
- (6) Remission for physical training

In addition State remission is awarded by Government on occasions of public rejoicing. It is granted unconditionally and cannot be forfeited under any circumstances.

Work.

Work is arranged according to the prisoner's health. On admission the prisoner is examined by the medical officer who classifies him as fit for light, medium or hard labour. The Work Allotment Committee is constituted for Central District Jails, the members of which have to take into account health conditions of the prisoners, their aptitude, past experience etc and assign suitable work for newly admitted prisoners with a sentence of six months and above. Any changes in the work so allotted to prisoners by the committee have to be effected only with the concurrence of the members of the Committee. No such committee is to be appointed for short term prisoners. The following are the industries in which prisoners are engaged during the period of their imprisonment at the Kolhapur District Prison —

- (1) Hand loom weaving
- (2) Pitloom weaving
- (3) Laundry
- (4) Carpentry.
- (5) Gardening

Payment of
Wages

Long term and medium term prisoners, so also security and undertrial prisoners who volunteer to work are paid 1/5th of the wages, which are paid normally for similar work outside, provided they complete their daily quota of task to the satisfaction of the authorities concerned.

A prisoner may be released on parole in cases of serious illness or death of any member of his family or his nearest relative or for any other sufficient cause. The period spent on parole will not count as part of the sentence.

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JAILS
Release on
parole and
furlough

The prisoner who desires to be released on parole has to submit his application to the Jail Superintendent who has to endorse his remarks thereon and submit one copy thereof direct to Government and one copy to the Inspector-General of Prisons along with the normal roll of the prisoner concerned. Prisoners who apply for parole on false grounds or who abuse the concession or commit breaches of any of the conditions of parole are liable to be punished. Enquiries as regards genuineness or otherwise of the grounds advanced in the application are made through the local Revenue and Police Officers.

Prisoners with a sentence of one year and above are entitled to being released on furlough for a period of two weeks which will be counted as a part of his sentence.

A Board of Visitors composing officials and non-official visitors is appointed for every head quarter sub-jail and taluka sub-jails. There are ordinarily four non-official visitors for head quarter sub-jails out of which two are members of the Maharashtra Legislature is made for a period not exceeding three years. Persons who in the opinion of Government are interested in the Prison administration and are likely to take interest in the welfare of prisoners both while they are in prison and after their release are nominated by Government on the Board of Visitors on the recommendation of the District Magistrate concerned and the Inspector-General of Prisons.

Board of
Visitors

The Chairman of the Board of Visitors who is usually the District Magistrate of the District arranges for a weekly visit to the prison by one of the members of the Board. Quarterly meetings of the whole Board are convened. Non-official visitors are also allowed to visit prison on any day at any time during the day in addition to the weekly visit arranged by the Chairman. The Board records in the Visitor's Book its observations on the result of the detailed inspection of the Jails. Any remark at the quarterly meeting or at the weekly visits deserving special and prompt disposal is immediately forwarded by the Superintendent, to the Inspector-General for necessary orders. Other remarks made by the visitors and the quarterly committee of visitors are forwarded immediately after the end of the month by the Superintendent to the Inspector-General for necessary orders. Other remarks made by the visitors and the quarterly committee of visitors are forwarded immediately after the end of the month by the Superintendent to the Inspector-general with such remarks as he may desire to offer.

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JAILS
Jail Panchayat
Committee

In bigger jails a committee of prisoners is selected for each yard by the prisoners themselves, and the jailor and the Superintendent consult the committee which is known in jail parlance as "Jail Panchayat Committee" in matters of discipline and general welfare of prisoners

Education

Literacy classes are conducted for those prisoners who are ignorant of the three R's under the supervision of literate convicts and paid teachers appointed only at some of the main jails in the State. Regular annual examinations are held in the jail by the Deputy Educational Inspectors. As remuneration for conducting literacy classes in jail, an amount is received as grant-in-aid from the Education Department, 25 per cent of which is given to the convict teachers as an encouragement after the quarterly examinations of the students (prisoners) are held and the rest of the amount is utilized towards the purchase of books, boards etc required for the literacy classes. Films of educational and reformatory values are also exhibited by the District Regional Publicity Officer concerned.

Sanitation and
Hygiene

Utmost precautions are taken in treating the prisoners suffering from various diseases. As such Jail Hospitals are equipped with all possible requirements special types of diseases are attended to with due care. All possible measures are taken against the spread of epidemics. Prisoners suffering from skin and other contagious diseases are admitted into the hospital and are not allowed to mix freely with other prisoners.

Washing soda and hair oil are issued to prisoners once a week. In addition, those doing conservancy work and employed as cooks are issued soap once a week at Government cost.

Daily Routine

The daily Jail routine extends from 5-15 a.m. to 9-30 p.m. The actual working hours are from 8-15 a.m. to 10-45 a.m. and 11-45 a.m. to 4-15 p.m. i.e., 7 hours in all and other parts of routine include time for meditation, congregational prayers, physical training, games, social adjustments talks, singing of devotional songs, education classes and reading of news-papers and books. Central and district prisons in the State have extensive factories comprising various sections like Textile, Carpentry, Smithy, Mochi etc. Prisoners in headquarter sub-jails are employed in gardens attached to the Jail. Prison services include sweeping of barracks, kitchen, conservancy etc and works like manufacture of narrow tape, cot tape etc.

The authorised accommodation and daily average population of Kolhapur District Prison and Kolhapur Sub-jail and Ichalkaranji Sub-jail in Kolhapur District for the year 1957 was as under —

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Justice and Peace.
JAILS
Daily Routine

Name of the Jail	Sanctioned accommodation			Daily average number for the year 1957		
	Males	Women	Total	Males	Women	Total
1 Kolhapur District	114		114	174		174
2 Kolhapur Sub Jail	104	21	125	106	3	109
3 Ichalkaranji Sub-Jail	42		42	27		27

JUVENILES AND BEGGARS DEPARTMENT.

IN MAHARASHTRA STATE THERE ARE THREE PIECES OF SOCIAL LEGISLATION the aim of which is to protect children and to prevent juveniles, adolescents and young adults from becoming habitual criminals, and they are —(1) the Bombay Children Act (LXXI of 1948), (2) the Bombay Borstal Schools Act (XVIII of 1929), and (3) the Bombay Probation of Offenders Act (XIX of 1939) While the Children Act deals with children below 16 years of age, the Borstal Schools Act is applied to adolescents between 16 and 21, and the Probation of Offenders Act provides for offenders of any age, especially those between 21 and 25 and those who have not committed offences punishable with death or transportation for life In addition, there is the Bombay Habitual Offenders Restriction Act (LI of 1947) This Act was passed with a view to making provision for restricting the movements of habitual offenders, for requiring them to report themselves, and for placing them in settlements

JUVENILES AND BEGGARS DEPARTMENT Legislation

The Bombay Children Act consolidates all previous laws relating to the custody, protection, treatment and rehabilitation of children and youthful offenders and also for the trial of youthful offenders It gives protection to four principal classes of children, viz, (1) those who are neglected, destitute or living in immoral surroundings and those in moral danger, (2) uncontrollable children who have been reported as such by their parents, (3) children, especially female children, who have been used to begging and other purposes by mercenary persons, and (4) young delinquents who either in the company or at the instigation of older persons or by themselves have committed offences under the various laws of the land Such children are taken charge of either by the police or by officers known as probation officers and in most cases are kept in remand homes A remand home is primarily meant as a place where a child can be safely accommodated during the period its case is being considered It is also meant to be

Children Act

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JUVENILES AND
BEGGARS
DEPARTMENT.
Children Act

a centre where a child's character and behaviour can be minutely observed and its needs fully provided for by wise and careful consideration After enquiries regarding their home conditions and antecedents have been completed, they are placed before special courts known as "juvenile courts", and dealt with according to the provisions of the Children Act If the home conditions are found to be satisfactory, and if what is needed is only friendly guidance and supervision, then the children are restored to their parents and placed under the supervision of a trained probation officer If the home conditions are unwholesome and uncongenial, the children are committed to institutions known as "certified schools" or "fit person institutions" "Fit person" includes any association established for the reception or protection of children At these schools or institutions the children receive training according to their individual aptitudes, in carpentry, smithy, book-binding, tailoring, agriculture, poultry-farming, goat-rearing, gardening, cane-work, knitting, etc Youthful offenders, when implicated in any offence along with adult offenders, have to be tried separately in juvenile courts without the paraphernalia of criminal courts The technique employed in juvenile courts is entirely different from that in adult courts Penal terms are avoided, and even the word "punishment" has been dropped from the enactment in describing the treatment to be meted out The children are regarded only as victims of circumstances or of adults

Borstal School
Act

Adolescent criminals coming under the Borstal Schools Act are sent for detention and training in the Borstal School, Dharwar. This Institution now comes under the Mysore Government on account of the States Reorganization Factory work and agriculture form two main heads of vocational training Weaving; manufacture of furniture, stationery and buttons, and smithy are some of the other vocations taught The adolescents sent to this school are given such individual training and other instruction and are subjected to such disciplinary and moral influences as will conduce to their reformation However, boys found to be too incorrigible or unsociable to be kept in the Borstal School are transferred to the Juvenile Section of the Prison at Yeravda Similarly, if the Inspector General of Prisons thinks that any prisoner in the Juvenile Section can be better treated to his advantage if he is sent to the Borstal School, he is accordingly transferred Both juveniles and adolescents, when they have finished a certain period of residence in the institutions to which they are sent and have acquired some proficiency in a trade are released under a licence as prescribed in the Rules, are allowed to live in their homes, or, if they are destitute, in "After-care hostels" (institutions run by non-official agencies) under supervision, and efforts are also made to find employment for them

Machinery to
enforce
the Act or

For the proper enforcement of the legislative enactments mentioned above, machinery both official and non-official, is provided The non-official machinery is provided by the

CHAPTER 14
Justice and Peace
MARTIN LUTHER KING, JR.
BROOKLYN
DEPARTMENT
Machinery to
enforce
legislation

So far as the Kolhapur District is concerned, the Beggars Act has not yet been applied to any part of it. There are no institutions for beggars either run by Government or certified under the Act in the District of Kolhapur.

A probation officer of the Government cadre is deputed by the Chief Inspector of Certified Schools to the District Probation and After-Care Association, Kolhapur. He has to assist the Juvenile Court Magistrate in disposing of the cases.

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BEGGARS
DEPARTMENT
Machinery to
enforce
legislation

under the Bombay Children Act. He has to work as Superintendent of Remand Home and also to attend to the routine work of the Association.

The duties of probation officers are—

- (1) to study the children that are brought before the Juvenile Court and to submit reports regarding them to the court suggesting a treatment programme;
- (2) to supervise the children placed under their supervision by the Juvenile Court,
- (3) to conduct inquiries regarding applications received by the Juvenile Court,
- (4) to conduct the inquiries referred to the District Probation and After-Care Association by other institutions in respect of children and beggars,
- (5) to conduct inquiries regarding children proposed to be released on licence from different certified schools and the Borstal School, Dharwar, and to supervise such children as are released on licence;
- (6) to conduct inquiries and supervision work under the Probation of Offenders Act, and
- (7) to do propaganda work to further the objects of the legislation relating to children and youthful offenders.

Although the Act contemplates the establishment of a separate Juvenile Court in each district, no full-time Magistrate as yet has been appointed for Kolhapur. The local Judicial Magistrate, First Class, at Kolhapur works as the Presiding Officer of the Juvenile Court. The Juvenile Court is held once a week in the Remand Home to dispose of cases under the Bombay Children Act. One or two lady honorary magistrates advise the Presiding Officer of the Juvenile Court in respect of the disposal of cases under trial.

There is a Remand Home for Boys in Kolhapur near the Padmala Corner run by the District Probation and After-Care Association. The District Association has its own new buildings for Remand Home for boys only. Girls are remanded in the Karvir Anathashram (Anath Mahilashram) Kolhapur.

Certified
Schools

There are no Certified Schools in the Kolhapur District.

Fit Person
Institutions

There are following four Fit Person Institutions in this district —

- (1) Hindu Kanya Chhatralaya Kolhapur
- (2) Mahatma Gandhi Vasatigriha Camp Rukadi District Kolhapur
- (3) Anath Mahilashram, Kolhapur
- (4) Shri Swami Vivekanand Smriti Samstha Juna Badhwar Kolhapur

CHAPTER 15 - REVENUE AND FINANCE

DISTRIBUTION OF LAND RECORDS

On 1-1-1957 the State Government in the former Kolhapur State of the Kolhapur District has been newly divided into 14 talukas. In 1949 of the former State areas of Kolhapur District (Kolhapur Government), eight Jahagiris, which were State lands, were transferred from Miraj State to the State of Kolhapur. After the formation of State in November 1956, the Chandgad Taluka of the Kolhapur District was included in Kolhapur District.

There was no uniform system of land assessment upto the year of 1857 when Ramdas Tadpatra undertook the work of surveying the land which is called "Dagawari Mojari" and determine the classification value of each piece of land to fix the assessment. But it was not based on any scientific basis. The land revenue system then prevailing in the State was a kind of rayadari, under which an annual agreement was entered into with the individual cultivator who had to pay rent only for the lands which he cultivated with the further concession that he was entitled to abatement should he prove that they were not productive. The management of the State came under British supervision in 1844, and Mr G S A Anderson, serving in the Revenue Survey of British India was appointed Political Agent of Kolhapur. Mr Anderson had the original survey and settlement carried out by the British Survey Department between 1869 and 1895. Similarly the revision survey and settlement works were entrusted to the British Survey Department in 1898 and were completed in 1906.

The charge of boundary marks was devolved on the Collector (Sarsubha) as per Section 124, Land Revenue Code, Revision Survey Settlement. Some talukas in which revision survey rates were introduced in 1898 became ripe for settlement in 1928. The Record of Rights was introduced in two mahals and Pot Hissas were to be measured to complete the work in all its aspects. To undertake all this work under their control the Ex-Kolhapur State Government started their own Survey department in 1928.

CHAPTER 15

Revenue and Finance

Land Records Introduction

CHAPTER 15

Revenue and
Finance
LAND RECORDS
Introduction

Thus the whole of the district, though formed of former State and Jahagiri villages, has been scientifically surveyed, classified and settled as stated above, except 33 former Bavada Jahagiri villages. As regards introduction of settlement in these villages, the work is in progress (September 1957). The survey and classification work has been completed.

The current settlements have long expired in almost all the talukas of the district and they are due for further revision settlement.

Survey.

Survey was done by chain and cross staff. The unit of area is the English acre with its sub-divisions like gunthas etc i.e., 121 square yards equal to one guntha and 40 gunthas make an acre. The area of each survey number is separately entered in the land records under an indicative number. That of the sub-division too is so entered under an indicative number subordinate to that of the survey number of which it is a portion.

Village, Taluka
and District
Map for all
surveyed
villages

Accurate village maps have been prepared for all surveyed villages showing the survey numbers and their boundary marks and other topographical details such as roads, nallas, trees, forests, wells etc. From these village maps, taluka and district maps were constructed on a scale of 1" = 2 miles.

Classification

The main classes of lands recognised were dry crop, garden and rice and each field was classified with reference to the texture of the soil, its depth and deteriorating factors, extra advantages, if any, and distance from the village market. In the case of rice and garden lands in addition to the soil factor, the water factor was also classified in consideration of the duration of the water supply and kind of crops grown. The classification value was expressed in terms of annas, 16 annas representing the standard. The soil classification as originally made and confirmed at revision or made during the revision survey is final and no general reclassification of soil is made again at any further revision settlement (section 106, Land Revenue Code). However in case of physical deterioration the holder is entitled to reclassification of his lands and consequent reduction of assessment.

All improvements made at the cost of the holder are exempt from taxation for a period of 30 years immediately preceding the year in which settlement is introduced (section 117-H, L R C). Thereafter they are liable to taxation.

Settlement and
Assessment

The whole district has been surveyed and settled. The maximum groups proposed in any one taluka are eight. The standard rates represent the normal assessment per acre of land in a group of that of 16 annas classification value.

After the rates are sanctioned by Government, the assessment of each holding is calculated with reference to its relative classification value. The following note describes the procedure of settlement and assessment current in the Bombay State at present (December, 1957) —

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Finance
LAND RECORDS
Settlement and
Assessment

Prior to 1939, the settlement procedure was prescribed by administrative orders of Government under the Land Revenue Code. The settlement procedure was first brought on to the Statute Book under the Amendment Act, 1939 (Bombay XX of 1939). Under the Land Revenue Code Amendment Act (XXVIII of 1956) certain changes have been made in the settlement procedure. The changes in brief involve a shift in emphasis from the general economic conditions of the area and rental values to the prevalent prices and yields of principal crops. The various provisions governing the settlement procedure are contained in Chapter VIII-A of the Land Revenue Code and Chapter III-A of the Land Revenue Rules. The prescribed procedure is, in brief, as under —

“Settlement” is defined as the result of operations conducted in a zone in order to determine the land revenue assessment. [Section 117-C(1)]

“Zone” is defined as a local area comprising a taluka or a group of talukas or portions thereof of one or more districts, which is contiguous and homogeneous in respect of —

- (i) Physical configuration,
- (ii) Climate and rainfall,
- (iii) Principal crops grown in the area, and
- (iv) Soil characteristics

[Section 117 C(1-A)]

The Settlement Officer (appointed by the State Government under Section 18, Land Revenue Code) examines fully the past revenue history of the zone with a view to assessing the general effect of the incidence of assessment on the economic conditions of the zone. He then proceeds to divide the lands to be settled into groups and fixes the standard rates for each class of land in such groups.

The groups are formed on a consideration of the following obligatory factors viz —

- (i) Physical configuration,
- (ii) Climate and rainfall,
- (iii) Prices and
- (iv) Yield of principal crops

After taking into account the objections, the Collector forwards the Settlement Officer's report to the State Government through the Settlement Commissioner and Director of Land Records, with his remarks (Section 117-K)

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Settlement and
Assessment

The settlement report together with the objections and the recommendations of the Bombay Revenue Tribunal is required to be placed on the table of each chamber of the Legislature and the proposals can be discussed in the Legislature (Section 117-L)

Thereupon, the State Government passes final orders on the settlement report (Section 117-L) and, after a notice of the orders has been given in the prescribed manner, the settlement is deemed to have been introduced (Section 117-O)

The assessment to be imposed on each holding in the case of an original settlement is determined by the application of the standard rates to the classification value of the land through the medium of Jantris (table of calculation) prepared by the Superintendent of Land Records, and in the case of a revision settlement, it is worked out by increasing or decreasing the old assessment in the same proportion as there is an increase or decrease in the new standard rates over the old ones (Land Revenue Rule, 19-H)

A settlement ordinarily remains in force for 30 years (Section 117-E)

Government may, after the expiry of every ten years from the date on which settlement was introduced under Section 117-O, enhance or reduce the assessment on lands in any zone by placing a surcharge or granting a rebate on the assessment by reference to the alterations of prices of the principal crops in such zone (Section 117-M)

Additional water advantages accrued at the cost of Government can be assessed during the currency of the settlement (Section 117-Q)

The Record of Rights Law (contained in chapter X of the Land Revenue Code) was enacted in 1913 in the Union area and it was introduced in the former State areas in 1928 except the Jahagiri villages. The introduction of Record of Rights work in the Revenue Department under the Post-War Reconstruction Scheme No 75, in 288 Jahagiri villages is in progress. According to Section 135-B (i) of the Land Revenue Code, the Record of Rights contains the following particulars —

Record of Rights.

(a) the names of all persons who are holders, occupants, owners or mortgagees of the land or assignees of the rent or revenue thereof,

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Land Records
Department

(iv) to supervise the preparation and maintenance of Record of Rights and of the periodical inspection of the boundary marks,

(v) to conduct periodical revision settlement operations,

(vi) to organise and carry out village site and city surveys and arrange for their proper maintenance,

(vii) to undertake special surveys for private individuals or for public bodies (such as survey of *nam* villages, surveys in connection with railway, municipal and local boards, community projects, town planning schemes, extension of village sites etc, and for the defence and other Government departments,

(viii) to maintain up-to-date all village maps and to reprint and arrange for their supply to various departments for administrative purposes and for sale to the public,

(ix) to train the revenue officers in survey and settlement matters, and

(x) to undertake the survey of *pot hussas*

In addition to the normal duties of the Department referred to in the foregoing para, this department is, at present (September, 1957) entrusted with the execution of three major schemes viz schemes No 74, 75 and 77-A, under the Five-Year Post-war Reconstruction Plan

The pre-merger situation and organisation is given above in detail. After merger, the District Inspector of Land Records, Kolhapur, is the principal officer in charge of the Land Records department in the district. He is a gazetted officer (of the Mamlatdar's rank) appointed by the Settlement Commissioner and Director of Land Records and is directly subordinate to the Superintendent, Land Records, Poona Circle, in all technical matters. He is also a subordinate of the Collector of Kolhapur and has to carry out all administrative orders of the Collector of the district in the matter of survey and land records.

Organisation.

His present subordinate staff after merger comprises of —

(a) clerk to District Inspector of Land Records,

(b) one District Survey, ten Cadastral Surveyors,

(c) District Survey Office staff consisting of one headquarter assistant, record keeper, deputy record keeper, scrutiny clerk, record karkun, two utara karkuns (one permanent and one temporary)

(d) staff of four maintenance surveyors, one City Surveyor, clerk and two City Surveyor's copying clerks under the City Survey Mahalkari

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(e) staff of 66 *pot hissa* surveyors under six *Nimtandars* and two clerks,

(f) staff of 30 Circle Inspectors (including Circle Officers) working under the Collectors

The staff shown under (a), (b), (c) work directly under the District Inspector of Land Records and that under (d) under the City Survey Mahalkari, a revenue officer in charge of City Survey Office at Kolhapur, and that at (e) under the special Superintendent of Land Records for *pot hissa* survey. The staff under (f) works under the control of the Collector

Duties and Functions of the District Inspector of Land Records and his staff

The main duties of the District Inspector of Land Records are —

(a) to supervise, and take a field test of the measurement, classification and *pot hissa* work done by the district, cadastral, maintenance and *pot hissa* surveyors,

(b) to exercise check over the proper and prompt disposal of all measurement and other work done by the survey staff and the district survey office establishment, by scrutinising their diaries and monthly statements (*Mahevars*),

(c) to take a small test of the work of as many Circle Inspectors and village officers as possible with a view to seeing that they understand their duties in respect of (1) Record of Rights, (2) the tenancy and crop registers, and (3) the boundary marks, repairs work etc. During his village inspections, the District Inspector sees that the Government waste lands are not being unauthorisedly used (his test is meant to be qualitative and not merely quantitative),

(d) to be responsible for the maintenance of the theodolite stones in the village surveyed in the minor triangulation method and to arrange for their inspection and replacement where necessary,

(e) to compile the Huzur statistical (Agricultural) forms Nos I, II and III with the clerical aid placed at his disposal by the Collector,

(f) to maintain the accounts and watch the recovery of city survey and *pot hissa* dues,

(g) to inspect the city survey offices every year, and to send the inspection memoranda (in triplicate) to the Superintendent of Land Records, who forwards one copy to the Settlement Commissioner and Director of Land Records, and one to the City Survey Officer through the Collector of the district, with his own remarks thereon,

(h) to arrange, in consultation with the Collector of the district concerned, for the training of the Junior Indian Administrative Service officers the District Deputy Collectors, the candidates for the posts of Mamlatdars, and Circle Inspectors clerks talathis in survey and settlement matters,

(i) to advise the Revenue Officers in the district in all technical matters concerned with the maintenance of the survey records and the Record of Rights (referring cases of doubt to the Superintendent, Land Records),

(g) to see to the correctness and punctuality of the work done in the District Survey Office, and

(k) to inspect the work of repairs of boundary marks in at least one village in each circle, according to the fixed programme

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Duties and Func-
tions of the
District Inspector
of Land Records
and his staff

The staff of district and cadastral surveyors deals with the routine measurement and classification work, whether done for Government (e.g., in land acquisition cases etc.) or on private applications, civil court partition decrees etc. In the case of private work, the prescribed measurement fees, on the fixed fees system, are recovered from the parties in advance. The District Surveyor deals with such measurement and classification cases as cannot be ordinarily entrusted to the cadastral surveyors on account of their complicated nature, size, importance or urgency. During rains the district and cadastral surveyors assist the Head Quarter Assistant in such work as clearing of arrears of correction work of survey records in measurement and classification cases, etc.

District and
Cadastral
Surveyors

The district survey office is in charge of the Head Quarter Assistant who acts under the orders of the District Inspector of Land Records. The Head Quarter Assistant and his staff are responsible for keeping the survey records up-to-date and in proper order. He deals with all correspondence connected with records (under the signature of the District Inspector of Land Records). In urgent circumstances, the Head Quarter Assistant disposes of the references under his own signature in the absence of the District Inspector of Land Records, informing the latter of the action taken by him. He recovers and accounts for the fees received for private measurement work, according to the prescribed procedure. He also issues certified extracts from the survey records and supplies printed maps to the applicants on payments of prescribed charges. The district survey office also issues the measurement cases to the surveyors for measurement and keeps a watch over their prompt and proper disposal, scrutinizes the survey work in the office and takes action to get all changes effected in the survey records. In this connection necessary *kamjasti patraks* (with their abstracts) signed by the District Inspector of Land Records and countersigned by the Superintendent of Land Records and *akarphod patraks* signed by the District Inspector of Land Records, are sent to the revenue authorities for the correction of the village and taluka records and maps.

District Survey
Office and the
Head Quarter
Assistant

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Maintenance
Surveyors

The Maintenance Surveyor staff is responsible for the maintenance of the city surveys and the records including the Record of Rights and maps connected therewith and assist the revenue administration of the city surveyed areas. They therefore, work under the immediate control of the revenue officers in charge of the city survey, but the technical and administrative control of the staff lies with the District Inspector of Land Records and the Superintendent of Land Records. Such survey has been introduced in the Kolhapur city during the former State regime originally in 1884 and revised in 1939.

The city surveys at Ichalkaranji, Wadgaon Bavada, Jaisingpur, Panhala and Gadhinglaj though originally surveyed during the former State regime are not under regular maintenance, mainly due to incompleteness in them as compared with city surveys in Union areas. The work has, therefore, been completed after merger under the provisions of the Land Revenue Code, Section 131, and in the City Survey Manual.

The cost of maintenance of the city survey, is, as usual, borne by Government in the case of city survey at Kolhapur and the same procedure is to be followed in the remaining city surveys as soon as they come under regular maintenance.

There are no village sites surveyed so far, in the Kolhapur district or any proposals in progress in this connection.

Pot Hissa
Surveyors

The *pot hissa* surveyor staff started its working in Kolhapur State on 15th November, 1928.

The *pot hissa* surveyor staff does the measurement work of the sub-divisions of the Survey Numbers for keeping the Record of Rights up-to-date. Out of the 977 villages of the district, the original *pot hissa* survey work has been completed in 805 villages and it is in progress in the remaining 172 villages spread up in 3 talukas.

The measurement of new sub-divisions, is, therefore, not carried on except in the case of villages taken up for consolidation schemes.

During the rains, the staff reforms the task of working out *hissawar* assessment (*akarphod patraks*) and preparation of duplicate sketches etc for the use of the village officers. The cost of the *pot-hissa* survey operations is recovered from the land-holders under Section 135-G (b), Land Revenue Code.

Inspectors.

The staff of Circle Inspector is primarily meant to assist the revenue officers in the up-to-date maintenance of the village records and land records kept at the village and to assist the revenue administration, and are, therefore, under the control of the Collector. They supervise the work of village officers, and their technical work of the maintenance of the land record, at the village is supervised by the District Inspector of Land Records. Therefore, their diaries pass through the District Inspector of Land Records.

In addition to the normal duties of the department referred to in the foregoing paragraphs, the Land Records Department is, at present, (September, 1957) entrusted with the execution of the following three post-war reconstruction schemes

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LAND RECORDS.
Post-War
Reconstruction
Schemes.

Scheme No	Description
74	Consolidation of holdings under the Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947
75	Survey of inam villages in the State for the introduction of Record of Rights
77-A	Settlement of unsettled inam villages

Though these schemes are for the premerger areas of the State, they are made applicable to the Kolhapur district even after its merger in the former Bombay State

THE SALES TAX DEPARTMENT

THE SALES TAX has now become the most important source of revenue to the State, as it contributes to the exchequer more than any other head of revenue, and in 1953-54 it yielded 15 crores of rupees and formed 28.45 per cent of the tax revenue of the State

SALES TAX.

A general sales tax was first introduced in 1946 by a Governor's Act, which in the course of time underwent various amendments by the legislature. The Act that now governs the levy of sales tax is the Bombay Sales Tax Act (III of 1953) as amended by the Bombay Sales Tax Laws (Amendment) Act, 1957 (XVI of 1957).

Under section 5 of the Act dealers whose turnover either of all sales or of all purchases in a year exceeds Rs 25,000 are liable to pay the tax. Dealers who import goods from outside the State of Bombay and dealers who manufacture or process any goods have to pay the tax if their turnover of sales or of purchases exceeds Rs 10,000 a year, provided the value of the goods imported, or manufactured or processed, respectively, exceeds Rs 2,500.

The system of tax as embodied in the Act is briefly as follows —

There are three classes of tax, a "sales tax," a "general sales tax," and a "purchase tax." The "purchase tax" is, however, not a separate tax and is only intended to seal off a loophole for evasion of either of the other two taxes. In effect, therefore, there is only a two point tax system, namely, a tax generally levied at the first stage of sale (sales tax) and a tax levied generally at the last stage of sale (general sales tax).

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Finance
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A dealer registered under the Central Sales Tax Act, 1956, who is not liable to pay tax under Section 5 of the Bombay Sales Tax Act, 1953 is nevertheless liable to pay tax under Section 5A of the Bombay Sales Tax Act, 1953 on his sales of any goods in respect of the purchase of which he has furnished a declaration under sub-section (4) of Section 8 of the Central Sales Tax Act, 1956 or on the sales of any goods in the manufacture of which such goods have been used

No tax is levied on goods specified in Schedule A, containing 42 entries These entries contain —

(i) goods required mostly by agriculturists for cultivation e g, agricultural implements worked or operated exclusively by human or animal agency of the following kinds. chaff-cutters, clod crushers, harrows, iron and leather mhots, iron ploughs and plough points, pick-axes, *rahats*, shovels, sickles, spades and wooden seed drills (entry 1); cattle, sheep and goats (5), cattlefeeds including fodder and other concentrates but excluding cotton seed (6), fertilizers (17), and manures including oil cakes (32),

(ii) necessities of the poorer sections of the community, e g, betel leaves (2), bread (3), butter-milk and curds (4), cereals and pulses in all forms (7)*, chillies, chily powder tamarind and turmeric, whole or powdered (9)*, eggs (15), firewood and charcoal (18), fish (19)*, flour including atta, *maida*, *suji* and bran (20)*; flowers (21), food and non-alcoholic drinks consumed at a hotel, restaurant, refreshment room, eating house or other place where such food and drinks are served (except when the cost of food and drinks consumed at one time by one person exceeds one rupee) (22), fresh fruits (23), fresh vegetables and edible tubers (24), Ghongadis, Kambalis or Kambals woven on handlooms exclusively out of hand spun woollen yarn and sold at a rate not exceeding Rs 12 each; glass bangles sold at a rate not exceeding two annas each (24-A), Ghongadis, Kambalis or Kambals woven on handlooms exclusively out of hand spun woollen yarn and sold at a rate not exceeding Rs 12 each (25), gur (26), kerosene (28); kum-kum (30), *Mangalsutra* with a black glass beads sold at a rate not exceeding Rs 5 each (31), meat (33)*, milk, whole or separated (34); salt (37), slates and slate pencils; chalk sticks and crayons; foot-rules, exercise and drawing books and lead pencils, and mathematical and drawing instrument boxes used by primary and secondary school students (38), textbooks books for supplementary reading and school atlases sanctioned by the State Government, Director of Education for the State of Bombay, the Educational Inspectors of Divisions or Secondary School Certificate Examination Board of approved by the Bombay Municipal Schools Committee (41) and water, other than aerated and mineral waters (42),

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(a) implements or raw materials of cottage industries and product of cottage industries, e.g., chaikha and other implement used in the production of handspun yarn or handwoven cloth as may be specified by the State Government by notification in the Official Gazette (8), cloth woven in handloom sold at a rate not exceeding Rs 2 per yard (10), clothes and other article of Khaddar (11)*, cotton yarn and cotton thread (13), edible oils manufactured in ghanis by human or animal agency (14), handmade paper (27)*, khaddar (29)*, Palm products—(1) When sold by a producer recognised for the purpose by the Collector of Sales Tax, Maharashtra, on the recommendation of All India Khadi and Village Industries Board, set-up under Government of India, Ministry of Commerce and Industries (2) When sold by other dealer where such products have been purchased from a producer recognised by the Collector of Sales Tax in this behalf,

(a) sources of power, e.g., coal gas (when sold by a gas supply company to a local authority for consumption by such local authority for the purpose of street lighting) (12), electrical energy (16), motor spirit (as defined) (35),

(i) periodical journals published at intervals not exceeding one month (36),

(vi) stamp paper sold by vendors duly authorised under the provision of the Indian Stamp Act, 1899 (39), and

(ii) Sugar-cane (40)

Schedule B lists 79 specific entries and entry 80 "all goods other than those specified from time to time in Schedule A and in the proceeding entries" The first 8 of these entries composed of certain raw materials of industry, viz, raw cotton (whether ginned or unginned) including cotton waste (1), cotton seeds (2), artificial silk yarn (3), hides and skins (4), oil-seeds (5), raw silk and silk yarn (6), raw wool, wool tops and woollen yarn (other than knitting yarn) (7), and staple fibre and staple fibre yarn (8), and entries 9 to 18, which specify those goods out of the goods declared essential by Parliament [under the Essential Goods (Declaration and Regulation of Tax on Sales or Purchase) Act, 1952] which are not specified in Schedule A to the Act, are subject only to the general sales tax and not to the sales tax. On the other hand, entries 19 to 22, viz betel nuts (19), text-books and periodical journals except such text-books and journals as are declared tax-free under entries 36 and 41 of Schedule A, and other than account books, diaries, calendars, and books containing space exceeding eight pages for being written up (not being exercise books) (20), coal (21), and safety matches (excluding matches used as fire-works) (22), are subject only to the sales tax and not to the general sales tax

The rate of the general sales tax is only one-fourth per cent, in the case of bullion and specie (23), and one per cent in the

* When sold by dealers recognized for the purpose by the Collector of Sales Tax

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case of entries 1 and 2, i.e., raw cotton and cotton seeds, and only three pies in the rupee in the case of entries 3 to 8 and entry 24 [articles made of gold and silver (of fineness not less than 75 per cent) not containing any precious stones, synthetic or artificial precious stones, or pearls, real, artificial or cultured] In all other cases it is six pies in the rupee.

The sales tax, however, is graded from one-fourth per cent. in the case of bullion and specie (23) and articles made of gold and silver, etc. (24) to three pies in the rupee in the case of entries 19 to 22 and entry 80. On several items, which may be said to form middle-class requirements, the rate is six pies in the rupee and on several other entries, which may be classed as "luxuries" it is twelve pies in the rupee. A sales tax of fifteen pies in the rupee is imposed on goods mentioned in entry 79 [textile fabrics of any kind including saris, dhotis, sheets, chaddars, blankets and other similar articles (except (i) cloth woven on handlooms, (ii) coarse and medium cotton cloth woven in mills or on powerlooms, and (iii) tracing cloth) sold at a rate not less than Rs 3 per yard].

Certain articles like photographic and other cameras and enlargers, lenses, paper, films and plates required for use therewith, X-ray apparatus and equipment and lifts whether operated by electricity or Hydraulic power, have been added to the list of luxury goods and made subject to Sales Tax at the rate of 12 pies in the rupee.

The scheme of the Act is such that the taxes leviable under it do not offend against Article 286 of the Constitution, which makes inter-State trade free, or hamper exports from the State to markets outside India. Suitable provisions have been made both in the Act and in the Rule framed under it to ensure that neither the sales tax nor the general tax has to be paid more than once on the same article even when it is manufactured or processed. Wholesale dealers, intermediaries between wholesalers and retailers, or commission agents will not generally pay any of these taxes and in cases where they have to pay, provision exists for arranging refund of these taxes to them. In cases where dealers carry on processing or manufacture of goods for sale, it has been provided in the Rules that the sales tax paid on the purchase of goods used as raw materials, processing materials, fuel, lubricants, containers or packing materials shall be set off from the sales tax payable on the sale of the manufactured or processed goods.

For the purpose of the administration of the Sales Tax Act in the Kolhapur District, two Sales Tax Officers have been appointed for the Kolhapur District. They have under them 3 Sales Tax Inspectors. The headquarter of these Inspectors is at Kolhapur.

The Sales Tax Officers exercise the powers delegated to them under the Bombay Sales Tax Act and Rules for the general administration of the Act in their charge. They register and grant licences to the dealers who are liable for registration and

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who are entitled to hold a licence under the provisions of the Act and are invested with powers to assess them. They receive periodical returns from the dealers who are registered showing the turnover during the period and the tax payable by them, and they verify the returns, pass orders of assessment and take steps for the recovery of the tax assessed. They also detect cases of evasion of tax and report them to the Collector of Sales Tax for necessary orders. They are primarily responsible for the general administration of the office.

The Additional Collector is, under the Bombay Sales Tax Act, an authority equivalent to the Collector of Sales Tax and appeals against the orders of Additional Collectors and Collector of Sales Tax would lie before the Sales Tax Tribunal. There is also provision for *suo motu* revision of orders passed by the Sales Tax Officers. The Assistant Collector of Sales Tax, can of his own motion revise any order passed by any Sales Tax Officer under his jurisdiction. Similarly the Additional Collector of Sales Tax or Collector of Sales Tax, as the case may be, can revise any order passed by the Assistant Collector of Sales Tax or Sales Tax Officer.

The officer next above the Sales Tax Officer, Kolhapur, is the Assistant Collector of Sales Tax of the Central Division, Range III, who has his headquarters at Poona. The Sales Tax Officer seeks clarification and advice from the Assistant Collector in certain matters relating to the administration of the Act. He has also to submit to the Assistant Collector all cases which he is not competent to deal with. Appeals lie from the orders of the Sales Tax Officer to the Assistant Collector, from the Assistant Collector to the Collector of Sales Tax, and from the Collector to the Sales Tax Tribunal.

STATEMENT SHOWING THE SALES TAX RECEIPTS AND
COLLECTION CHARGES IN RESPECT OF KOLHAPUR
DISTRICT

Year	Sales Tax collected	Collection Charges	Proportion of collection charges to amount collected
1949-50	8,53,074	17,858	2 00
1950-51	18,00,146	28,749	1 54
1951-52	18,58,980	29,770	1 60
1952-53	15,57,750	36,265	2 32
1953-54	14,35,343	40,331	2 80
1954-55	20,52,027	39,051	1 90
1955-56	24,18,000	10,708	1 68
1956-57	25,59,592	46,653	1 82

CHAPTER 15.

THE REGISTRATION DEPARTMENT.

Revenue and
Finance.
REGISTRATION
Registration of
Documents

THE INDIAN REGISTRATION ACT was enacted to prevent execution of fraudulent and forged documents and thus save the illiterate public from possible exploitation by unscrupulous *sawakars* and greedy landlords. Accordingly, the Act has mainly provided for compulsory registration of all documents affecting immovable property of the value exceeding Rs 100. Other documents affecting immovable property of a value below Rs 100 (and their number is generally limited) and documents of adoptions and wills have been made optionally registrable thereunder. As a rule, fees are levied for registration, but as an encouragement to the co-operative movement, the State Government have exempted from payment of fees, documents relating to co-operative credit societies, land mortgage banks, urban banks (upto the value of Rs 2,000) and housing societies (upto the value of Rs 5,000). Similarly, awards under the Bombay Agricultural Debtors' Relief Act (XVIII of 1947) are also registered free. Marriages under the Parsi Marriages and Divorces Act (III of 1936), Bombay Registration of Marriages Act, 1953 (Act V of 1954) and the Special Marriage Act, 1954 (Act XLIII of 1955) are also registered.

Registration
Offices Pre and
Post-Merger
Working

Kolhapur, a merged State district, first adopted the Indian Registration Act in 1875. Till the merger, the Registration Department was a part of the Revenue Department, a senior clerk of the department being appointed as a Sub-Registrar of each taluka and the two Prant Officers being ex-officio District Registrars. The Sarsubha used to be the Inspector General of Registration. After the merger, the entire registration administration was brought on the lines obtaining in the other districts of the State. Accordingly, the sub-districts were reorganised. At present there are eight registration offices located respectively at Karvir, Gadhinglaj, Radhanagari, Panhala, Kagal, Shirol, Hatkanangle and Chandgad. Each office is manned by a Sub-Registrar. The Sub-Registrars at Gadhinglaj and Radhanagari have also to pay periodical visits to Ajra and Gargoti respectively for the convenience of the public of these talukas. The Sub-Registrar, Karvir, in addition to the work of registration of documents helps the District Registrar in the registration administration of the district.

DISTRICT
REGISTRAR

The Collector of Kolhapur District is ex-officio District Registrar. The District Registrar exercises supervision over the entire registration staff of the district. Though the Sub-Registrars are appointed by the Inspector General of Registration, the District Registrar is empowered to make temporary appointments of Sub-Registrars in local vacancies. He is mainly the appointing authority of Sub-Registry *karkuns* and peons in the district. The District Registrar carries out the instructions of the Inspector General of Registration in all departmental matters and keeps him fully informed about the registration

system and its efficient working. The District Registrar attends to the needs and difficulties of the Sub-Registrars in their day to day work with the help of the Sub-Registrar at the headquarters. He visits each Sub-Registry Office at the time of taluka office inspection and routine matters of the office are inspected by him with the help of the Collector's revenue branch which is on tour with him. The District Registrar is empowered to register any document from the district (section 30) and he also receives sealed covers containing wills for deposit in his safe (section 42). He hears appeals and applications under section 72 and 73 of the Indian Registration Act against the refusal orders passed by Sub-Registrars under him. Under sections 25 and 34, he is empowered to condone delays in presentation of documents and appearance of executants provided the delay does not exceed four months, and to direct the documents concerned to be registered on payment of a fine not exceeding ten times the proper registration fee. Similarly, he sanctions refunds in surcharges. The District Registrar is thus the executive officer under the Indian Registration Act, the Inspector General of Registration being mainly concerned with general supervision of the department.

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Finance
DISTRICT
REGISTRAR

The Sub-Registrar is immediately subordinate to the District Registrar. The Sub-Registrar's chief function is to register documents presented for registration. Before accepting a document for registration he has to satisfy himself that stamps of the value prescribed under the Stamps Act are affixed to it and also levy the necessary registration fee. He keeps an authenticated record of each such document and intimates all changes under the registered deeds to the Mamlatdar or the City Survey Officer according as the property is agricultural or city surveyed. The registration records are considered as valuable public records and are to be preserved permanently. They are open to inspection by the public on payment of fees, and certified copies thereof can be granted to parties on payment of fees. The Sub-Registrar is also assigned certain ex-officio duties. He is a Parsi Marriage Registrar and also a Registrar of Marriages under the Bombay Registration of Marriages Act, 1953. The extent of this extra work is, however, limited. The Sub-Registrar of Kolhapur is in addition empowered to solemnize marriages under the Special Marriages Act, 1954. In certain cases Sub-Registrars are also Notaries Public under the Negotiable Instruments Act. The Sub-Registrar, Karvir, is a Notary Public for Kolhapur district.

SUB REGISTRAR

The District of Kolhapur is in charge of the Inspector of Registration, Satara Division, Satara, for inspection work. His jurisdiction comprises of North Satara, South Satara, Kolhapur and Ratnagiri districts. He is subordinate to the District Registrar and the Inspector General of Registration and has no administrative functions. His duty is mainly confined to the inspection of the technical work of the registration offices.

Inspection

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Finance
SUB REGISTRAR.
Inspection

including the Central Record Room at the headquarters and the record rooms of the taluka sub-registrars, so that those records which are in danger of being destroyed may be recopied and authenticated according to law. He also examines the various books, registers, indexes, accounts and other records in the sub-registries once a year and sends one copy of his inspection memo to the District Registrar and another to the Inspector General of Registration simultaneously forwarding a copy to the Sub-Registrar concerned. The Inspector General of Registration on receiving such memo, directs the Sub-Registrar concerned through the District Registrar to carry out such of the instructions proposed by the Inspector of Registration as are approved by him (i.e. the Inspector General).

Statistics

The average annual income of the Kolhapur Registration District is Rs 95,977 and the average annual expenditure Rs. 41,983 (based on the figures for the triennium 1953-55). Seven of the eight offices in the district are working under the manuscript system. Only in Karvir Sub-Registry Office the copying of documents is done by means of photography. During 1956 in all 11,788 documents were registered in the district, composed of 11,335 documents falling under compulsory registration and of the aggregate value of Rs 1,89,03,789, 188 documents falling under optional registration and of the aggregate value of Rs 2,24,539, 228 documents affecting moveable property and of the aggregate value of Rs 21,230, and 37 wills. 1443 memoranda of marriages were registered under the Bombay Registration of Marriages Act (V of 1954) and 2 marriages were solemnised under the Special Marriages Act, 1954.

THE STAMPS DEPARTMENT

STAMPS
Organisation

THE SUPERINTENDENT OF STAMPS, Bombay is the authority who controls the supply and sale of State Stamps in the State, while in the Kolhapur district the Collector of Kolhapur as the administrative head, holds general charge of the Stamp Department. There is no officer in the district specially in charge of stamps. The work is done by the Stamps Head Karkun under the supervision of the Treasury Officer, Kolhapur, who is a gazetted Officer. The Treasury Officer has charge of the Local Depot at Kolhapur and is responsible for the maintenance of the stock of stamps, their distribution to branch depots and their sale to the public. He is empowered to grant refund of the value of unused, spoilt and obsolete stamps presented to him within the prescribed period. A branch depot is located at every taluka or mahal headquarter and it is in charge of the Sub-Treasury Officer, i.e., the Mamlatdar or Mahalkari. The Sub-Treasury Officers are also empowered to grant refund of stamps to a limited extent.

To suit public convenience, stamps are sold not only at the local depot and the branch depots, but also at various other centres by vendors authorised by Government. There are 27 licensed stamp vendors in the district. Besides, the Stamps Head Karkun and the Nazir in the District Court, Kolhapur, have been appointed to work as ex-officio stamp vendors. Moreover, the Mamlatdars and Circle Officers, while on tour, are authorised to sell the villagers stamps of various denominations required by them.

CHAPTER 15

Revenue and
Finance
STAMPS
Organisation

The following table gives the total incomes realised from Stamps Duty in the Kolhapur district during the year 1949-50, 1950-51 and 1951-52 and the amounts paid to licensed stamp vendors during those years —

	1949-50	1950-51	1951-52	From 1-8-1949
	Rs	Rs	Rs	
Total income realised from Stamp Duty —				
Judicial Stamps	2,67,000	3,14,290	3,44,906	
Non-Judicial Stamps	1,00,112	2,77,043	3,24,642	
Discount paid to Stamp Vendors —				
Judicial Stamps	0,732	1,797	2,050	
Non Judicial Stamps		5,722	6,773	

THE MOTOR VEHICLES DEPARTMENT

THE MOTOR VEHICLES DEPARTMENT deals with the administration of the Motor Vehicles Tax and the Motor Vehicles (Amendment) Act (XV of 1956), and the Bombay Motor Vehicles Tax Act (LXV of 1958). Under the first Act all motor vehicles have to be registered, all drivers have to take out a licence, which is given only on their passing a prescribed test of competence, the hours of work of drivers of transport vehicles are restricted, and third party insurance of all vehicles plying in public places has to be affected. It gives power to the State Governments to subject vehicles to strict mechanical tests and to control the number of vehicles to be licensed for public hire, specifying their routes and also the freight rates. Fees are leviable for registration and for licences and permits.

There is a State Transport Authority for each State and Regional Transport Authorities have been set up for convenient regions of a State. The State Transport Authority controls the activities of the regional transport authorities.

CHAPTER 15. The Regional Transport Authority controls the motor transport in the region and deals with the issue of permits to different categories of transport vehicles according to the policy laid down by the State Transport Authority and the State Government from time to time. It also performs such duties as grant of authorisations to drive public service vehicles and conductors' licences, taking departmental action against those permit-holders who contravene any condition of the permit, etc., and prescribing policy in certain important matters relating to motor transport in the region.

Regional Transport Authority The Regional Transport Authority for Poona Region with head-quarters at Poona, has jurisdiction over the Kolhapur district and also over the districts of Poona, North Satara, South Satara, Sholapur and Ahmednagar. It consists of four official and six non-official members nominated by Government under sub-section (1) of section 44 of the Motor Vehicles Act.

Regional Transport Officer The Regional Transport Officer functions as the Secretary and Executive Officer of the authority. In his capacity as Regional Transport Officer he is the authority for licensing drivers and registering vehicles and also for prosecuting in cases of offences committed under the Motor Vehicles Act. Acting under the authority of the Regional Transport Authority, he is responsible for all the duties connected with the issue and counter-signature of authorisations to drive public service vehicles and conductors' licences and with the grant, revocation, suspension and cancellation of permits for public carriers, private carriers, stage carriages and taxi cabs.

Other staff One Assistant Regional Transport Officer and one Supervisor assist the Regional Transport Officer at headquarters. Nine Motor Vehicles Inspectors look after the work of registration, inspection of motor vehicles, testing of motor drivers and conductors, checking of motor vehicles and detecting offences under the Motor Vehicles Act. They are assisted by four Assistant Motor Vehicle Inspectors in these duties. One Motor Vehicles Prosecutor looks after the prosecution work and conducts cases launched in courts of law. He also assists the Regional Transport Officer by giving legal opinion whenever need arises.

This Department has liaison with the Police Department. The Police Department carries out periodical checks of motor vehicles and detects offences under the Motor Vehicles Act. It also attends to references from the Motor Vehicles Department regarding verification of character of applicants for public service vehicle authorisations, conductors' licences, taxi cab permits, etc. It also helps in the verification of non-use of vehicles and recoveries of arrears of taxes and in specifying particular places for bus stops, etc.

The District Magistrate comes into relation with this department in connection with imposition of restrictions on road transport, fixation of speed limits, and location of motor stands.

Under the Bombay Motor Vehicles Tax Act, taxes are levied on all motor vehicles, except those designed and used solely for carrying out agricultural operations on farms and farm lands. The taxes are based on the types of vehicles (e.g., motor cycles, tricycles, goods vehicles, passenger vehicles, etc.), and their laden or unladen weight. The Act has removed all municipal and State tolls on motor vehicles. The Rules made under this Act lay down that when a vehicle is to be registered within the State, the registering authority (i.e. the Regional Transport Officer) shall verify the particulars furnished in the application for registration (e.g. the make of the vehicle, its capacity, etc.), and determine the rate of the tax for which the vehicle is liable. Every registered owner who wants to use or keep for use any vehicle in the State has to pay the tax determined, stating the limits within which he intends to use the vehicles, i.e., whether only within the limits of a particular municipality or cantonment or throughout the State. A token for the payment of the tax will be issued by the registering authority and this has to be attached to and carried on the vehicle at all times when the vehicle is in use in a public place. A fresh declaration has to be made annually, or every time the tax has to be paid (i.e. quarterly, half-yearly or annually). The registering authority before issuing the token in respect of the payment of the tax has to satisfy itself that every declaration is complete in all respects and the proper amount of tax has been paid.

It may be mentioned here that with a view to facilitating the convenience of the motoring public and for the purposes of smooth administration of Motor Vehicles Department an office of the Assistant Regional Transport Officer has been established at Kolhapur with effect from 1st June 1957 with one Assistant Regional Transport Officer, two Motor Vehicles Inspectors and two Assistant Motor Vehicles Inspectors.

CHAPTER 15.
Revenue and Finance.
MOTOR VEHICLES
Motor Vehicles
Tax Act

CHAPTER 16 -DEVELOPMENTAL DEPARTMENTS.

CHAPTER 16

THE AGRICULTURE DEPARTMENT

Developmental
Departments
Agriculture
Organisation

The Director of Agriculture is the Head of the Department of Agriculture who is assisted by two Joint Directors, the Deputy Director at headquarters, each in charge of (1) research and education, (2) intensive cultivation, (3) agricultural extension, and (4) agricultural engineering and soil conservation. One Deputy Director of Agriculture for extension with his headquarters at Poona for the whole State working under the Director of Agriculture, concerns himself with the technical side of crop research in the State. The District and Deputy Directors are in charge of extension work in their respective divisions and the District Agricultural Officer of the respective districts are in turn responsible for all extension work in their districts.

The work carried out by the Department of Agriculture in the Kolhapur district may be grouped under the following

- (a) Agricultural Extension and demonstrations
- (b) Agricultural Engineering including Mechanical Cultivation and Soil Conservation
- (c) Animal and Poultry Husbandry
- (d) Agricultural Research and Education

Agricultural Extension and Demonstrations—The officer in-charge of extension work in the district is the District Agricultural Officer, who is responsible to the Divisional Deputy Directors. The District Agricultural Officer is assisted by one Assistant District Agricultural Officer at his headquarters and two Agricultural Officers—one for the North Division and the other for the South Division of the district. Six of the nine talukas and two of the three mahals of the district are divided into 29 circles, each taluka or mahal having three or four circles and there is one Agricultural Assistant in-charge of each circle. In the remaining three talukas and one mahal, independent National Extension Service Blocks having been formed, the department's Agricultural Assistants have been withdrawn and work at village level is being looked after by Gramsevakhs who are trained in agriculture, and by Agricultural Officers attached to each Block at the Block Level.

Agricultural
Extension and
Demonstration

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Departments
AGRICULTURE
Agricultural
Extension and
Demonstration

The District Agricultural Officer is responsible for all extension work in the district. The following are the important extension activities of the district —

- (1) Execution of all "Grow More Food" schemes
- (2) Establishment of agricultural demonstration centres on cultivators fields and holding field demonstrations in respect of various improvements
- (3) Extension of intensive cultivation of paddy by the Japanese method and organisation of demonstration plots
- (4) Organisation of demonstration plots showing various cultural, manurial and other improvements
- (5) Organisation of agricultural and cattle shows in the district
- (6) Organisation of crop protection services
- (7) To help and guide all National Extension Service Blocks in planning of agricultural extension programme in their respective blocks
- (8) Organisation of crop competitions of various crops to encourage the cultivators to maximise their production per acre
- (9) Supervision of crop-cutting experiments
- (10) Extension of sugarcane development scheme
- (11) Organisation of special weeks such as Vana Mahotsava Saptah, Gram Sudhar Saptah, Fertilizers Week, and Crop Competition Fortnight
- (12) Extension of horticultural, vegetable and kitchen gardening

Each circle of a taluka or mahal has a depot wherein improved seeds, insecticides and fungicides are stocked for sale to needy cultivators. Dust guns, spray pumps and improved implements are also stocked for the use of cultivators on nominal hire charges. Agricultural extension work is carried on in each circle by the Agricultural Assistant, who is supervised by the Agricultural Officer of the division concerned.

The distribution of fertilizers is done through co-operative bodies and individual traders.

Mechanical
Cultivation

Mechanical Cultivation.—There is one Bulldozing Unit, with four bulldozers, in charge of a Foreman Supervisor who works under the control of the Mechanical Cultivation Engineer to Government. The bulldozing programme, however, is chalked out by the District Agricultural Officer, and the work is undertaken according to that programme. Bulldozers are sent wherever there is concentration of work in a compact block,

the minimum required being at least 70 hours of work for each bulldozer in the first instance. All charges for bulldozing are required to be credited in advance to the District Agricultural Officer, and on receipt of advances necessary job orders are issued to the Foreman Supervisor for executing the work. The charges for bulldozing work are as under —

40 H P	Rs 25 per hour
80 H P	Rs 40 per hour

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AGRICULTURE
Mechanical
Cultivation

Soil Conservation—The Sub-Divisional Soil Conservation Officer, Miraj, is in-charge of soil conservation work in Kolhapur district. Soil conservation work has been started in a few villages of the eastern portion of the district. Bulldozers are also utilised for soil conservation work wherever necessary.

The soil conservation works are executed by the soil conservation staff after obtaining the written consent of 67 per cent of the land owners of the villages for which soil conservation schemes are approved by the Land Improvement Board of the district. The total cost of the work is met by Government in the first instance, and 50 per cent of the cost of the work or Rs 10 per acre, whichever is less, is considered as subsidy from Government and the remaining amount is recovered from the land owners concerned in 15 equal annual instalments (free of interest) commencing one year after the date of completion.

Boring Machines—The two boring machines belonging to the Agricultural Department are handed over to the District Local Board for execution of boring work in the district.

Water-finding Machine—One water-finding machine has been allotted to this district. The charges for the water-finding machine are Rs 10 for agricultural purposes and Rs 20 for non-agricultural purposes.

Animal Husbandry—Live-stock (Cattle) improvement work is undertaken in the district by the District Agricultural Officer under the guidance of the Live-stock Expert to Government. Premium bulls and premium cows are located in the villages for improvement of cattle by the grading system. For this purpose intensive cattle improvement zones are selected and improvement work is undertaken in these areas. Pure breed animals are tattooed and registered in the herd-stock.

Animal
Husbandry

The *Khullar* breed of cattle is very popular in this district, especially in the eastern and central parts. In the western part, which is rather hilly and has heavy rainfall, the *Dangi* breed is recommended.

Artificial insemination work has been undertaken by the Animal Husbandry Department at Kolhapur very recently and it is getting popular.

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AGRICULTURE
Poultry
Development

Poultry Development—Poultry development work is undertaken in the district under the guidance of the Poultry Development Officer, Poona. Improved birds and hatching eggs are supplied to deserving poultry keepers at concessional rates. There is also a poultry farm at Kolhapur and it is to be developed into a technical institution for training students in poultry husbandry. The farm is now only engaged in maintaining different birds and supply of pure birds and hatching eggs to cultivators.¹

Research and
Education

Research and Education—Agricultural research is done in this district mainly on paddy and sugarcane crops, which are the main crops of the district.

The Agricultural Research Station (Sugarcane) in the district is in charge of an Agricultural Officer who is working under the Sugarcane Specialist, Padegaon, and is located at Rajputwadi—four miles from Kolhapur on the Kolhapur-Ratnagiri Road. This is a sub-station under the Sugarcane Specialist, Padegaon, started in the year, 1950, to carry out research on manurial and cultural practices of sugarcane and to help in increasing the yield. The area of the farm is 21 acres and is taken on lease from the Kolhapur Sugar Mills. The present area of the farm is very small and it is, therefore, difficult to carry out experiments on a large scale.

One permanent Sugarcane Research Station with laboratory facilities has been sanctioned for Kolhapur in the Second Five-Year Plan and it is to be placed in charge of a Class II Officer. The work of acquiring land on the Kolhapur-Poona road for this Research Station has been taken up with the Revenue department.

At present Co 419 is popularly grown in the district on more than 95 per cent of the area. New promising strains evolved are Co 740 and Co 775. Co 775 is good both in regard to yields and sugar recovery and is getting popular with cultivators.

The sugarcane development work has been going on in the district since 1954 and an area of 15,000 acres covering areas of Kolhapur and South Satara districts has been selected for carrying out sugarcane development work. The scheme is in charge of an Agricultural Officer with his headquarters at Kolhapur, working under the Sugarcane Specialist, and the Agricultural Officer is assisted by four Agricultural Assistants.

¹ All sheep, poultry and animal husbandry works have been transferred to the Director of Animal Husbandry, Bombay State, Poona 1, on 1st July, 1957 as per Government Resolution, Agriculture and Forests Department, No. LVS-1058-D, dated the 28th June 1957. Transfer of extension work in animal husbandry and poultry etc. at the district level is, however, not done and is still looked after by the District Agricultural Officer.

of which three are located in the Kolhapur district and one in the South Satara district. The main activities undertaken in the Scheme are control of pest and diseases, propaganda for departmental schedule of manuring, maintenance of seed nurseries, use of improved implements, competition for highest production of *gul* advice to cultivators in respect of preparation of *gul* and improved furnaces, manurial trials, etc

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Research and
Education

The Agricultural Research Station (Paddy) in the district is in charge of an Agricultural Officer who works directly under the Deputy Director of Agriculture Crop Research, Poona. The station is located at Radhanagar. The area of the farm is about five acres. As the latter is very inadequate, the work of acquiring additional lands is in progress (1957).

The object of the Research Station is to evolve suitable strains of paddy both for drilled and for transplanted tracts.

Government Orchard at Ajra—This is in charge of an Agricultural Officer working under the Horticulturist to Government, Poona. The Horticultural Section has taken over possession of mango gardens of the old State and the work of improvement of the gardens is in progress. A horticultural nursery has been established, and grafts of various fruit trees are supplied to cultivators.

Agricultural Education—There are two institutions connected with agricultural education in Kolhapur district —

*Agricultural
Education*

(1) The Shahu Agricultural School, Bavada

(2) The Extension Training Centre, Bavada

The Shahu Agricultural School, with an agricultural farm of 65 acres 34 gunthas attached to it, is located in Kasba-Bavada, three miles away from Kolhapur town. The school is in charge of a Superintendent who is in Maharashtra Agricultural Service, Class II, and is assisted by an Agricultural Officer and Agricultural Assistants. Annually 30 students selected by a Committee are admitted to the school. Each student gets a stipend of Rs. 20 per mensem, and two sets of *Khaki* uniform during the period of training.

With a view to making an adequate number of trained Gram Sevaks available, the Agricultural school is being utilised in 1956-57 for giving training in basic agriculture for the Gram Sevaks selected by the Divisional Officer. These Sevaks will undergo further training for six months in the Extension Training Centre. The Extension Training Centre was

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Research and
Education
Agricultural
Education

established at Kasba-Bavada, a suburb of Kolhapur, in 1956, in pursuance of the Second Five-Year Plan to meet the increased demand for trained personnel under the National Extension Scheme. The Agricultural School has been integrated with it. The centre admits annually about 130 trainees. The trainees are of two types, viz, direct recruits selected by a committee and also in-service personnel from Revenue, Agricultural and Co-operative departments. Two courses are given at the Extension Training Centre, one is for trainees who have successfully passed either the two year agricultural course or the S S C Examination with Agriculture as a subject. These are given a six months course. The other is for those who have not undergone any training in Agriculture. They are given a one-year course. The six month course usually commences on the 16th April and the 16th October. The one year course commences from the 16th April every year. A stipend of Rs 50 per mensem is given to direct recruits admitted to the centre and a stipend of Rs 25 per mensem to men of service personnel of Agricultural, Co-operative and Revenue departments admitted at the centre.

The staff at the Extension Training Centre consists of one Maharashtra Agricultural Service, Class I Officer as Principal, three lecturers in Co-operation, Education and Public Health in Class II, and one lecturer in revenue matters (2nd grade Mamlatdar) and one Veterinary Officer from the Veterinary department and one Officer of the Subordinate Agricultural Service, I grade, and one officer of the Subordinate Agricultural Service, II grade.

**CIVIL VETERINARY
DEPARTMENT**

THE CIVIL VETERINARY DEPARTMENT *

Functions

THE MAIN FUNCTIONS OF THE VETERINARY DEPARTMENT are treatment of sick animals, control of cattle, cattle epidemics and castrations. The department conducts the work of control and destruction of ticks, advises people in the hygienic methods of animal management and participates in the various cattle fairs and shows held at various places in the State by opening veterinary stalls, etc, for propaganda.

**Activities in the
District**

Kolhapur District.—The veterinary activities in Kolhapur district are controlled by the Divisional Veterinary Officer, Kolhapur who was also in charge of Belgaum district till the States were reorganised. The Divisional Veterinary Officer is directly responsible and subordinate to the Director of Veterinary Services, Maharashtra State, Poona.

* Since 1957, the Civil Veterinary Department is renamed as the Animal Husbandry Department.

In Kolhapur district there are eight full-fledged veterinary dispensaries, 13 branch veterinary dispensaries and four veterinary aid centres which are located at the following places —

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Departments
CIVIL VETERINARY
DEPARTMENT
Veterinary
Dispensaries

Full fledged Veterinary Dispensaries	Branch Veterinary Dispensaries	Veterinary Aid Centres
1	2	3
(1) Kolhapur.	(1) Ajia	(1) Beed
(2) Bambavade	(2) Kagal	(2) Sangawade
(3) Sarawade	(3) Nesari	(3) Bajarbhogaon
(4) Gadhinglaj	(4) Hamidwada	(4) Kotoli
(5) Chandgad	(5) Ghotawade	
(6) Gargoti	(6) Hatkanangale	
(7) Jaisingpur	(7) Ichalkaranji	
(8) Bavada	(8) Vadgaon	
	(9) Kadgaon	
	(10) Ispurli	
	(11) Kale	
	(12) Malkapur	
	(13) Kodoli	

All these dispensaries are maintained by Government Full-fledged veterinary dispensaries (except Bavada) are in charge of veterinary officers who are veterinary graduates. The branch veterinary dispensaries and veterinary aid centres are in charge of stockmen.

There are two to three fixed centres under the jurisdiction of each dispensary and aid centre which are periodically visited by the veterinary officers and the stockmen for treating local animals, castration etc.

In 1956-57, the following outbreak of diseases were reported, attended and confirmed in the district of Kolhapur —

Statistics of
Diseases, Inocula-
tions and
Vaccinations

Name of the disease	Reported	Attended	Confirmed
Haemorrhagic Septicemia	231	231	11
Black Quarter	140	140	11
Foot and Mouth Disease	167	167	167
Anthrax	8	8	
Ranikhet	23	23	18
Fowl Pox	2	2	2

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CIVIL VETERINARY
DEPARTMENT
Statistics of
Diseases, Inocula-
tions and
Vaccinations

In 1956-57, 1,13,423 vaccinations and inoculations were carried out in actual outbreak of various diseases of animals by the veterinary officers and stockmen in Kolhapur district. In addition to this, 1,22,060 animals and fowls were protected in clean areas as a preventive measure. The veterinary staff treated 40,720 out-patients and 42 in-patients and 4,066 castrations were performed both on tour and at headquarters during 1956-57. Apart from this, 31,871 cases were supplied with medicines. The veterinary staff in the district of Kolhapur in 1956-57 treated 3,487 animals for contagious diseases and 27,237 animals for non-contagious diseases. The work of eradication of ticks was done by veterinary officers and stockmen. In all 47,804 animals were sprayed with Gammexane powder in 1956-57.

In 1956-57, three cattle shows were held in Kolhapur district which were attended by the veterinary officers. They had veterinary stalls in the shows.

THE FOREST DEPARTMENT

FOREST.
Organisation.

THE HEAD OF THE FOREST DEPARTMENT OF THE STATE is the Chief Conservator of Forests, whose headquarters is at Poona. The whole State is divided into five territorial Circles for administrative purposes, and at the head of each Circle is a Conservator of Forests.

The territorial Conservators have Divisional Forest Officers under them to look after the administration of divisions which are the Sub-Divisions of a Circle. These Divisional Forest Officers belong to the Maharashtra Forest Service, Class I. Each division is divided into small executive parts called "Ranges" and each range is managed by a Range Forest Officer under the direct control of the Divisional Forest Officer. The Range Forest Officer is a non-gazetted subordinate of Class III, who is usually trained at the Forest Colleges at Dehra Dun and Coimbatore. Each range is sub-divided into "Rounds" and each round is managed by a Round Officer (or Forester), who is usually trained at the Forest Schools in the State. Finally, each round is sub-divided into 'Beats', and each beat is managed by a beat guard (or Forest Guard).

The Kolhapur Division which includes the Kolhapur district falls in Poona Circle and is held by the Divisional Forest Officer, Kolhapur. It comprises the former Kolhapur State area together with the feudatory Jahagirs and areas of Chandgad taluka of Belgaum district transferred to Kolhapur district, consequent to organisation of States. There are seven Range Forest Officers each in charge of a Range,

with then headquarters as shown below In addition, there are two independent Rounds directly under the Divisional Forest Officer, Kolhapur —

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FOREST
Organisation

Name of the Range	Headquarters
1 Kaivir	Kolhapur
2 Panhala	Panhala
3 Bhudalgad	Gargoti
4 Vishalgad	Malkapur
5 Ajra	Ajra
6 Radhanagari	Radhanagari
7 Bavada	Gaganbawada

Under these seven Range Forest Officers there are 24 Round Officers (or Foresters) and 146 Beat Guards (or Forest Guards)

The two Independent Round Foresters have their headquarters at Chandgad and Patne

The Revenue and Forest departments are closely inter-connected in their work at a number of points Deforestation afforestation, rights and privileges, fixing of permit rates for minor forest produce, recovery of forest dues under Sections 82 and 85 of the Indian Forest Act, etc Working plans (described later) for the management and development of forests are prepared solely by the Forest Department, but in so far as prescriptions of a working plan affect local supply and the rights and privileges of the inhabitants of the tract, the approval of the Collector has to be obtained before it is submitted to Government by the Chief Conservator for sanction

The Divisional Forest Officer is directly responsible for the protection, exploitation and regeneration of the forests according to sanctioned working plans and other orders He conducts sales, enters into contracts, supplies material to departments and the public, realises revenue and controls expenditure He deals finally with forest offences, having power to compound the same In short, he is responsible for forest administration and management in all matters relating to technical forest operations However in regard to the subjects mentioned in the previous paragraph, the Divisional Forest Officer shall issue orders in consultation with and approval of the Collector The Divisional Forest Officer is also expected to advise and give his opinion relating to all questions of technical nature in forestry, that may be referred to him by the Collector of the district

CHAPTER 16

Developmental
Departments.
Forest
Organisation

The Assistant Conservator or Sub-Divisional Forest Officer assists the Divisional Forest Officer in the work of inspection and supervision. He has the same powers as the Divisional Forest Officer, except in matters of accounts. No such post exists at present (1957) in the Kolhapur Forest Division.

The Range Forest Officer is in executive charge of his range. He is responsible for carrying out, with the help of his round officers and beat guards and according to the orders of the Divisional Forest Officer all works in his charge, such as the marking reservation, girdling and felling of trees: the transport of timber, fuel etc., to the sale depots: sowing, planting tending and other silvicultural operations: construction of roads, buildings and wells: protection of forests and investigation of forest offences: supervision over removal of forest produce by purchasers and by holders of rights and privileges, and issue of passes and permits.

The Foresters duties include protection of forests; detection and investigation of offences, issue of transit and other passes: collection of revenue from permits and compensation of offences: reservation of standard (i.e. the number and kind of trees prescribed for preservation and the manner of cutting, etc) in coupes given out to contractors for cutting; inspection and protection of forests: and guidance and supervision of forest guards.

The Forest Guard's functions are to patrol and protect all forests in his beat: repair and maintain forest boundary marks: execute silvicultural works, viz, sowing, planting and creeper-cutting: and detect forest offences.

Classification
of Forests.
Working Plans

Under the Indian Forest Act (XVI of 1927) forests are divided into two main classes. 'Reserved' and 'Protected'. Before forests are classified they have to be subjected to regular settlement by a forest settlement officer, who enquires into the existence of all public and private rights. In the case of reserved forests the existing rights are either settled, transferred or commuted. In the case of protected forests, the rights are simply recorded and regulated. The forest areas of the Kolhapur Division are as under:—

Class of forests	Areas			Sq. Miles
	Acres.	Gunthas	Bighas	
(1) Reserved forests	2,96,919	31	6	463.93
(2) Protected forests	18,334	14	0	129.27
(3) Leased forests	3,550	2	0	5.23
(4) Unclassed forests	369	4	0	0.58

All reserved forests in-charge of the Forest department are managed according to the prescriptions of "Working plans" A working plan is a document which lays down the detail of scientific management of a forest for a prescribed number of years Before a working plan is drawn-up, survey is made of the growing stock, at times by actual examination, and an analysis is made of the stems of standing trees to determine the rate of growth of the principal species with special reference to the soil and the climatic conditions of each locality On the basis of the data thus collected, plans are drawn up for felling, regeneration, silvicultural treatment and protection of forests with provision for the due exercise of the rights and privileges of the people, including grazing of cattle With a view to ensuring a sustained supply of forest produce exploitation is regulated as far as possible keeping the capital intact (growing stock) The preparation of working plans is done by the Divisional Forest Officer, Working Plans, Poona

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FOREST
Classification
of Forests
Working Plans

The main functions of the Territorial Forest Division may be classed as under —(1) regeneration and maintenance, (2) systems of management, (3) exploitation

Functions of the
Department

As an area is cut and tree growth removed, it is regenerated with fresh crop This is the principal duty of a Forest Officer, since the basic principle of forest management, viz, sustained supply of forest products in perpetuity to the posterity, or removal of interest from mature crop leaving the forest capital intact for future generations, will entirely depend on the success of the regeneration work Great care and precaution are required against damages by men, animals and plants, and against adverse climatic influences and other inanimate agencies Damage by men is caused by (1) lighting of fires, (2) encroachments, (3) faulty exploitation methods, and (4) misuse of forest rights and privileges Though occasionally forest fires may originate in natural causes, in the vast majority of cases they are due to human action, either within or without the forest The most frequent cause is carelessness or recklessness, and sometimes illicit shikar but occasionally there is incendiarism To prevent damage by fire, the whole-hearted support and co-operation of the public is required This co-operation is secured through the authority and influence of the village headmen Precautionary measures like fire-tracing and early burning are also taken by the department in good times against accidental fires Clearing of shrubby growth along the roads and paths is also done to avert any fire spreading in the forest Rigid patrolling and vigilant watch against unauthorised felling and removal of forest produce by the villagers are resorted to Offenders in respect of unauthorized grazing and protection from cattle are dealt with severely under

(1) *Regeneration
and
Maintenance*

CHAPTER 18.

Developmental
Department.
Forest.
Forest Officer
Department.
1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

the Forest Act and other laws. The total number of forest offences registered during the year 1956-57 is given below:—

Name of offence	Number of offences.
(1) Injury to forest by fire	53
(2) Unauthorized felling and removal of forest produce	486
(3) Unauthorized grazing	63
(4) Miscellaneous	314
Total	896

(2) 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

The working plan for Kolhapur Division has been recently revised and re-approved by the Divisional Forest Officer. As per prescriptions of working plan different silvicultural systems of management have been prescribed for different working circles:—

(i) Protection Working Circle.—Most of the hilly and steep area from the Western Ghats, which form the catchment area of important rivers are included in this working circle. With a view to protect the catchment area from heavy soil erosion, no exploitation is prescribed except that a Twenty-Year Regeneration Programme of Blanks is prescribed.

(ii) Fuel Working Circle.—The method of treatment suggested is "Light Improvement Fellings and Thinnings" coupled with artificial regeneration in patches with suitable fuel species. Tending operations such as weeding, cleanings and thinnings are undertaken by the department in coupes under prescriptions of the working plan.

(iii) Conversion Working Circle.—The system prescribed is of clear felling with reserves to be followed by artificial regeneration. The treatment will consist of gradual removal and replacement of present crop by one of more valuable and economically important species.

(iv) Test Improvement Working Circle.—A system of modified clear felling in mature and deteriorated wood, with regeneration under a short rotation of 40 years is prescribed.

(v) Sandalwood Working Circle.—The method of treatment prescribed is "Improvement Fellings" in unsound stock combined with operations tending to give better growth conditions to the live and immature stock aided by artificial regeneration to replace the mature stuff removed.

(vi) Fodder Working Circle.—Development of fodder areas by improving conditions of soil and moisture, periodical closure by permitting cutting of grass only and reintroduction of fodder tree species.

Development of pasture
The forest department has adopted a rotational grazing scheme in
the forest areas. In addition, in the closed ranch, the land
is used for the purpose of planting of fodder tree
species.

Forest Management Project Work of Circle—This is
the first time that the systematic exploitation of
the forest products like bamboo, etc., is
being carried out by the forest department of this province.

Forest products are divided into two main classes major and
minor. Major forest product comprise mainly wood, i.e.,
timber and fuel. All coupe due for working are advertised
and sold through tender or by public auction. Penalties for breach of the contract terms as stipulated in the
agreement are inflicted upon the defaulters. Normally
exploitation is done by consumer and purchasers. Minor
forest products in Kolhapur District are *hirda*, *shil ekai*, grass,
upla leaves, *Laraj-pree*, *sauar-cotton* *watsol* and *amsol*, etc.
They are felled out on a tenure of one year, three years or
up to five year. *Hirda* is the chief commodity of minor
forest product and the monopoly for collection of *Hirda* in
the division has been given to Messrs Amba Tannin and
Pharmaceuticals Ltd, Kolhapur, at a royalty of Rs 4-8-0 per ton
on 10 year lease. The company have their factory at
Amba, where *hirda* fruit is processed into solid tannin extract,
which earns valuable foreign exchange. The company proposes
to erect a powder plant next year, with a view to manufacturing
"powdered tannin extract", which is in great demand in the
foreign markets. The annual income from major forest products
in 1956-57 was Rs 65,759 for timber Rs 90,403 for fuel and
Rs 9,910-10-0 from sandalwood. The income from minor forest
products during the same year was bamboos Rs 156-10-0,
grass and grazing Rs 13,302-10-0 and other minor forest
products Rs 21,869-14-3. Thus the total income from all the
forests in 1956-57 was Rs 2,89,615.

Working Plans—A consolidated revised working plan for the
forests of former Kolhapur State together with the feudatory
Jahagirs was drawn up by the Divisional Forest Officer.
The plan has been submitted to Government and is expected
to be introduced shortly. The defects in the former plans
have been eliminated and a regular attempt has been made
to work the forests on a sustained yield principle in perpetuity,
by providing a regular programme of artificial regeneration in
the revised plan. Thus considerable progress has been made
in trying to bring the management of the forests on a scientific
footing, and on a sustained yield principle, taking into
consideration the important objects of management such as
conservation of soil and moisture, protection and reboisement
of catchment areas with a view to ensuring perennial supply
of water in wells, springs and in rivers both for irrigation and

CHAPTER 16

Developmental Departments

Forest
Department

(2) *System of
Management and
Working Order*

(3) *Exploitation*

Working Plans

CHAPTER 16

Developmental
Departments.
FOREST
Working Plans

hydro-electric purposes and to prevent occurrence of floods, in addition, the needs of the local population, in respect of fodder for their cattle, firewood for burning with a view to diverting cow-dung from the hearth into the fields, timber for agricultural implements and constructional purposes and also the needs of wood based industries such as matchwood industry and tanning industry, etc have also been adequately provided for

Forest Settlement

Forest Settlement—During the ex-State regime, the forests were, no doubt, named reserved and protected forests but the detailed forest settlement procedure which is required to be followed in order to constitute legally an area into reserved or protected forests was not followed. To obviate this legal anomaly, the post of a Forest Settlement Officer was created in 1954-55. So far (1956) the forest settlement reports in respect of Shirol, Hatkanangale, Panhala, Bawada and Ajra have been completed and submitted to Government. The settlement work of forests of Kolhapur district is expected to be completed by the middle of 1957.

Vanamahotsava
and Fruit Tree
Planting

Vanamahotsava and Fruit Tree Planting—*Vanamahotsava* or the festival of trees, which was first conceived by Shri K M Munshi and given the status of a national festival is being observed every year with great fervour and enthusiasm. It has helped in impressing upon every individual the importance of forests to the nation, its varied uses and the urgent necessity of not only preserving the existing forests but also of expanding it by afforesting every bit of available land. Forest officers have played a significant part both by example and by precept, in the successful celebration of *Vanamahotsava*. The Kolhapur Forest Division has been supplying over 1½ lakhs of seed and seedlings to Kolhapur district.

With a view to encouraging private individuals to take up fruit tree planting, special *sanads* for planting fruit trees are granted. The *kaju* fruit plantation raised in about eight acres from Tarale Protected Forest area has been a remarkable success. Prizes given to the successful planters serve as incentives.

Co-operation in
Forestry

Co-operation in Forestry—The introduction of the forest labourers co-operative societies is a unique achievement of the Government. This system has eradicated the ruthless exploitation of the *Adwasis* and other forest labourers by the forest contractors and has greatly improved their living conditions. In short, the introduction of co-operation in forestry has brought about a great social change amongst the most backward and uncivilized section of the population.

There are in all five forest labourers co-operative societies, to whom coupes have been allotted in this Division. All the societies are working satisfactorily and their financial position has considerably improved.

Wild Life Preservation—In general, there is very little appreciation about the importance of wild life amongst the common man. With a view to making this subject popular and securing the co-operation of the public in preservation of wild life, Wild Life Preservation Week is being observed throughout India since last year. The celebration of Wild Life Week has helped a good deal in inculcating popular interest in this subject especially amongst the younger generations.

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Departments.
FOREST
Wild Life
Preservation

With a view to putting a stop to indiscriminate shooting and poaching, and to give adequate protection to wild life which is almost on the verge of extinction, the Bombay Government passed the Bombay Wild Animals and Wild Birds Protection Act, 1951. This Act is being administered by the Wild Life Preservation Officer, Poona, with the co-operation of the State Forest Department, Police department and the Revenue department. Though shooting of wild life without the requisite game licence is an offence under the Act, yet adequate provisions have been made to shoot wild life either in self-defence or when it becomes a menace to the public.

In keeping with the progressive policy of Government it is proposed to create a Game Sanctuary in Radhanagari, forest area. A comprehensive scheme for the sanctuary has been drawn up and submitted to Government.

(i) *Panhala Afforestation Scheme*—Main object of this scheme is to improve the scenic and aesthetic beauty of Panhala Hill Station and to improve the climatic conditions of the place and to make it an ideal hill station, a health resort and a picnic centre. It is proposed to afforest an area of 324 acres, 8 gunthas at a total cost of Rs 10,227. The scheme is progressing well (1956-57) as per scheduled programme and has been a success, despite the initial setback due to want of co-operation from the local population.

Schemes under
Second Five
Year Plan

(ii) *Establishment of Wet Nurseries*—This scheme contemplates establishment of wet nurseries for providing robust seedlings for transplanting and stump planting in exploited coupes, afforestation schemes, and also for *Vanamahotsava* purposes. Two wet nurseries have been started in the Division, one at Panhala and the other in Radhanagari Range. Nurseries in other ranges will be established during the remaining period of the Second Five Year Plan.

(iii) *Soil Conservation Demonstration Centre*—With a view to demonstrating to the public the importance of soil and moisture conservation and afforestation works, a demonstration plot has been opened over an area of 100 acres in Padali village.

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Departments.
Forest
Schemes under
Second Five
Year Plan.

(iv) *Scheme for raising Agave Plantations*—This scheme is formulated to raise live hedges of *Agave* with the following objects:—

(1) To develop the potential source of raw material for cottage industry of rope making

(2) To augment forest conservancy by keeping down fires and preventing cattle from encroaching upon closed area.

(3) To define boundaries of *kurans* and pasture lands for enforcing rotational grazing

(4) To prevent soil erosion. 125 miles of forest boundary in this Division will be planted with the live hedge of *Agave* during Second Five-Year Plan, at a rate of 25 miles per year and at a cost of Rs 200 per mile

(v) *Rehabilitation of Pasture Lands—Wire Fencing scheme to Grass Kurans*—It is a universally acknowledged fact that closure of grass *kuran* helps to improve the quality and to increase the quantity of grass which could be recovered on cutting terms. To bring home the advantages of closure and subsequent increase of fodder, a scheme for wire fencing of important grass *kurans* in this Division has been drawn up. It is proposed to take up four *kurans* for wire fencing under this scheme

Construction of Buildings.—With a view to provide forest subordinates with housing accommodation, it is proposed to construct seven quarters as per standard P. W. D. design, during the plan period

Agriculture

Agrisilviculture—Grants of blank areas in reserved forests are made on "agrisilvi" conditions on temporary tenure. Under this system villagers are encouraged to produce food crops along with plantation of tree species. In granting lands for cultivation under this system preference is given first to landless agriculturists of the locality; secondly, to local agriculturists who do not possess an economic holding; and then to needy agriculturists of neighbouring villages. This method is found to be very useful in regenerating exploited coupes, at no cost to Government. However, care should be exercised in selection of good and reliable lessees who would take care of the young plantation. In Chandgad taluka of this Division this system has been successfully employed in raising good agrisilvi plantation in exploited coupes

Public
Rights

The forest settlement of Kolhapur district is still in progress and the rights of the public have yet to be finally settled. However the following general privileges are sanctioned for this district by Government:—

(1) No one will be prohibited from drawing water obtainable in forest in cases where it is not procurable elsewhere within a reasonable distance.

(2) (a) No charge will be made under section 55, Land Revenue Code, for the provision of water for agricultural purposes, from any stream budki, bandhara, tank and all natural sources of water in forest areas on which no expenditure has been incurred by Government at any time

(b) No fee will be levied when permission is granted for digging wells or channels in forest areas for agricultural purposes

(c) Permission will be given freely for the clearance of choked up tanks and channels and for the removal of any forest growth obstructing the flow of water

(3) Villagers having right of way to water through forest are entitled to a path 50 feet wide which they will be allowed to fence with thorns obtainable free of charge on application to the Divisional Forest Officer concerned. The villagers are also allowed to keep such paths free of all undergrowth

(4) Free grazing in open forests under passes issued by the Revenue department, for village cattle (including sheep and goats where permitted) of forest and non-forest villages and non-village cattle, i.e., both cattle of professional graziers and cattle which do not remain in one village. This concession is subject to restrictions as regards admission as laid down in the grazing rules in force. (Cattle of other Provinces and Indian States are not entitled to this concession and will have to pay the fees prescribed in the grazing rules if admitted to graze in the forests of Maharashtra)

(5) No forest will be closed to grazing within a quarter of a mile of village site

(6) Access to the grazing areas in the interior will be granted by the allotment of sufficiently wide short-cut approach roads. The short-cut cattle paths leading through closed forest to open forest will be marked by the Forest department in order to facilitate fencing by the villagers in the manner indicated in paragraph (3) above

(7) Removal of stones and earth, from places approved by the Divisional Forest Officer, for the gatherer's own domestic or agricultural use

(8) Removal of fallen leaves and grass for the gatherer's own bona-fide agricultural and domestic uses

(9) (a) Removal from coupes under exploitation, before commencement of plantation operations therein

(b) of felled timber not useful to and therefore left by contractors, and

(c) of branchwood of felled trees of the size stipulated in contract agreements, for the gatherer's own domestic or agricultural use

(10) In cases of destruction by fire of houses in forest areas timber of inferior species required for temporary huts will be made available with the utmost promptitude by the Range Forest Officer on production of a certificate from the Mamlatdar

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Relations with
public

or Mahalkari concerned The timber of only such species as have been prescribed by the Conservator will be granted

In addition to the above ten privileges, the following are the privileges granted to the villagers in the areas of this district (Former Kolhapur district, excluding Jahagir areas) —

(1) Dry and fallen wood to be removed by head loads for domestic purposes

(2) Rab material free to the extent of 25 head loads and thereafter on payment at one anna per head load

(3) Free grants of timber or at scheduled rates are given to the poor and deserving persons

Bawada Jahagir — (1) Removal of dry, dead and fallen wood by the villagers free of charge by head loads

(2) Free grant of timber to be given to poor and deserving people

Vishalgad Jahagir — Allowed to use the ways to the watering places and village temples in the forest area

Ajra (Ichalkaranji Jahagir) — (1) Dry, dead and fallen wood to be removed by the villagers free of charge

(2) Free grant of timber to be given to poor and deserving people

In the administration of forests rights and privileges and in the work of forest protection and exploitation, the officials of the Forest department come into direct contact with the people. A direct link between the people and the department has been established by the appointment of a "Forest Advisory Committee of District Rural Development Board" in this district. This Board deals with problems connected with the planting, allotment of grazing lands, improvement of grazing lands, the supply of various domestic, agricultural and individual needs, etc

Roads
and
Buildings

Roads and Buildings — The maintenance of forest roads and buildings in this Division is done departmentally. There are Shikar roads extending to 95 miles in Radhanagari Range. Besides, there is a Forest Rest House at Parle and also subordinates quarters at Patne

THE CO-OPERATIVE DEPARTMENT

CO-OPERATION
Organisation.

THE CO-OPERATIVE DEPARTMENT AT THE DISTRICT LEVEL is headed by the Assistant Registrar, Co-operative Societies, Kolhapur. Many of the powers of the Registrar of Co-operative Societies under the Bombay Co-operative Societies Act (VII of 1925) and the rules under it have been delegated to him. There are two District Co-operative Officers, one is for the general organisation work and the other is for the development schemes under the Second Five-Year Plan. The District Co-operative Officer who is appointed for the development work under the Second Five-Year Plan is designated as Additional District Co-operative Officer.

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Departments
Co OPERATION
Organisation

The Co-operative Officer has to attend to organisation work of all types of societies, inspections of the supervising unions and federal societies, urban banks, and salary earners' societies, control over supervisors, etc. The Additional District Co-operative Officer has to attend to the preparation of plans and budgets under the Second Five-Year Plan, and see that the work is executed according to the plans prepared. He has to attend to the development work of housing societies and other development works such as formation of large size multi-purpose societies, submission of proposals for construction of godowns of multi-purpose societies and purchase and sale societies, i.e., all work relating to development and schemes under the Second Five-Year Plan.

The Assistant District Co-operative Officer has to look after the work relating to the registration of the credit and multi-purpose societies, inspection of the same, scrutiny of the diaries and inspection memoes of the Supervisors' work relating to the enquiries into the complaints of members.

There is an Assistant District Co-operative Officer to look after incomplete co-operative lift irrigation. Originally there was only one post for this work but recently one more post of Assistant District Co-operative Officer for incomplete schemes and one post of mechanical supervisor have been created. The Assistant District Co-operative Officer for Lift Irrigation schemes attends to the work of co-operative lift irrigation societies, co-operative dam construction societies, co-operative farming societies, and the work of the four National Extensive Service Blocks. He attends to inspection, organisation and other work in relation to these societies, and National Extension Service Blocks. Since the appointment of the Assistant District Co-operative Officer for incomplete works the work relating to the co-operative lift irrigation and dam construction societies has been transferred to him and he looks to the work of these societies. The Mechanical Supervisor is expected to give technical guidance to the societies and issue progress certificates of the work done by the co-operative lift irrigation societies.

There is a Special Auditor attached to Assistant Registrar's Office who exercise control over the audit staff. He has to see that the work done by the auditor and sub-auditors is done according to the programmes chalked out and approved by the department. He has to scrutinise the diaries and audit memoes submitted by the auditors and sub-auditors, attend to the work relating to misappropriation and enquiry cases. He is also required to submit audit progress reports, audit fee recovery and supervision fee recovery statements.

Audit

There are five auditors and eleven sub-auditors. Of the five auditors, one is meant for the audits of forest labourers' societies. One is meant for the audit of weavers' societies and the remaining three are meant for the audit of the co-operative

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Department.
Co-operative
Societies.

societies other than agricultural credit and multi-purpose societies. The sub-auditors are expected to take up the audits of agricultural credit and multi-purpose societies.

Other staff.—There is a Statistical Assistant and also an Accountant. The Statistical Assistant is expected to collect statistical data and submit reports required by the Registrar. He looks after submission of statistical reports under the Second Five-Year Plan. He is also expected to make surveys and collect statistical data as directed by the Statistician. The Accountant does the work relating to the loan accounts and recovery of the loan instalments in time. He has also to attend to the preparation of budgets and send expenditure statements.

There are more officers who look to the respective section of the co-operative movement in this district as indicated below —

(1) Special Auditor, Co-operative Societies (2) Deputy Registrar Co-operative Sugar Factories (3) Assistant Director of Small Scale Industries and Assistant Registrar for Industrial Co-operatives and Village Industries. (4) Special Auditor for Co-operative Sugar Factories (5) Assistant Registrar, Co-operative Societies for Paddy Pilot Schemes. (6) Marketing Inspector

Paddy
Cultivation

Recently the district has been brought under the Paddy Cultivation Scheme sponsored by Government through Agricultural and Forest department. The work is carried out by the Assistant Registrar, Paddy Cultivation Scheme, who is stationed at Kolhapur. The duties of the Assistant Registrar for Paddy Cultivation Scheme consists of organisation and establishment of societies undertaking paddy cultivation on the Japanese method and making available loans to them for the purpose.

Regulated
Markets

The Kolhapur Market which was regulated under the provisions of the Kolhapur Agricultural Produce Markets Act, 1945 for the purchase and sale of gul and groundnut was allowed to continue as a Regulated market under the Bombay Agricultural Produce Markets Act, 1933 on the merger of the Kolhapur State in Bombay. In addition, there is a regulated market at Gadhingalaj which is regulated under the Bombay Agricultural Produce Markets Act for the purchase and sale of gul, groundnut, chillies, jowar and bajra.

S - Area
Centre.

The State Government have adopted a scheme known as the "Sarvodaya" scheme, the aim of which is to bring about all-round intensive development social, educational and economical of selected compact blocks of backward villages (from 31 to 45) in each district, through a constructive programme which was foremost in the objectives of Mahatma Gandhi. This scheme aims at development of backward areas by means of measures relating to (1) education, (2) agricultural development, (3) cottage industries and industries subsidiary to agriculture, (4) health, water supply and conservancy, and (5) social and cultural development including prohibition.

One such Sarvodaya centre has been opened at Ajra mahal covering over 49 villages. The chief executive authority in the formulation and implementation of the scheme is a Sanchalak. He is assisted by a committee of non-officials known as the Sarvodaya Area Committee. Such a committee has been established for the Ajra Mahal Centre. Every year, a programme for the development of the area is formulated by the Sanchalak which is considered by the State Sarvodaya Committee before it is finally sanctioned by Government. During the financial year 1956-57, grants totalling Rs 69,420 have been sanctioned for the Ajra Mahal Centre.

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Co OPERATION
Sarvodaya
Centre

DEPARTMENT OF INDUSTRIAL CO-OPERATIVES AND VILLAGE INDUSTRIES

THERE IS AN ASSISTANT DIRECTOR OF COTTAGE INDUSTRIES and Assistant Registrar for Industrial Co-operatives, Kolhapur Division which covers Kolhapur, South Satara and North Satara districts. Under him at the district level, there is a District Officer for Cottage Industries and Industrial Co-operatives. There are three Industrial Supervisors of Grade I, an Industrial Supervisor of Grade III, a Handloom Supervisor, an instructor in cotton weaving and some clerical staff.

INDUSTRIAL
Co OPERATIVES
AND VILLAGE
INDUSTRIES
Organisation

Industrial Co-operative Societies in Kolhapur number 110, with an aggregate share capital of Rs 3,56,302, reserve funds amounting to Rs 2,36,535, members' deposits amounting to Rs 5,80,997 and the working capital coming to Rs 16,43,422. These embrace a variety of industries like weaving, bee-keeping, carpentry, motor transport, pottery, wool weaving, etc. Table No I supplies detailed information about their character, membership, etc.

Government conducts a wool weaving school, a leather works school and a hosiery training-cum-production centre at Kolhapur, a fibre work school at Talsande-Hatkanangale, a lacquer work school at Kale-Panhala, one tailoring school at Kale and another at Haldi-Karvir and a village pottery unit at Kadoli. Seven of these eight are peripatetic schools.

The work done in the community project area and the national development blocks showed that there were 42 industrial co-operative societies of different types, of these 29 societies were in receipt of loans of varying sums. Five weavers' society carry on activity under the handloom development scheme. Sales depots were also under contemplation.

As a first step in the development of an industrial estate (Shivaji Udyam Nagar), in this district, a co-operative society named the Kolhapur Udyam Co-operative Society Ltd, was organised and registered in November 1957. Government advanced a sum of Rs 3,76,000 for the development of the industrial estate in 1957-58.

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TABLE

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INDUSTRIAL
CO-OPERATIVES
AND VILLAGE
INDUSTRIES
Organisation

STATEMENT GIVING THE INFORMATION OF ALL TYPES OF INDUSTRIAL
YEAR ENDING

Serial No	Name of the Industry	No of Socie- ties	No of mem- bers	No of looms	No of looms Regis- tered
1	2	3	4	5	6
1	Weavers Co-operative Societies	36	3,466	10,000	5,149
2	Bee Keepers Co operative Societies	2	98		
3	Oil Producers Co-operative Societies	2	28		
4	Kurmure Pohe Producers Co opera- tive Societies	3	97		
5	Metal Workers Co operative Societies	2	120		
6	Carpenters Co-operative Societies	5	129		
7	Mahila Audyogik Co operative Societies	4	109		
8	Labourers Co-operative Societies	10	548		
9	Motor Transport Workers Co operative Society	1	136		
10	Cine Industry Co operative Society	1	85		
11	Tanners and Leather Workers Co- operative Societies	15	319		
12	Kumbhar (Potters) Co operative Societies	8	450		
13	Rope-makers Co operative Societies	5	107		
14	Wool Weavers Co operative Societies	5	221		
15	General Co operative Societies	2	836		
16	District Industrial Co operative Association	1	44		
17	Forest Labourers Co operative Socie- ties	8	738		
	Total	110	7,443	10,000	5,149

* No of looms under

No I

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CO-OPERATIVE SOCIETIES IN KOLHAPUR DISTRICT FOR THE
30TH JUNE 1957Developmental
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INDUSTRIAL
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Names of the Societies' members	Share Capital	Reserve Fund	Members, non members deposit	Government Loan	Working Capital
7	8	9	10	11	12
	Rs	Rs	Rs	Rs	Rs
4 804	1 17 349	1 31 441	1,23 165	1 27 743	5 74 002
604*	1 176	604	968		3,984
	2 875	49	700		14 376
	3 030	99	225	7 217	10 571
	4 510	192	3 000		7 883
	5 507	190	4 804	10 863	21 346
	1 830	499	683	800	3 875
	6 480	4 377	8 620	7 000	26 726
	6 200	21 806	22		28 026
	13,340	83	11		13,423
	15 025	723	3 473	24,264	65 893
	8 302	3 550	419	10,290	25 100
	1,895	1 115	301	5 188	7 569
	3,615	513	609	2,000	13,128
	95,725	62 110	215		4,22,834
	60 840	184	4 06 931	1,06 875	3 59 367
	8,009	9 080	26 851	1,616	45 259
4 804	3 56 302	2 36 535	5,80 997	3 03,856	16 43 422
604*					

productive activity

CHAPTER 16

THE DEPARTMENT OF INDUSTRIES

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Departments
INDUSTRIES

THE WORK OF THE DEPARTMENT OF INDUSTRIES is mainly confined to the development and progress of small-scale and large-scale industries in the State, as its control over the development of cottage industries was, in December 1946, transferred to the Department of Industrial Co-operatives and Village Industries and its control over technical education and the various schemes related to it was, in June 1948, transferred to the Director of Technical Education

Organization.

The officer directly in charge of small-scale and large-scale industries in the Kolhapur district is the Assistant Director of Industries (Class I State Service), who has his headquarters in Poona, and whose jurisdiction also extends to the districts of North Satara, South Satara Sholapur, Ratnagiri and Poona. He works directly under the Director of Industries, Maharashtra State. He is also in charge of work connected with the administration of the Bombay Weights and Measures Act (XV of 1932) and the Industrial Statistics Act (XIX of 1942). Besides collecting statutory statistics under the Industrial Statistics Act, 1942, he collects industrial and commercial information on a voluntary basis. He conducts commercial and industrial surveys required by the State or the Union Government and undertakes investigation in connection with references and complaints received from Indian embassies abroad and foreign embassies in India. He also conducts investigations in connection with the Merchandise Marks Act (IV of 1889) and reports cases of improper use of names and emblems specified in the schedule to the Emblems and Names (Prevention of Improper use of) Act (XII of 1950), for trade, business, calling or profession etc. Purchase of stores is another subject under his jurisdiction. Under the State Aid to Industries Rules, he is empowered to sanction loans up to a limit of Rs 1,000 in each case to applicants in his jurisdiction, subject to the condition that the total amount sanctioned by him does not exceed Rs 5,000 in any one year. His miscellaneous duties extend to investigating into applications (made for industrial purposes) from parties in his area for land acquisition and erection of buildings and for essentiality certificates in connection with the import, export and purchase of controlled materials, such as iron and steel, cement, etc.

The Assistant Director is assisted in his work by an Industries Officer stationed at Poona, one Senior Industries Inspector, three Junior Industries Inspectors, four Manual Assistants and a small ministerial staff. This technical staff attends mainly to the work in the Kolhapur district and the Miraj and Jath talukas of South Satara district.

The duties assigned to Inspectors of Weights and Measures under the Bombay Weights and Measures Rules are carried out by the Industries Inspectors. The main purpose of the Bombay Weights and Measures Act is to provide for the adoption and

compulsory use of standard weights and measures in the State. No weight or measure or weighing or measuring instrument may be sold, delivered or used for trade, unless it has been verified or reverified in the manner prescribed by Rules made under the Act and stamped by an Inspector with a stamp of verification. Fees are fixed for the verification, stamping, etc. It is the duty of the Inspectors to carry out the verification and stamping and collect the fees.

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INDUSTRIES
Organization.

The Industries Inspectors have also duties assigned to them under the Industrial Statistics Act. This Act is applicable to all factories registered under Sections 2m(1) and 2m(11) of the Factories Act, 1948, but the scope of the Census of Manufacturing Industries conducted under this Act is at present (1957) limited to 29 of the 63 industries classified under the Census of Manufacturing Rules, 1945 and to factories working with power and employing 20 or more workers. The occupiers of factories are required to submit returns in the form prescribed. The Inspectors have to ensure that the factories concerned maintain proper accounts and registers and make their returns by the due date.

THE PUBLIC WORKS DEPARTMENT

THE PUBLIC WORKS DEPARTMENT deals with—(1) Roads and Buildings, (2) Irrigation, (3) Electricity, and (4) Public Health Circle. All these branches are dealt with separately by distinct branches of the department.

PUBLIC WORKS
Organisation.

(1) *Roads and Buildings*—The Kolhapur Division is permanent Division in charge of the Executive Engineer, Kolhapur Division under the Superintending Engineer, Central Circle. There are five Sub-Divisions under Kolhapur Division which are as follows—

- | | |
|---|-----------|
| (a) Kolhapur Sub-Division, Kolhapur | Permanent |
| (b) Panchganga Irrigation, Ichalkaranji Sub-Division | Temporary |
| (c) Radhanagari Irrigation, Radhanagari Sub-Division | Temporary |
| (d) Tulsi River Valley Project Sub-Division, Kolhapur | Temporary |
| (e) Community Projects Sub-Division, Kolhapur | Temporary |

(2) *Irrigation*—Major irrigation in the district is the Radhanagari Hydro-Electric Works situated in the Radhanagari taluka of Kolhapur district and is in charge of the Executive Engineer, Kolhapur Division under the Superintending Engineer, Central Circle. Being a major irrigation-cum-hydro electric project, capital accounts are maintained for the same. The scheme consists of a dam 140' high across the Bhogawati

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PUBLIC WORKS
OrganisationDuties of
Officers

near Radhanagari and contemplates (i) power generation of 2,000 K W. at 50 per cent load factor and (ii) irrigation of 32,000 acres by lift on the banks of the Bhogavati and the Panchganga

While each circle is in charge of a Superintending Engineer, the divisions are in charge of Executive Engineers and the sub-divisions in charge of Assistant Engineers or Deputy Engineers. The Assistant Engineers belong to the Bombay Service of Engineers (B S. E), Class I, and Deputy Engineers to B S E Class II. These officers are each in charge of a sub-division and are, therefore called Sub-Divisional Officers. The sub-divisions are divided further into sections, each in charge of an Overseer. There are about 20 overseers in each division.

Superintending
Engineer

The Superintending Engineer is responsible for the administration and general professional control of public works in charge of officers of the department within his circle. It is his duty to inspect the state of the various works within his circle and to satisfy himself that the system of management prevailing is efficient and economical. He is required to ascertain the efficiency of the subordinate office and petty establishments and to see and report whether the staff employed in each division is actually necessary or adequate for the management. He also examines the conditions of the surveying and mathematical instruments at the headquarters of divisions. In the case of office and petty establishments borne on divisional scales, he sees that these scales are not exceeded without proper authority. The Superintending Engineers are empowered to transfer and post Deputy Engineers and Overseers within their circles. In the interests of administration, however, Executive Engineers of Divisions are consulted before posting these officers to particular sub-divisional charges under their control. It is also the duty of Superintending Engineer to recommend removals and transfers of Executive Engineers from their own circles. The supervision and control of the assessment of revenue from irrigation works within his circle rests with the Superintending Engineer. The Superintending Engineer is authorised to correspond direct with any of the local authorities civil or military within his circle.

Executive
Engineer

The Executive Engineer is responsible to the Superintending Engineer of his circle for the execution and management of all works within his division. He has to see that proper measures are taken to preserve all buildings and works in his division and to prevent encroachment on Government lands in his charge. He is responsible to see that the surveying and mathematical instruments in his division are properly cared for and to report on their condition to the Superintending Engineer at the end of each working season. In addition to his duties, he is *ex-officio* professional adviser of all departments of the State within the limits of his charge.

The Sub-Divisional Officers are responsible to the Executive Engineer in charge of the division for the management and execution of works within their sub-divisions

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Departments
PUBLIC WORKS
Sub Divisional
Officers

The overseers are in charge of sections under the Sub-Divisional Officers

The activities of the Public Works department in regard to roads and buildings and irrigation relate to construction, repairs and maintenance of roads, Government buildings, and irrigation works financed by Government and placed in charge of the department. In the Kolhapur district, as on the 31st March 1957, the department maintained a total mileage of 115.67 miles of roads which comprised 27.37 miles of National Highways and 88.29 miles of State Highways. The surfaces of this road mileage were 25.18 miles cement concrete, 54.37 miles black-topped and 36.12 miles water bound macadam.

Roads

In addition to funds from the general revenues of the State allocated for expenditure on roads, there are two other funds maintained for the construction, repairs and maintenance of roads, viz, (1) the Central Road Fund, and (2) the State Road Fund. The Central Road Fund is in charge of the Government of India who allocates the fund. Expenditure is incurred in the district for roads from these funds.

Irrigation Works—The following are the minor irrigation works in Kolhapur district under the Superintending Engineer, Central Circle —

Irrigation

- (1) Wadgaon Tank, Taluka Hatkanangale,
- (2) Rankala Tank, Taluka Karvir,
- (3) Rajaram Tank, Taluka Karvir

For the above works, neither capital nor revenue accounts are kept, whereas such accounts are kept for the work of the Chikhale canal. There are also medium irrigation works in the district, viz, weir at Kasaba-Bavada, Surve-weir at Valivade, weirs at Rui, Terwad and Shirol.

Apart from these works, one bandhara work at Halkarni, and other 18 works have also been completed by March 1957.

For carrying out advisory, administrative and executive duties pertaining to the generation and use of electricity, there is the Electrical Circle under the Electrical Engineer to Government. The jurisdiction of this officer extends to the whole of the State. Under him are two Electrical Divisions, each in charge of an Executive Engineer, having their headquarters at Bombay and Poona.

Electrical Circle

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The Kolhapur Electrical Sub-Division under Poona Electrical Division is in charge of the electrical installations

Developmental
Department.
Public Works
Electrical Circle

The Executive Engineer has to do duties relating to electrical installations in Government buildings, such as execution of original works carrying out special repairs, and maintenance. He is also Electrical Inspector under the Indian Electricity Act (IX of 1910) and carries out inspections of M. P. and H. T. electrical installations power houses, mills, cinemas etc

Public Health
Circle

The Public Health Circle is a specialist branch of the Public Works Department, dealing with all problems of public health, viz. water supply, drainage, sewerage and environmental sanitation throughout the State of Maharashtra. The Public Health Engineer to Government with headquarters at Poona directs the activities of this branch throughout the State. The main functions of the Circle are the execution of Government and municipal public health schemes and the supervision of public health schemes executed by local bodies through their own agencies. The Circle also gives advice, so far as public health problems are concerned to other departments of Government in connection with schemes sponsored by them. It maintains a large number of water works in the State, either owned by Government or owned by local bodies but entrusted to Government for running at the cost of the local bodies. It also maintains Boring Works Sub-divisions at Poona and Ahmedabad to take bores for water supply purposes and for exploration works for dams and bridges, and has under its control a workshop at Dapuri.

The Public Health Works Division, Kolhapur, is under the jurisdiction of the Southern Public Health Circle. Poona-Kolhapur division with headquarters at Kolhapur has jurisdiction over the revenue districts of Ratnagiri, Kolhapur, Sholapur, South Satara and five talukas of North Satara district, viz. Man, Khatav, Jauli, Patan and Karad. This division is further divided into five sub-divisions each in charge of Deputy Engineer (called Sub-Divisional Officer). The five sub-divisions are: (i) Kolhapur Water Supply Sub-Division, Kolhapur; (ii) Miraj Sanitary Sub-Division, Miraj; (iii) Sangli Sanitary Sub-Division, Sangli; (iv) Sholapur Sanitary Sub-Division, Sholapur and (v) Ratnagiri Sanitary Sub-Division, Ratnagiri.

The Kolhapur Water Supply Sub-Division is entrusted with the works pertaining to remodelling city distribution system of Kolhapur and providing and fixing water meters on the distribution system. In addition this Sub-Division also looks after maintenance and repair to Kolhapur Water Works, Sevantiwadi Water Works and Gandhinagar Water Works.

BOMBAY STATE ROAD TRANSPORT CORPORATION

CHAPTER 16

Developmental
Departments
ROAD TRANSPORT
CORPORATION

NATIONALISATION OF PASSENGER TRANSPORT was decided upon by the State Government in August 1947 and operations were started departmentally in June 1948, the administration of which was subsequently handed over to a statutory Corporation in December 1949, under the provisions of the Road Transport Corporation Act (XXXII of 1948). Since then the Corporation, has been reconstituted under the Bombay State Road Transport Act (XXV of 1950).

For administrative convenience of operations the entire State was originally divided into 16 viable units (now eight after transfer of three to Mysore and five to Gujarat) called divisions. The officer in charge of each division is the Divisional Controller who is a Class I Officer. The Divisional Controller is immediately under the control of the Central Office of which the General Manager is the administrative head, assisted by eleven departments, viz (1) Administration, (2) Traffic, (3) Mechanical Engineering, (4) Accounts and Audit, (5) Statistics (6) Security, (7) Stores, (8) Civil Engineering, (9) Secretarial, (10) Legal, and (11) Central Workshops.

Organisation

The nationalisation of services was started in Kolhapur district in July 1950. The Divisional Controller, is the Head of the Division and responsible for the operations. He is assisted by seven Class II officers, who are charged with the following functional responsibilities.

Administration and Traffic—There are two Officers under these heads of activity. The Divisional Traffic Officer who is in charge of all matters related to traffic and operations and the Labour Officer who looks after all matters relating to labour relations with the administration. Matters relating to publicity in the division are also looked after by the Labour Officer.

Accounts and Statistics—These branches are manned by two Officers, the Divisional Accounts Officer and the Divisional Statistician.

Technical—The technical side of the division is looked after by the Divisional Mechanical Engineer with the assistance of a Divisional Works Superintendent. Besides, there are as many Depot Managers as there are depots who are wholly responsible for the working of the depots.

The operations started with 37 buses plying on 15 routes. By 31st May 1957 the operations were practically spread over the whole district, the division holding a fleet of 250 buses plying on 171 routes. The buses put on the road have, on an average, a seating capacity of 38 3, exclusive of seats for the driver and the conductor. The average daily mileage operated by these buses during May 1957 was 21,002 carrying on an average 53,761 passengers per day.

Statistics

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ROAD TRANSPORT
CORPORATION
Statistics

The division also holds a fleet of 12 trucks as on 31st May 1957. These trucks operate as public carriers on contract basis, on terms prescribed by the Corporation. Besides these contracts, scheduled lorry services are also operated on the Miraj-Kolhapur route every day and on the Ichalkaranji-Bombay route every week, for the carriage of goods.

Workshops and
Depots

The light and heavy repairs of the buses and trucks are carried out at the Divisional Workshop, which is situated at Kolhapur. Further, after the operation of every 12,000 miles, the vehicles are routed by the depots to the Divisional Workshop for preventive maintenance. In addition, a number of depot workshops are situated at each of the following places for the daily maintenance of the vehicles *viz* Kolhapur (82), Karad (31), Sangli (31), Vita (17), Islampur (16), Ichalkaranji (14), Tasgaon (12), and Jath (7). The number of vehicles attached to each of these depots are given in brackets. Regular daily and weekly servicing, weekly and 3,000 mile docking for maintenance are carried out in these depots.

Amenities

For the convenience of the travelling public the corporation has been providing a number of amenities. So far bus stations have been erected at Kolhapur, Umbraj, Sangli, Karad, Islampur, Jaisingpur, Vita, Tasgaon, Vadgaon, Kadepur, Jath, Miraj, Mayani, Khanapur and Ichalkaranji. Canteens with 'pan bidi' stalls and fruit-stalls have been attached to them at Kolhapur, Umbraj, Sangli, Karad, Islampur, Jaisingpur, Vita, Tasgaon, Vadgaon, Kadepur, Jath, Miraj, Mayani and Khanapur.

Welfare Facilities
for Employees

The corporation also provides welfare facilities to its employees. Facilities for sports, medical attention, and canteens have been provided for workers at Kolhapur. A Staff Institute and Reading Room has also been provided at Kolhapur and rest rooms have been opened at Kolhapur, Tasgaon, Ichalkaranji, Islampur and Jath for the inspection staff. About 60 tenements for the staff are under construction in the proposed housing colony at Kolhapur.

THE FISHERIES DEPARTMENT

FISHERIES
Organisation

A SUPERINTENDENT OF FISHERIES WAS APPOINTED WITH HEAD-QUARTERS AT KOLHAPUR with the opening of a sub-office there in 1951. This officer is entrusted with the supervision of fisheries in North Satara, South Satara and Sholapur districts also and he works directly under the Director of Fisheries Maharashtra State, Bombay. One Assistant Superintendent, a clerk-cum-typist and a peon are attached to his office. For implementation of a scheme to undertake deep tank fishing operations with special type of nets in the Radhanagari lake additional staff consisting of one Assistant Superintendent and his subordinates is stationed at Radhanagari and works directly under the supervision of the Superintendent of Fisheries, Kolhapur.

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Developmental
Departments
FISHERIES
Organisation

The duties of the Superintendent of Fisheries are as under —

(i) To lease out fishing rights of portions of the rivers, tanks and ponds in the district

(ii) Survey of new sheets of water to assess their suitability for pisciculture

(iii) Stocking of tanks and ponds with suitable varieties of fish every year

(iv) Collection of local fry and its nurture in nursery tanks

(v) Supervision of the tanks

(vi) Formation and supervision of the fisheries co-operative societies and to devise ways and means to improve the socio-economic condition of fishermen

(vii) To investigate applications from fishermen for loan from Government

(viii) To watch and effect loan recoveries and credit the money to treasury

(ix) To encourage fishermen to take advantage of the different schemes of the department

(x) To collect statistics of fish and other data pertaining to fisheries and fishermen of the district

(xi) To serve as member and to attend the meeting of the District Development Boards and their respective sub-committees

(xii) To supervise deep tank fishing operations

(xiii) To supervise the work of development of fisheries in Kolhapur, Sholapur, North and South Satara districts

CHAPTER 17—WELFARE DEPARTMENTS.

DEPARTMENT OF EDUCATION

CHAPTER 17

Welfare Departments.

INTRODUCTION

THE EDUCATIONAL STANDARDS IN THE DISTRICT are in keeping with the general educational backwardness in the country. However, the major portion of the district which was under the sovereignty of the former Indian ruler could be regarded as possessing better literacy standards as compared to other parts in the State due to superior educational reforms introduced by the ruler of the State. The gradual increase in the number of literates from 34,334 in 1911 to 1,30,895 in 1951 is a sufficient testimony to this fact. With the exception of the Government's Arts and Science College, facilities for higher education were few and far between. The middle and secondary schools were located in a few important towns only, so that upper primary educational facilities were available only to a part of urban populace. Education was rather a dream to the ruralites. The last few years have witnessed a radical change in the whole structure of education in the district. There are quite a few colleges giving education in different faculties. Practically any place with a population of more than 5,000 or over has a secondary and upper middle school. All the villages have been provided with educational facilities under various schemes undertaken and implemented by the Government. The following few figures give an idea of the varied education received by the people of the district —

Total literates	1,30,895
Middle School	15,126
S L C or Matriculates	4,189
Intermediate Arts or Science	972
Graduates	1,019
Post Graduates in Arts, Commerce and Science	89
Teaching	656
Engineering	87
Agriculture	18
Veterinary	5
Commerce	36
Law	386
Medicine	190
Other	56

CHAPTER 17.

Welfare
Departments.
EDUCATION.
Organisation.

FOR PURPOSES OF PRIMARY AND SECONDARY EDUCATION, THE KOLHAPUR DISTRICT is placed under the Educational Inspector, South Satara and Kolhapur districts. The officer belongs to Class I of the Maharashtra Educational Service and is directly under the control of the Director of Education. He is responsible in the district for—

- (i) the supervision of primary education,
- (ii) the administrative control of all Government primary and secondary schools and training institutions under the control of the Education Department, and
- (iii) the control and inspection of all secondary schools, including English teaching schools, vocational high schools (i.e. agricultural, commercial and technical high schools), training institutions for primary teachers and such special schools as are under the control of the Education Department. In so far as girls' schools and institutions for women are concerned, the Inspectress of Girls' Schools, Poona, (Maharashtra Educational Service, Class I), performs the function and duties of the District Educational Inspector in respect of —
 - (a) the inspection of girls' secondary and special schools in the district, and
 - (b) visiting girls' primary schools in the district and making suggestions for improvement

In carrying out his duties of inspection and control, the Educational Inspector is assisted by an inspecting staff consisting of one Deputy Educational Inspector (Maharashtra Educational Service, Class II) and 15 Assistant Deputy Educational Inspectors (Maharashtra Educational Service, Class III), who are directly responsible to the Educational Inspector for the superintendence and inspection of primary schools in the district under Section 48 of the Bombay Primary Education Act (LXI of 1947). There is also one Assistant Deputy Educational Inspector (Maharashtra Educational Service, Class III), who under the administrative control of the Educational Inspector, Kolhapur district, is responsible for the inspection of primary girls' schools in the district.

There are separate Inspectors, having jurisdiction over the whole State, for Physical Education, Visual Education, Drawing and Craft-work and Commercial Schools, who carry out organisation and inspection in their respective spheres. These Inspectors have jurisdiction in the Kolhapur district in regard to their respective subjects directly under the Director of Education.

The Deputy Educational Inspector, Kolhapur, is the Chief Government Inspecting Officer of the district so far as primary schools are concerned. Under the rules framed under the

Bombay Primary Education Act, he decides the question of recognition of private primary schools. He has to keep close touch with the working of primary schools maintained or approved by school boards, social education classes and village reading rooms. He has to report upon the housing, equipment, staff, efficiency of instruction etc. of the primary schools so that the department may be in a position to determine whether the School Board is conducting its schools satisfactorily or not. All aided schools are inspected by him or by the inspecting staff under him. He also assists the Educational Inspector in the inspection of secondary schools and reports on any specific points about them whenever he is required to do so by the Educational Inspector.

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Welfare
Departments.
Education
Organisation

PRIMARY EDUCATION It is the declared policy of Government that universal free and compulsory primary education should be reached by a definite programme of progressive expansion, and, under the Bombay Primary Education Act, the State Government has taken upon itself the duty of securing the development and expansion of primary education in the State. A minimum course of seven years' education for every child is the objective aimed at. The agencies employed for discharging this duty are the district school boards and authorised municipalities.

Primary
Education

"Approved Schools" within the area of all non-authorised municipalities and of the District Local Board are under the control of the Kolhapur District School Board. This School Board is composed of 16 members. Of these, three are appointed by Government, one being a Government official. The remaining 13 members are elected by the Kolhapur District Local Board. The rules prescribe that, of those elected, one shall be from the Scheduled Castes and Scheduled Tribes and three should have passed the Matriculation or Second Year Training Certificate Examination.

District School
Board

The Kolhapur municipality is the only authorised municipality in the district. Its School Board was composed of 14 members of whom no one was appointed by Government and all were elected by the Municipality under the rules. Of the elected members, one is to be from the Scheduled Castes or the Scheduled Tribes and three should have passed the Matriculation or Second Year Training Certificate Examination.

School Board
Municipality,
Kolhapur

Under the Primary Education Act and the rules thereunder, all district school boards and authorised municipalities have to maintain an adequate number of primary schools in which

Working of
Primary
Education Act

* "Approved School" means a primary school maintained by the State Government or by the School Board or by an authorised municipality or which is for the time being recognised as such by a School Board or by the State Government or by an officer authorised by it in this behalf [Section 2 of the Bombay Primary Education Act (LXI of 1917)]

CHAPTER 17.

Wellare
Departments
EDUCATION
Primary
Education
Working of
Primary
Education Act

instruction is given through the medium of the local regional language For children whose mother-tongue is different from the regional language of the area, school boards have been instructed to open schools in their language, if the number of such children is not less than 40 in the first four standards and 20 in the upper standards The teaching of the regional language of the area is also compulsory in such schools from standard III onwards An authorised municipality has to make such provision in its budget as will enable approved schools in its area to receive grants at the rates authorised by Government Responsibility is laid on the District School Board to maintain a schedule of staff of Assistant Administrative Officers or Supervisors, primary teachers, clerks and inferior servants and other staff sanctioned by Government, setting forth the designation, grades, pay and nature of appointment of different members The members of this staff are servants of the District School Board and receive their pay, allowances, etc from the Primary Education Fund maintained by the School Board. No change or alteration can be made in the schedule of staff without the previous sanction of Government The School Board of the Kolhapur municipality has also to prepare a similar schedule for its permanent staff The rules made under the Act lay down model conditions of employment of teachers in private schools

The annual budget of the District School Board has to be submitted to the Director of Education for sanction The District School Board derives its income mainly from Government grants which form nearly 96 per cent of its total expenditure It also receives from the District Local Board a contribution equal to such portion of its income from the cess on land revenue and water rates as may be fixed by Government from time to time and from non-authorised municipalities whose schools are under its control such proportion of the rateable value of properties in the area of the respective municipalities as may be fixed by Government from time to time The District Local Board, Kolhapur has under the present rules, to contribute 15 pies in a rupee as cess on land revenue besides water rates that it may be allowed to levy The amount to be paid by non-authorized municipalities has been fixed by Government as 5 per cent of the rateable value of properties in their respective areas The Primary Education Fund of the Kolhapur Municipality is composed partly of the Government grant which forms nearly 33.5 per cent of its expenditure on primary education

The Chief Executive Officer of the Kolhapur District School Board is its Administrative Officer This officer is appointed and paid by the State Government The Administrative Officer of the School Board of the Kolhapur Municipality is also appointed and paid by the State Government. Under these Administrative Officers are Assistant Administrative Officers or Supervisors, primary school teachers, clerks and inferior servants and other staff

under the employ of the District School Board or authorised municipality, as the case may be. The Administrative Officer is responsible for the general administration of all primary schools maintained by the School Board. He is responsible for carrying out the suggestions made from time to time by Government officers. It is his duty to advise the School Board on all matters connected with primary education. He is also a member and secretary of the Staff Selection Committee. This Committee is composed, besides himself, of the Chairman of the School Board and the Educational Inspector of the district. Its duty is to select candidates for appointment as Assistant Administrative Officers or supervisors and teachers. The Committee selects also the teachers to be deputed for training. The District School Board or the authorised municipality or their Administrative Officers have to make appointments of the candidates in accordance with the directions given by the Committee. The selection of candidates and teachers is made in accordance with the instructions issued by the Government. The Administrative Officer has power, subject to the general instructions issued by the Director of Education, to promote, transfer, and take all disciplinary action, including removal or dismissal against the staff. His orders, however, are subject to appeal to a tribunal consisting of the Chairman of the School Board and the Educational Inspector of the district. A primary school teacher who was a guaranteed teacher on the date of the Primary Education Act came into force has, however, a right of further appeal to the State Government against any order of removal or dismissal.

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Welfare
Departments
EDUCATION
Primary
Education
Working of
Primary
Education Act

The statistics that follow relate to the Kolhapur District as a whole for the year 1952-53

Statistics

There were 945 primary schools (both lower primary i.e. teaching standards I to IV, and upper primary i.e. teaching standards V to VII) of which 49 were exclusively for girls. The distribution of schools by management was as follows —

(1) Government	Nil
(2) District School Board	596
(3) District School Board aided	255
(4) Kolhapur School Board aided	48
(5) Unaided	23
	<hr/> 922 <hr/>

Out of a total of 89,624 pupils in primary schools, there were 58,039 boys and 15,932 girls in the lower primary stage (i.e. standards I to IV) and 13,575 boys and 2,078 girls in the upper primary stage (i.e. standards V to VII). The percentage of school-going children to the population was 7.2

CHAPTER 17.

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Departments
EDUCATION
Primary
Education
Statistics

Out of 2,461 teachers in primary schools 2,213 were men and 248 were women. Only 899 men teachers and 83 women teachers were trained.

There were three primary training institutions, two for men and one for women, which trained 175 men and 100 women respectively during the year. All the three were non-Government training institutions.

The total expenditure on primary schools was Rs 25,30,151 and it was met from the following sources —

	Rs	Percentage of total
(1) Government	20,33,290	80.3
(2) District Local Board and Municipal Funds	260,338	10.2
(3) Fees	58,591	2.3
(4) Other sources	1,77,932	7.2
		<hr/> 100 <hr/>

The average cost of educating a pupil was Rs 28.2 per annum of which Government's contribution came to Rs 22.7.

The scheme of compulsory primary education has not yet been applied to this district. However, public opinion is ripe for it.

Since October, 1952 the project scheme has been applied to the backward and hilly parts of the district, which include about 203 villages, with a view to achieving all-sided development. The scheme is gaining popularity and as a result some school buildings have been constructed with the help of popular aid and grants at the rate of Rs 1,000 per room from the Project Funds.

Basic and Craft Schools

Basic and Craft Schools—A new ideology has been influencing the educational activities of the State since 1937-38. It has come to be recognised that education must centre round some form of manual productive work. According to the figures for 1952, there were three basic schools in the Kolhapur district where education was made to centre round spinning and weaving. Spinning and weaving formed the craft in 28 craft schools, card-board and carpentry in one craft school and agriculture in 135 craft schools. These schools resemble the old type agricultural basic schools in the Bombay State.

Secondary Education—Secondary Education is now under the general regulations of Government, and the Government control is exercised by means of conditions for receipt of grant-in-aid. At the end of the high school course an examination is conducted by the Secondary School Certificate Examination Board Poona and the students who pass are awarded the secondary school certificate. The first examination was held in 1949. The examination provided optional courses for pupils with varied interests and aptitudes. Each university, however, lays down subjects which a candidate must take for entrance to its courses.

CHAPTER 17.

Welfare
Departments.
EDUCATION
Secondary
Education

The statistics that follow relate to the year 1952-53 for the Kolhapur district

Statistics

There were 40 secondary schools in the district with a total of 10,863 pupils (8,800 boys and 2,063 girls). Four of these were exclusively for girls, seven exclusively for boys and the remaining 29 were co-educational institutions. The number of girls in the schools exclusively meant for girls was 1,343 while 720 girls were in mixed schools. The following table shows the number of schools under different managements and the number of pupils in them —

Secondary
Schools.

	No of schools	No of pupils
Government	5	1,464
Local Authorities	Nil	Nil
Aided Private	33	9,040
Unaided	2	156
	<hr/>	<hr/>
Total	40	10,669
	<hr/>	<hr/>

Thus secondary education was imparted mainly by private agencies aided by Government grants

There were 497 teachers in secondary schools of whom 472 were men (224 trained and 248 untrained) and 25 were women (14 trained and 11 untrained). In all 1,069 candidates appeared for the Secondary School Certificate Examination, and 540 passed.

The total expenditure on secondary education was Rs 8,54,095 of which Rs 2,92,470 (or 30 per cent) came from Government funds, Rs 6,400 (or 0.74 per cent.) from municipal funds, Rs 4,58,435 (or 57 per cent) from fees, Rs 12,960 (or 1.5 per cent) from endowments and Rs 83,725 (or 9.8 per cent) from scholarships and other sources.

CHAPTER 17. The total annual average cost per pupil in secondary schools was as follows —

Welfare
Departments
Education
Secondary
Schools
Statistics

Board Schools

Total cost

Cost to Government

Aided Private

2,92,470

26 9

Board Schools

Government Schools

, 1,63,127

12 08

Drawing
Examinations

Drawing Examinations—Government holds drawing examinations—Elementary and Intermediate In 1952-53, 323 appeared for the Elementary of whom 211 passed For the Intermediate 185 candidates appeared and 112 passed These figures relate to Kolhapur district only

Special Schools
Technical
Schools

(a) *Technical Schools*.—These come under the jurisdiction of the Director of Technical Education and an account of these is given under the paragraph relating to "Technical and Industrial Training"

Schools for
Defectives

(b) *Schools for Defectives*—There was only one institution for the education of defectives viz, the Deaf and Dumb School founded in 1942, having 18 pupils on the roll

Language
Schools

(c) *Language Schools*—There was one institution founded in 1903 imparting instruction in Sanskrit viz, Shri Shahu Vaidic School with 20 pupils on the roll There was also a Hindustani Shikshan Sanad Class, Kolhapur, with 31 pupils established in April, 1952

Certified Schools

(d) *Certified Schools*—An account of these is given under the Juvenile and Beggars Department

Other Special
Schools and
Institutions

(e) *Other Special Schools*—The following is a list of other kinds of special schools with the number of institutions of each kind and of the pupils enrolled —

	No of Institutions	No of Pupils
(1) Nursery and Kindergarten schools	4	200
(2) Commercial Schools	5	192
(3) Gymnasias	19	861
(4) Music Schools and Fine Arts Classes	4	41

Extension Training
Centre

There is one Extension Training Centre established in October, 1952 by Government to train workers by giving them intensive training in agriculture, co-operation, revenue matters, public health, basic education, veterinary service, etc The courses are of various durations, some are for a period of six months and others for a year About 223 people have been trained in the centre so far.

Physical Education—One Assistant Deputy Educational Inspector holding Diploma in Physical Education looks after and organises Physical Education in the district both in primary and secondary schools

CHAPTER 17

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Departments,
EDUCATION
Physical
Education

Physical Education is a compulsory subject in secondary schools. There is a regular examination in it. Pupils attend the playground regularly and a programme of physical education is organised regularly in most of the schools. In primary schools also provision of physical education has been made, but there is no regular examination. Children in primary schools play games.

Every year a two months' course in physical education is organised at suitable places in the district by the Assistant Deputy Educational Inspector for Physical Education. About 50 primary teachers are trained and these teachers organise Physical Education in the primary schools where they work.

A one-year diploma course in Physical Education is organised at Kandivali for graduate secondary teachers.

Boy Scouts, Girl Guides and Junior National Cadet Corps—In 1952-53, there were 7,393 boy scouts and cubs and 1,032 girl guides. A grand scout rally of about 6,000 Scouts was organised in the year under report. There were six units of the Junior National Cadet Corps and 192 cadets with six officers in the district.

Boy Scouts, Girl
Guides and
Junior National
Cadet Corps

Medical Inspection—No medical inspection is held in colleges and primary schools. Pupils in secondary schools are medically examined thrice during their career. The services of private medical practitioners are secured on a part-time basis to examine the pupils.

Medical
Inspection

Visual Education—An Assistant Deputy Educational Inspector who looks after physical education work, is in charge of the work of visual instruction in the Kolhapur district. Visual instruction is generally provided by means of film-projectors (16 mm).

Visual Education

School Broadcast—About 25 per cent of the high schools in the district have their own sets of radio receivers. Every institution gives a chance for its pupils to attend educational broadcasts.

School Broadcast

Social Education—The work of Social Education in the Kolhapur district was looked after by the Maharashtra Regional Social Education Committee. The First and Second Test classes conducted numbered 595 and 211 respectively. In the First Test 4,141 passed and in the Second Test 1,073 passed. An expenditure of Rs 21,929 was incurred for Social Education in the Kolhapur district including the Kolhapur city.

Social Education.

Village Libraries—The number of village reading rooms started under the Social Education Scheme at the end of 1952-53 was 72 and a grant amounting to Rs 1,439 was paid to them.

Village Libraries

CHAPTER 17.

TECHNICAL AND INDUSTRIAL TRAINING

Welfare
Departments
TECHNICAL AND
INDUSTRIAL
TRAINING

ALL TECHNICAL AND INDUSTRIAL INSTITUTIONS AND COURSES leading up to the diploma standard (non-University grade) excluding those falling under the control of a University, are controlled by the Director of Technical Education, who is assisted by the State Council of Technical Education. The Director of Technical Education is the Secretary of the Council

The Yeravda Industrial School, which is managed by the Chief Inspector of Certified Schools is recognised by the Board for inspection and examination. It teaches Carpentry 'C' (I, II and III years) Agricultural Smuhy (I and II years); Practical Tailoring (I, II and III years) Cane Work (I year), and Wool Knitting and Weaving (I, II and III years)

The following Institutions are registered for inspection, examination and grant-in-aid in Kolhapur district, Maharashtra State —

Name of the Institutions	Management	Course of Institution
1. Jadhav Tailoring and Cutting College, Tarnetar Pond, Kolhapur.	Jadhav Tailoring and Cutting College, Kolhapur	Tailoring and Cutting
2. Gribhashtra Samskha, 231, Tarnetar Para, Kolhapur	Gribhashtra Samskha, Kolhapur	Tailoring Course in Women's and Children's Garments.

The following Institutions are also run by Government in the Kolhapur district, Bombay State —

Name of the Institutions	Management	Course of Institution
1. State Technical Institute, Kolhapur	Government.	1. Mechanical Engineering (Certificate) 2. Carpentry (Certificate) 3. Pattern Making (Certificate) 4. Electroplating (Certificate) 5. Wireman (Certificate) 6. Electrician (Certificate)

The Government also runs a Technical High School in conjunction with the Shivaji Technical Institute, Kolhapur. Students of Standard VIII and onwards of local secondary schools are given free instruction in —

- (1) Geometrical and Mechanical Drawing
- (2) Workshop Technology (Grade I) and
- (3) Elements of Mechanical and Electrical Engineering which they offer for the Secondary School Certificate Examination.

THE MEDICAL DEPARTMENT

CHAPTER 17.

Welfare
Departments.
MEDICAL
DEPARTMENT
Organisation

THE MEDICAL ORGANISATION OF THE KOLHAPUR DISTRICT (AS DISTINCT FROM ITS PUBLIC HEALTH ORGANISATION) ESSENTIALLY CONSISTS OF ORGANISATION OF HOSPITALS AND DISPENSARIES DESIGNED TO RENDER MEDICAL RELIEF TO THE GENERAL POPULATION. The C P R Hospital, Kolhapur, is the "Civil Hospital" at the headquarters. It is owned, financed and controlled by Government. Subsidiary to it, there are Municipal, District Local Board, Government Dispensaries, Rural Medical Relief Centres and Subsidised Medical Practitioners Centres scattered throughout the whole district.

There is a Municipal Hospital and Maternity Home at Ichalkaranji which was under the control of Government but was transferred since April 1956 to the Municipality. The Medical Officer of the Hospital is also under the control of Municipality. There is one grant-in-aid District Local Board Dispensary at Chandgad and the Medical Officer of the Dispensary is a Government Officer, who draws his pay and pension directly from Government.

The Civil Surgeon, Kolhapur, is the administrative head of the medical organization in the district. He is directly subordinate to the Surgeon-general with the Government of Bombay, Bombay. He is in charge of the medical arrangements of the C P R Hospital, Kolhapur and exercises complete control over the Medical Officers attached to it. He is also the head of the Government Institutions in the district and is responsible for their efficiency and discipline and for the proper performance of their working. He is an Inspecting Officer of all Government dispensaries in the district. He is expected to keep himself well informed as to all medical matters in the district and to be able to furnish any information on medical matters which may be required by Government. He has under him a medical staff of Bombay Medical Service Class II—seven, Honorary Medical Officers—10, Bombay Medical Service Class III Officers—20 and Bombay Medical Service Class III (A)—2.

The C P R Hospital, which was started by the Ex-Kolhapur State in the year 1884, was taken over by Bombay Government from 1st August 1949 after the merger of Deccan States. It has a large and commodious building which can accommodate 200 beds. It is classified in five Wards and Departments viz X-Ray Department, Out-Patients Department, Medical Stores, Laboratory and Linen Department. The Linen is in charge of the Matron. The Training School at this Hospital has been started in 1951 and the School has made rapid progress in imparting the training. The results have been very encouraging. 30 probationary student nurses are under training at this Institution. There is a post of Sister-Tutor at this Hospital for teaching the Student Nurses. There exists a Nursing Home with

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MEDICAL
DEPARTMENT
Organisation

five rooms which was newly started during 1956-57. Well-to-do persons can take advantage of it by paying reasonable charges. The daily average attendance of in-door patients at this hospital is 232 and that of out-door patients is 532 during the year 1956. The income of the hospital is Rs 27,084 and expenditure is Rs 4,49,199 during the year.

Attached to this hospital is an Advisory Committee with the Civil Surgeon as the Chairman and six other members. The function of this Committee is to help the management of the hospital by keeping the authorities informed as to the needs of the hospital as viewed by the public and by advising the Medical Officer in-charge on all measures of reform to be carried out in connection with the welfare of the patients. The Departmental Rules provide for the election to the committee, of representatives from the District Local Board and Kolhapur Municipal Borough, Kolhapur and also for the nomination of two ladies.

In addition to this there is a Leprosy Colony at Kolhapur which is under the control of the Civil Surgeon, Kolhapur. It accommodates 150 persons. The incidence of leprosy in Kolhapur district is large. The isolation of leprosy patients as well as their treatment and rehabilitation are the most important points in dealing with the problem of the leprosy patients in the State, a problem which has to be dealt with more energetically in a Welfare State. Since the application of the Leprosy Act to the District of Kolhapur as well as to the adjoining districts, it becomes the responsibility of the State to isolate, at least the positive cases with active lesions to prevent the spread of the disease. Taking into consideration this problem the Government have recently sanctioned to open a Leprosy Control Centre at Shahuwadi in this district. The Centre will start its function before the end of this financial year.

Tuberculosis Ward—This hospital has a separate T B Ward with accommodation for 18 patients (nine Male and nine Female) and has an O P D T B Clinic conducted thrice a week where arrangements for A. P. & P. P. are made. The incidence of T B in this district is high and more accommodation is necessary.

Public Health
Department

Rural Medical Relief Scheme is in existence in this district for the last ten years and is rendering wonderful service to the village population, so far as relief of common ailments is concerned. There are at present 117 centres working throughout the district. They are providing allopathic medical aid to the public. The Scheme is providing simple remedies at a price within the reach of village patients. Rural Medical Relief Scheme is run by sub-dispensers who are either School teachers, secretaries of Gram Panchayats or social workers from a village. They are given two weeks training prior to being permitted to run a Centre. The Ex-Kolhapur State Administration was the first in the whole of Bombay State to start the Scheme.

There are at present the following Hospitals and Dispensaries under the control of the Civil Surgeon, Kolhapur —

CHAPTER 17.

Welfare,
Departments
MEDICAL
DEPARTMENT
Rural Medical
Relief Scheme

- (1) C P R Hospital, Kolhapur
- (2) Shenda Part Leprosy Colony, Kolhapur
- (3) Services Hospital, Kolhapur
- (4) Gandhinagar Colony Hospital, Valivade (Refugee)
- (5) Government Dispensary, Panhala
- (6) Government Dispensary, Malkapur.
- (7) Government Dispensary, Bambavade
- (8) Government Dispensary, Kagal
- (9) Government Dispensary, Kapshi
- (10) Government Dispensary, Murgud.
- (11) Government Dispensary, Gargoti
- (12) Government Dispensary, Ajra
- (13) Government Dispensary, Gadhinglaj
- (14) Government Dispensary, Shirol
- (15) Government Dispensary, Kuniundwad
- (16) Government Dispensary, Radhanagar
- (17) Government Dispensary, Vadgaon
- (18) Government Dispensary, Gaganbavada
- (19) Mobile Dispensary, District Kolhapur
- (20) Police Hospital, Sambre
- (21) D L B Dispensary, Chandgad
- (22) K E M Municipal Hospital and Maternity Home
Ichalkaranji

There are no Ayurvedic Dispensaries under the control of the Civil Surgeon, Kolhapur

There are now six Subsidised Medical Practitioners Centres working in this district (1) Akkiwat (2) Ganeshwadi (3) Here (4) Kowad (5) Halkarni and (6) Ghotagewadi

PUBLIC HEALTH DEPARTMENT

The public health of the district is looked after by three agencies viz the State Government, local bodies and village panchayats. Public vaccination and execution of measures necessary for public health are obligatory duties of the District Local Board and the municipalities. The village panchayats, too have certain sanitary functions such as water supply, sanitation and preservation and improvement of public health. The Public Health Department of the State functions as an advisory body to the local bodies in respect of public health and sanitary problems.

PUBLIC HEALTH
DEPARTMENT

Especially after the World War II, the activities of the Public Health Department were expanded in all districts. The health services maintained in rural areas in 1955 are as under —

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Departments
PUBLIC HEALTH
DEPARTMENT
District Health
Scheme

Serial No	Designation	No of posts
(1) District Health Officers		1
(2) Epidemic Medical Officers		1
(3) Sanitary Inspectors		5
(4) Sanitary Sub-Inspectors		
(5) Vaccinators	22—1 Reserve vaccinator	
(6) Paid Candidate Vaccinators		
(7) Mukadams		8
(8) Mazdoors		24
(9) Attendants		29
1 Primary Health Units (at 12 places)—		
(1) Health Visitors or Nurse-midwives		14
(2) Midwives		6
(3) Trained Dais		6
(4) Sanitary Sub-Inspectors		1
(5) Mukadams		
(6) Mazdoors		
(7) Woman Attendants		12

2 Maternity and Child Health Centres—

Staff 4 Nurse Midwives

Ministerial establishment including Senior Clerks, Junior Clerks, Office Peons and Chowkidars has been included)

In Urban areas, there are in all—

- 1 Medical Officer of Health (Kolhapur town),
- 7 Sanitary Inspectors (6 Kolhapur plus 1 Ichalkaranji),
- 1 Chief Sanitary Inspector (1 Kolhapur),
- 2 Vaccinators (1 Kolhapur and 1 Ichalkaranji),

In Kolhapur district, the vaccinators and their attendants are all Government servants

Vaccination

No regular malaria control scheme exists for the district, but staff from other districts is deputed to this district for DDT spraying work

As a part of B C G Immunisation and T B Control programme, the BCG Units have covered the district and have carried out 635,414 testings, out of which 237,721 have been found positive, 254,186 negative and 143,507 have been vaccinated with BCG

For isolation and treatment of cases of infectious diseases in severely affected areas, a mobile hospital unit was formed in 1947 for the Southern Registration District as a whole with its headquarters at Belgaum. Due to Reorganisation of States in 1956, the headquarters of the unit have been located at Poona

Mobile Hospital Unit

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Departments
PUBLIC HEALTH
DEPARTMENT

temporarily pending fixation of their revised jurisdiction This hospital, equipped with staff, trucks, tents and furniture and other materials for 50 beds is kept ready to move to any affected place and start functioning at short notice In non-epidemic period the hospital staff help the primary health centres in Poona district in its activities like rural medical relief, maternity and child health etc

Chief Diseases

The table below gives the figures of deaths due to different diseases in Kolhapur district from 1950 to 1955.—

KOLHAPUR DISTRICT
DEATHS DUE TO CHIEF DISEASES FROM 1950-55.

Name of diseases 1	Number of deaths				
	1951 2	1952 3	1953 4	1954 5	1955 6
Cholera	71	40	940	7	6
Small pox	13	6	4	22	5
Plague					
Enteric Fever	119	115	121	116	116
Measles	103	304	243	405	387
Malaria	587	575	534	435	338
Other Fevers	6,202	6,134	6,812	5,826	5,794
Dysentery	154	92	182	85	93
Cerebro Spinal Fever			11	21	18
Diarrhoea	1,264	1,234	1,510	1,095	1,269
Pneumonia	270	268	281	265	270
Phthisis	1,066	1,045	1,079	889	938
Influenza				1	
Whooping cough	184	184	137	82	76
Mumps					
Other respiratory diseases	1,475	1,479	1,931	1,714	1,902
Diphtheria	1	18	25	20	27
Deaths from child-birth	239	205	81	157	197
Chicken-pox		1		2	
Leprosy	40	57	80	67	60
Cancer	45	51	54	59	62
Injuries	330	284	312	357	347
Other causes	6,677	6,912	8,304	6,783	7,401

The compilation of births and deaths for Kolhapur district is done in the office of the Director of Public Health along with that of other districts in the State. In the municipal areas, the municipalities concerned maintain registers of births and deaths and forward monthly extracts to the Director of Public Health. In the rural areas, the birth and death registers are maintained by the village officers and monthly extracts are sent by them to the taluka officers for transmission to the Director of Public Health.

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Departments
PUBLIC HEALTH
DEPARTMENT
Chief Diseases
Vital Statistics

In urban areas, it is the statutory duty of the municipalities to provide special medical aid and accommodation for the sick in times of epidemic diseases and to take such measures as may be required to prevent the outbreak or to suppress and prevent the recurrence of the disease. In rural areas the primary responsibilities for dealing with outbreaks of epidemics rests with the District Local Boards. According to Government Resolution, General Department, No 1773/33, dated 23rd April 1945, every District Local Board is required to set apart annually a lump sum equal to the average of the amount spent during the preceding three years for expenditure on epidemics. A grant is also placed at the disposal of the Director of Public Health for emergency measures. The Collector is empowered to take action in consultation with the District Health Officer and the Assistant Director of Public Health if he finds the measures taken by the Board are inadequate. The District Local Board will be helped in its task by the District Health Officer and his nucleus staff under him and the Mobile Hospital Units. The services of dispensary medical officers and subsidised medical practitioners are also utilised.

Epidemics

Government also pays 50 per cent grant-in-aid to local bodies on their expenditure on anti-epidemic measures provided the local bodies have spent 10 per cent in the case of District Local Boards and 4 per cent in the case of municipalities of their annual income on medical and public health measures excluding anti-epidemic ones.

From the number of deaths due to small-pox it will be seen that the severity of this disease has been considerably reduced during recent years. Government policy regarding small-pox control is to protect the population by vaccination which is offered free to the public by Government and local bodies. Segregation of the patients is attempted only in large towns where hospital facilities are available. Disinfection of infected houses and clothes, etc is also carried out to educate the people as to how to protect themselves against small-pox. Since 1954, mass vaccination drive has been started according

Small-pox

REPORT OF
 THE
 VETERINARY
 DEPARTMENT
 FOR THE YEAR
 1961
 CHAPTER
 I
 GENERAL
 INTRODUCTION

In which three months in each year mass vaccination programme is conducted in most of the population and during the remaining nine months of the year primary vaccination work is done in the same section of the population. In Malayan District there are twenty-three townships supervised by Government but their pay and allowances are partly paid by the Board in the form of local contributions. There are also two Government townships in the Malayan District area.

Diagnosis

The entire State including Malayan District has been free from plague for the last thirteen years.

Influenza

Influenza is one of the diseases in the State where severe outbreaks epidemics break out at intervals. During the last five years the incidence was low except in 1959 during which year it was widespread and severe. Due to the establishment of the District Health Scheme in the district anti-influenza measures are now carried out on a large scale. Immediately there is an outbreak of the disease. Formation of water supplies mass immunisation of people by anti-influenza inoculations and isolation and treatment of influenza cases in temporary isolation hospitals in the affected areas are the measures employed to combat influenza epidemics. On the occurrence of an outbreak of influenza in a village the nearest dispensary medical officer is alerted by the Member of Parliament in taking preliminary measures and send a report to the District Health Officer who sends the public health staff to continue measures in the situation as demands and also visits the affected villages himself. Temporary Medical Officers or trained inoculators are appointed if the epidemic assumes a severe form, to assist the local public health staff and the District Local Board staff.

Malaria

Malaya is one of the hyperendemic districts for malaria in Malayan State and consequently the district was excluded from the DDT spraying in 1951. During 1951 the district was referred to another for malaria control work. The DDT spraying work was directly controlled by the District Health Officer Malaya. All areas receive one round of DDT spraying only. The season of spraying is generally from June to August. About 2,000 lbs of DDT 5 per cent wettable powder are consumed in the rural areas of the district and about 7,000 lbs of DDT Technical are consumed in Malaya area.

There are certain important fairs held in Kolhapur district which attract people from outside. The following table gives some particulars about these fairs —

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Departments
FAIRS

Name of the Fair	Taluka and place of Fair	Period of the Fair	Attendance (Approximate)
1. Kagal	Kagal-Kagal	Mohamedan (Kartik Sud 1 to 8)	10,000
2. Shri Bhairav Sasgar	Gadhinglaj Samangad	Magh Vad 14 to Phalgun Sud 1	10,000
3. Vishali	Shirol Khidrapur	Paush Vad 30	10,000
4. Karwar	Kolhapur Karwar	Aswin Sud 5	15,000
5. Jyotiba	Panhala Wadi Ratnagiri	Chaitra Sud 15 to Vad 4	1,00,000
6. Shri Gurudwadashi	Shirol Narsinghwadi	Aswin Vad 12	10,000
7. Shri Dattajayanti	Do	Margashirsha Sud 15	10,000
8. Mahashivratri	Do	Mahashivratri, Magh Vad 14	10,000
9. Shri Vitthal Burdeo	Hatkanangule Phaltan Kodoli	Aswin Vad 6 to 8	10,000
10. Vishali	Karwar Shingnapur	Paush Vad 30	20,000
11. Agricultural and Cattle Show	Shirol-Kurundwad	February-March (4 to 5 days)	15,000

As the above fairs are major ones, elaborate sanitary arrangements are generally made. Fairs at Kagal-Samangad and Khidrapur are managed by Government with the co-operation of local bodies and the remaining by the local bodies concerned with the help of the Public Health Department. In order to meet the expenditure on sanitary arrangements a pilgrim fee is levied. Other fairs which are of minor importance i.e., attracting less than 10,000 pilgrims, are managed by revenue authorities with the help of the Public Health Department. At such fairs no pilgrim fee is levied.

When famine and scarcity conditions are declared to exist in the district, the District Health Officer is under the general orders of the Collector in so far as medical and sanitary arrangements on scarcity and famine relief works are concerned. Famine Relief

These activities have been started in Community Development and National Extension Service Blocks, *vide* paragraph following. MATERNITY AND CHILD WELFARE

CHAPTER 17.

Under the Community Development Programme, twelve primary health units, as shown below, have been established in the Kolhapur district during 1956-57 —

Welfare
Departments.
MATERNITY AND
CHILD WELFARE.

Taluka	Primary Health Centre
Karvir	Bhuya, Sangrul; Shirol, Valivade
Radhanagari	Rashivade, Walve Bk
Panhala	Satave, Bajar Bhogaon, Kotoli Kale
Hatkanangale	Pargaon
Kagal	Sidhnerli

These primary health units provide integrated curative and preventive medical services in the areas served, viz. 20,000 population each. Special emphasis is given on maternity and child health activities. A maternity home is provided at the headquarters of each unit.

Maternity and Child Health Centres were established at Gargoti and Kurundwad during the years 1955-56 and 1956-57 respectively. A staff of two nurse midwives is provided. They are attached to the existing dispensaries. They serve a population of 20,000 each in connection with maternity and child health activities. No maternity home is provided.

Health propaganda

For Kolhapur district no separate organisation is maintained. The propaganda van at headquarters and the Sanitary Inspectors, Sanitary Sub-Inspectors and Vaccinators during the course of their tour carry out health propaganda.

THE LABOUR DEPARTMENT

THE LABOUR
DEPARTMENT.

ALL THE OFFICES DEALING WITH LABOUR MATTERS fall within the administrative control of the Labour and Social Welfare Department. The Commissioner of Labour, Bombay, is the head of all such offices. Consequent upon the re-organisation of States, areas of Saurashtra and Kutch States, eight districts of Vidarbha and five districts of Marathwada were integrated with the Bombay State. Officers dealing with labour matters in these areas, therefore, came under the administrative control of the Commissioner of Labour, Bombay. The Commissioner of Labour has now under him the Deputy Commissioner of Labour (Admn), Bombay, two Deputy Commissioners of Labour (one each at Bombay and Ahmedabad), Senior Assistant Commissioner of Labour, Rajkot and the Assistant Commissioners of Labour at Rajkot, Bhavnagar, Jamnagar, Nagpur and Aurangabad, the Chief Inspector of Factories, the Chief Inspector of Steam Boilers and Smoke Nuisances and the Government Labour Officers. The Commissioner of Labour performs the statutory functions entrusted to him under the Industrial Employment (Standing Orders) Act and supervises and co-ordinates working of the abovementioned offices under his control.

On the 1st March, 1953, the office of the Government Labour Officer Bombay which was a separate office till then, was merged with the office of the Commissioner of Labour, Bombay. There are seven Assistant Labour Officers in Bombay and District Labour Officers at Ahmedabad, Baroda, Surat, Jalgaon, Sholapur, Kolhapur, Poibandai, Rajkot, Bhavnagar, Nanded, Aurangabad and three District Labour Officers at Nagpur and a Senior Labour Officer at Aurangabad.

The Deputy Commissioner of Labour (Admin), Bombay is responsible for the administration of the Bombay Industrial Relations Act (XI of 1946), the Industrial Disputes Act (XIV of 1947), the Indian Trade Unions Act (XVI of 1926) and the Collection of Statistics Act, 1953. Under him are nine Assistant Commissioners of Labour (Administration) working in Bombay and one in Ahmedabad. Conciliation in labour disputes arising in Surat district is attended to by one of the Assistant Commissioners of Labour in Bombay who has been notified as Conciliator under the Bombay Industrial Relations Act, 1946, and by the District Labour Officer at Kolhapur who has been notified as Conciliation Officer under the Industrial Disputes Act 1947.

One of the Assistant Commissioners (Administration), Bombay, has been appointed as Registrar under the Bombay Industrial Relations Act, 1946, and has jurisdiction over the whole of Bombay State except the areas of Marathawada, Vidarbha, Saurashtra and Kutch. An Assistant Registrar has also been appointed and has been invested with all the powers of Registrar under the Act. The Registrar's work falls under the following heads, viz, (a) recognition of undertakings and occupations, (b) registration of unions, (c) maintenance of approved lists of unions, (d) registration of agreement, settlements, submissions and awards, and (e) maintenance of a list of joint committees constituted under section 48 of the Bombay Industrial Relations Act.

The Deputy Commissioner of Labour (Administration) has been notified as Registrar of Trade Unions for the State of Bombay under the Indian Trade Unions Act, and he is assisted in his work by Assistant Commissioners stationed at Bombay. The work in connection with the administration of this Act includes registration of trade unions under the Act, the registration of amendments in the constitution of the unions, and preparation of the annual report on the working of the Act in the State.

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Welfare
Departments
THE LABOUR
DEPARTMENT.

In Kolhapur district, there were in 1957, four unions registered under the Bombay Industrial Relations Act as representative unions. The details about the same are given below —

Serial No	Name of the Union	Members	Industry	Local Area
1	Ichalkaranji Gurni Kamgar Samiti, Ichalkaranji	235	Cotton textile	Hatli anangale taluka
2	Bank Employees' Union, Kolhapur	106	Banking	Karvir taluka and Shirol taluka
3	Kolhapur Sugar Mill Kamgar Union, Kolhapur	531	Sugar	Karvir taluka
4	Shahu Mill Kamgar Sangh, Kolhapur	525	Cotton textile	Karvir taluka

One Joint Committee is registered under the Bombay Industrial Relations Act in the district

The Office of the Deputy Commissioner of Labour (Information) which performed the following functions has with effect from 1st April 1953, been merged with the office of the Deputy Commissioner of Labour (Administration), Bombay —

(1) Compilation and publication of the Consumers' Price Index Numbers for Working Class for Bombay, Ahmedabad, Sholapur and Jalgaon.

(2) Conducting socio-economic enquiries into conditions of labour

(3) Compiling and disseminating information on labour matters generally and statistics regarding industrial disputes, agricultural wages, absenteeism, cotton mill production, trade unions, etc., in particular

(4) Collection of statistics under the Bombay Industrial Statistics (Labour) Rules, 1951

(5) Publication of two monthlies, viz., the "Labour Gazette" and the "Industrial Court Reporter"

The Labour
Officer

A Labour Officer has been posted at Kolhapur to be in charge of Kolhapur, North Satara, South Satara and Ratnagiri districts. He is a Class II Gazetted Officer and belongs to a general State Service. The Office of the Labour Officer, Kolhapur was opened in the year 1950, consequent upon the merger of the former princely States of Kolhapur and others in Southern Maratha countries in the then Bombay State. He works under the Government Labour Officer, Bombay and the Commissioner of Labour, Bombay. The Labour Officer is appointed primarily to implement the provisions of the Bombay Industrial Relations Act, 1946, which is a State Act and is also notified as an Inspector under the Minimum Wages Act,

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Departments
THE LABOUR
DEPARTMENT
The Labour
Officer

1948, and also under the Payment of Wages Act. In addition, he has been appointed as an Additional Inspector of Factories in respect of certain sections pertaining to the welfare provisions under the Factories Act. The Labour Officer, Kolhapur, is also notified as a Conciliation Officer under the Industrial Disputes Act and having his jurisdiction over the districts of Kolhapur, North Satara and South Satara. The powers conferred and the duties imposed on a Labour Officer under the Bombay Industrial Relations Act are not restricted to any particular section under that Act, but are scattered throughout the whole Act. However, the powers and the duties of the Labour Officer are mainly given in Chapter VI and Section 34 of the Bombay Industrial Relations Act. For the purpose of exercising his powers and performing his duties, a Labour Officer may enter any place used for any industry, any place used as the office of any union and any premise provided by an employer for the residence of his employees and he is entitled to call for and inspect all relevant documents which may be deemed necessary for the due discharge of his duties and powers under this Act. He has also the power of convening a meeting of employees for any of the purposes of the Bombay Industrial Relations Act, on the premises where the employees are employed and he may require the employer to affix a written notice of the meeting at such conspicuous place as he may order. A Labour Officer is charged with the duty of watching the interest of employees and promoting harmonious relations between the employers and the employees, of investigating the grievances of employees who are not members of the Approved Union and of members of an Approved Union on the request of such a union, of representing to the employers such grievances and of making recommendations to them in respect of the same and of reporting to the State Government the existence of any industrial dispute of which no notice of change has been given together with the names of the parties thereto. A Labour Officer, in certain contingencies, acts as a representative of the employees if so authorised by them and where a Representative Union does not exist and he is not authorised also by the employees to act as their representative and where the employees themselves do not elect their own representative from amongst them, then he becomes their representative *suo motu*. In short, a Labour Officer has to work as a sort of residual representative of the employees. He has also to help the Representative and the Approved Union. He has always to be in touch with the changes in the labour situation in the undertakings in the various industries covered by the Bombay Industrial Relations Act and to report major and important incidents to his superior officers and Government. He intervenes whenever there is a stoppage or strike and gives legal guidance and advice to the employees involved in such incidents and he does likewise in respect of employers in connection with the closures and lock-outs which may not be

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THE LABOUR
DEPARTMENT
The Labour
Officer

legal In short, he explains the correct position under the law to the parties concerned with a view to seeing that any illegal action on their part is rectified by them without any delay A Labour Officer is probably the only executive officer envisaged under the Bombay Industrial Relations Act by virtue of powers conferred on him under Section 82 of the Bombay Industrial Relations Act under which, except the person effected by any offence under the Act, who can make a complaint to the Labour Court, the Labour Court constituted under the said Act cannot take cognisance of any offence except on a report in writing by the Labour Officer of facts constituting such offence In addition to the above, a Labour Officer can also start proceedings in a Labour Court under Section 79 read with section 78 of the said Act. In short, a Labour Officer has been given a very heavy, onerous and heterogenous duties and responsibilities He also informally advises the trade unions whenever they ask his advice on labour matters For the purposes of certification of standing orders under the Industrial Employment (Standing Orders) Act, a Labour Officer helps the Commissioner of Labour who is the Certifying Officer under that Act in holding elections of the workmen concerned for the purpose of getting the names of their representatives who are to be associated with the discussions when the draft standing orders are to be certified During the year 1956 the Labour Officer, Kolhapur handled 29 disputes in his capacity as Conciliation Officer under the Industrial Disputes Act, 1947. In addition he investigated into 498 individual complaints in his capacity as Labour Officer

Labour Welfare
Centre

Welfare centres run by the Deputy Commissioner of Labour (Welfare), Bombay were taken over with effect from 1st July 1953, by the Bombay Labour Welfare Board which was constituted under the Bombay Labour Welfare Fund Act, 1953 There are in all fifty Labour Welfare Centres in the State These Welfare Centres are classified into four types viz, A, B, C and D A network of these centres with recreational and instructional facilities for workers and their families all over the important industrial areas in the State provides among other things, entertainment by visual aid exhibitions, dramas, music, indoor and outdoor games and instructions on accident prevention, first aid, hygiene and anti-drink propaganda The 'A' type centres are located in spacious, well planned buildings and are equipped with gymnasia, wrestling arenas, shower-baths, open spaces for games and sports and childrens play-grounds The 'B' type centres are more or less on a similar but smaller scale, while 'C' and 'D' type centres are housed in hired buildings with provision for indoor games and facilities for out-door recreational activities

Kolhapur has a 'C' type centre and the same was started in August 1956

The Court of Industrial Arbitration (or the Industrial Court as it is shortly called), Bombay, as constituted under section 10 of the Bombay Industrial Relations Act, has jurisdiction over the Kolhapur district. The duties and powers of the Industrial Court are detailed in Chapter XIII of the Bombay Industrial Relations Act. The Labour Court at Bombay exercises jurisdiction over the Kolhapur district. This Court is presided over by a Labour Court Judge and enjoys such powers as are conferred upon him under Sections 78 to 86 of the Bombay Industrial Relations Act.

CHAPTER 17.

Welfare
Departments
THE LABOUR
DEPARTMENT
Industrial
Arbitration and
Adjudication

There are three Wage Boards appointed for the State, one each for Cotton Textiles, Silk Textiles and Sugar Industries. The Wage Boards are to decide such disputes as are referred to them by the State Government under Sections 86C and 86KK of the Bombay Industrial Relations Act.

Wage Boards

The Bombay Shops and Establishments Act (LXXIX of 1948) has been applied in the district to the Kolhapur and Ichalkaranji Municipal Areas.

The Employees' State Insurance Scheme has not been extended to the district.

There is no Consumers' Price Index Number for working class for Kolhapur or for any other centre in the district.

Working class cost
of living index

The Factory Department is under the administrative control of the Commissioner of Labour, but the Chief Inspector of Factories has complete control of the technical side of the work of the department over the whole State. The department is responsible mainly for the administration of the Factories Act (LXIII of 1948), but the administration of the following Acts has also been assigned to it —

Factory
Department

- (1) The Payment of Wages Act (IV of 1936)
- (2) The Cotton Ginning and Pressing Factories Act (XII of 1925)—section 9, regarding approval of plans of new ginning factories
- (3) The Employment of Children Act (XXVI of 1938)
- (4) The Bombay Maternity Benefit Act (VII of 1929)
- (5) The Minimum Wages Act, 1948

The department has a sub-office at Kolhapur, in charge of a Junior Inspector of Factories, an Officer belonging to the General State Services. The jurisdiction of this office extends over the districts of Kolhapur, South Satara, Ratnagiri, and also had the jurisdiction over the districts of Belgaum, N Kanara, etc before State Reorganisation. The full time Inspectoral staff stationed at Kolhapur at present

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THE LABOUR
DEPARTMENT
Factory
Department

consists of one Junior Inspector of Factories and one Inspector of Notified Factories. They are responsible for the enforcement of the Factories Act and the Rules made thereunder throughout the areas assigned to them, every Inspector being allotted a certain number of factories for the purpose of inspection. Under section 8(4) of the Factories Act, the District Magistrate of Kolhapur is also an Inspector of Factories for the district of Kolhapur. In addition, all Sub-Divisional Magistrates, Mamlatdars, Mahalkaries, the Officers of the Public Health Department, Government Labour Officers within the limit of their respective jurisdiction have been appointed as additional Inspectors of Factories for certain provisions of the Act. Similarly, the Civil Surgeon in charge of Chhatrapati Pramila Raje Hospital, Kolhapur, Medical Officer in charge of Kagal dispensary, Kagal taluka, Medical Officer in charge of Murgud dispensary, Bhudargad taluka, Medical Officer in charge of Ajra Dispensary, Ajra mahal, Medical Officer in charge of Panhala dispensary, Panhala mahal, Medical Officer in charge of Gadhinglaj dispensary, Gadhinglaj taluka, Medical Officer in charge of Shirol dispensary, Shirol taluka; Medical Officer in charge of Shahuwadi dispensary, Shahuwadi taluka, Medical Officer in charge Radhanagari dispensary, Radhanagari taluka, have been appointed as Certifying Surgeons. Under Rules made in accordance with Section 9 of the Factories Act, a full time Inspector (but not the District Magistrate or an additional Inspector) is empowered to prosecute, conduct or defend before a Court any complaint or other proceeding arising under the Act or in discharge of his duties as an Inspector. Full time Inspectors are also responsible for the enforcement of the other enactments with the administration of which the Factory Department has been entrusted. Their activities also extend to securing for labourers welfare amenities, such as education, recreation and sports, co-operative societies and housing.

Commissioner
for Workmen's
Compensation.

Under the provisions of the Workmen's Compensation Act (VIII of 1923) the Commissioner for Workmen's Compensation Bombay, had been given exclusive jurisdiction over Bombay and Bombay Suburban District. The Commissioner has also exclusive jurisdiction to try all cases relating to the Western and Central Railways and Hydro Electric Companies under the management of Messrs Tata Hydro-Electric Agencies Ltd, arising in the State irrespective of the district in which they occur. The Commissioner has also general jurisdiction over the whole State. For the remaining areas of the State, Civil Judges have been appointed ex-officio Commissioners for their respective jurisdiction. The Judge of the Court of Small Causes, Poona and the Judge, Labour Court, Ahmedabad are the ex-officio Commissioners for the respective districts. The principal reason for giving the Commissioner for Workmen's Compensation, Bombay, jurisdiction over the whole State is to enable him to settle cases with insurance companies and other firms

which have their head offices in Bombay City. But as this arrangement necessarily entails a certain amount of overlapping, Government have issued instructions under Section 20(2) of the Act for distribution of work between the Commissioner and the ex-officio Commissioners. Under these instructions, the Commissioner at Bombay is authorised —

(a) to receive deposits for distribution of compensation under sub-sections (1) and (2) of section 8,

(b) to issue notices to and to receive applications from claimants in cases of deposits under these sub-sections, and

(c) to receive agreements for registration under section 28, wherever the accident may have taken place

Where a deposit is received or an agreement is tendered for registration, the Commissioner concerned notifies the ex-officio Commissioner

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Departments
THE LABOUR
DEPARTMENT
Commissioner
for Workmen's
Compensation

Applications for orders to deposit compensation when no deposit under Section 8(1) has been received, and other applications provided for in Section 22 of the Act should be made to the *ex-officio* Commissioner concerned if the accident occurs in the Kolhapur district. Notices to employers under Section 10-A, requiring statements regarding fatal accidents in the district is issued by the *ex-officio* Commissioner and reports of fatal accidents made under Section 10-B are received by him. If, after notice has been issued by the *ex-officio* Commissioner under Section 10-A, the employer deposits the money with the Commissioner at Bombay, the latter notifies the receipt of the deposit to the *ex-officio* Commissioner concerned.

Applications for review or commutation of half-monthly payments have to be made to the Commissioner who passed the original orders.

As regards the cases arising out of accidents on the Southern Railway, they are dealt with by the ex-officio Commissioners concerned.

The Commissioner for Workmen's Compensation, Bombay, has been appointed Authority under the Payment of Wages Act for Greater Bombay and the Judge, First Labour Court, Bombay as additional Authority under the Payment of Wages Act, in addition to his own duties, to hear claims arising out of deductions from wages or delay in payment of wages of persons employed or paid in the Greater Bombay, the Civil Judges being Authorities for the areas within their respective jurisdiction except for the Ahmedabad and Jalgaon talukas for which the Judges of the Labour Courts have been appointed. The Judge, Court of Small Causes, Poona, is the Authority for his jurisdiction.

Payment of
Wages Act

CHAPTER 17

Welfare
Departments
Steam Boilers
and Smoke
Nuisances
Department

The Department of Steam Boilers and Smoke Nuisances is under the administrative control of the Commissioner of Labour, Bombay State, but the Chief Inspector of Steam Boilers and Smoke Nuisances has complete control of the technical side of the work of the department over the whole State. The functions of the Boiler Inspectorate are to inspect steam boilers and their accessories annually and register new boilers and to grant working certificates thereof in order to ensure their safe working. The department has a strength of fourteen inspectors out of whom seven are stationed in Bombay (Five for Boiler Inspection work and two for Smoke Nuisances work), two are stationed at Ahmedabad to carry out Boiler Inspection work and Smoke Nuisances work in Ahmedabad and the boiler inspection work in the North Gujarat Division, two are stationed at Nagpur to look after the boiler inspection work in the Vidarbha region, two are stationed at Rajkot and Bhavnagar to look after the boiler inspection work in Saurashtra and one at Aurangabad for the boiler inspection work in the Marathwada region.

The Inspector in charge of the Southern Division, having his head-quarters in Bombay, carries out the boiler inspection work in the Kolhapur district.

THE DEPARTMENT OF PROHIBITION AND EXCISE

THE DEPARTMENT
OF PROHIBITION
AND EXCISE
Prohibition and
Excise Organiza-
tion

SINCE THE INTRODUCTION OF COMPLETE PROHIBITION IN THE FORMER AREAS OF THE STATE OF BOMBAY from 1st April, 1950, the former Department of Excise has come to be designated as the Department of Prohibition and Excise. The officer charged with the administration of this department in Kolhapur district is the Collector of Kolhapur. In relation to this department, he is responsible to the Director of Excise and Prohibition, Bombay State. He is invested with various powers under the Bombay Prohibition Act (XXV of 1949) and also exercises power under the Dangerous Drugs Act (II of 1930), the Bombay Opium Smoking Act (XX of 1936) and the Bombay Drugs (Control) Act (XXIX of 1952). Under the Bombay Prohibition Act, prohibitions or restrictions have been placed on the manufacture, import, export, transport, sale, possession, use and consumption of liquor, intoxicating drugs or hemp. The Collector has powers to grant, cancel or suspend licences, permits and passes under the Act.

The District Inspector of Prohibition and Excise, Kolhapur assists the Collector and is in charge of the actual work of the department in the district. The District Inspector, Kolhapur has under him two Sub-Inspectors, both stationed at Kolhapur. The district is divided into two ranges each in charge of a separate Sub-Inspector. One range consists of the talukas of Karvir, Kagal, Gadhingalaj, Bhudargad, Ajra, and Chandgad, and the other range consists of the talukas of Hatkanangle.

Shirol, Panhala, Shahuwadi, Radhanagari and Bavda There is one Sub-Inspector with headquarters at Kolhapur for Drugs control work of the district There are also two Sub-Inspectors for the Rectified Spirit Distillery of Messrs Kolhapur Sugar Mills Ltd The District Inspectors and Sub-Inspectors have also been invested with certain powers under the Bombay Prohibition Act and the Bombay Opium Smoking Act and the Bombay Drugs (Control) Act

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tion

In each taluka, a medical board consisting usually of two registered medical practitioners (one Government or semi-Government official and the other non-official) has been formed The functions of the board are to examine any person who applies for a permit to possess opium, ganja or bhang for personal consumption or for an increase in the existing quota, and, on examination to issue a medical certificate to such person if it is satisfied that the applicant requires the drug as a medical necessity

Medical Boards

There is another medical board for foreign liquor permits on health grounds The Civil Surgeon, Kolhapur, is in charge of the board and examines and grants certificates to applicants from the Kolhapur City In the rest of the district, the medical officers in charge of the Government or municipal dispensaries do the above duties and send the certificates through the Civil Surgeon, Kolhapur, for his counter signature

In the case of individual military personnel, the quota of foreign liquor is allotted by the Station Staff Officer on a scale commensurate with their rank and the same can be purchased from the Military Vendor's Licences only In the case of military messes, requisitions are issued by the Station Staff Officer and liquor is issued by the Military Vendor's Licences on the strength of transport permits issued by the Prohibition and Excise Department

Military Personnel

The Police Department is the chief agency to deal with detection, investigation and prosecution of offences under Prohibition Act Though officers of the Prohibition and Excise Department, of and above the rank of Inspector have been invested with powers to investigate offences, these officers generally pass on information of the commission of offences and hand over the cases detected by them to the Police for investigation The Home Guard Organisation also assists the Police in this work Under Section 134 of the Prohibition Act, village officers, village servants useful to Government officers of other departments of the State Government, and officers and servants of local authorities are bound not only to give information to the Police of breaches of the provisions of the Act which may come to their knowledge, but also to prevent the commission of breaches of the Act about which they may have knowledge Under Section 133, officers and

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(2) *Health Permits*—These permits are granted on grounds of health to the applicants after their medical examination by the Civil Surgeon, Kolhapur for a quantity recommended by him. The maximum quantity admissible under the Bombay Foreign Liquor Rules, 1953 is two units*. During the year 1950-51 and from April 1951 to 19th September 1951, these permits were granted for a period of six months only. From 20th September 1951, these permits can be issued for a period of one year if recommended by the Medical Board to persons who are over sixty years and in the case of persons over seventy years the permits can be granted upto a year without medical examination by the Medical Board. A permit-holder desiring to renew the permit has to make a fresh application. The number of health permits issued in 1955-56 was 236 and in 1956-57, 212.

(3) *Temporary Resident's Permits*—These permits are issued to persons born and brought-up or domiciled in a country outside India where liquor is usually consumed. Temporary resident's permits are granted for a maximum quantity of four units per month. They are granted upto the end of the financial year. A permit-holder desiring to renew the permit has to make a fresh application.

(4) *Visitor's Permits*—Any person visiting the State of Bombay for a period not more than a week is granted a visitor's permit upto a quantity of one unit and the permit is renewable for a maximum period of one month.

(5) *Tourist's Permits*—Any foreign tourists who is eligible for a temporary resident's permit and possesses a tourist introduction card or tourist visa is granted a tourist's permit for a maximum period of one month for a quantity of one unit per week.

Possession, use, etc., of toddy is completely prohibited

Toddy

Permits for possession and use of denatured spirit up to a maximum quantity of two bottles per month are granted for domestic purposes

Denatured Spirit

Authorisations for the use of country liquor and wine for sacramental purposes only are granted to persons of certain communities, viz., Christians, Parsees and Jews

*Country liquor
and Wine*

Ganja, Bhang or Opium is allowed to a person for his personal consumption only, under a permit which granted on production of a medical certificate from the Medical Board, the maximum quantity allowed under a permit being 15 tolas

*Ganja, Bhang
and Opium*

* One unit is equal to 1 quart bottle of 20½ ozs of spirits, or 3 quart bottles of wine or 9 quart bottles of fermented liquors of a strength exceeding 2 per cent of alcohol by volume, or 27 quart bottles of fermented liquors of a strength not exceeding 2 per cent of alcohol by volume.

CHAPTER 17. in the cases of *ganja* or *bhang* and $7\frac{1}{2}$ tolas in the case of *opium*. In 1955-56, 91 permits were issued for *opium*, 83 for *ganja* and 3 for *bhang*. In 1956-57 the respective numbers were 124, 79 and 11.

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There are also rules governing the possession, use, transport, sale, etc. of dangerous drugs, mhowra-flowers molasses, rectified spirit and absolute alcohol for industrial, medical and similar purposes.

Neera

The Bombay Village Industries Board is entrusted with the working of the "neera and palm products scheme". It is carrying out its neera and palm-gur work through co-operative societies or suitable institutions of constructive social workers such as (1) Gandhī Smarak Nidhi, (2) Sarvodaya Centres and (3) Ashrams.

There is a supervisor stationed in each area of neera extraction who supervises the tapping and collection of neera from trees. The neera collected is transported to various sale centres. There is a manager at each centre, who supervises the sale of neera with the help of the salesmen. The manufacture of gur from neera is allowed only at the centre under the supervision of the Van supervisor.

Prohibition
Committee

A Prohibition Sub-Committee consisting of ten members has been set-up by the District Development Board, Kolhapur. The Chairman of the Prohibition Sub-Committee is from the non-official members of the Board and the District Inspector of Prohibition and Excise, Kolhapur, is its Secretary. The functions of this Committee are to advise the Prohibition and Excise Department in carrying out the prohibition work and to make suggestions in matters pertaining to vigilance, prohibition propaganda, publicity, recreation activities, etc.

Sanskar Kendras

There are three *Sanskar Kendras* in the Kolhapur district and they are at (i) Murgud, (ii) Gadhinglaj and (iii) Turkewadi. All the three *Sanskar Kendras* are managed by private institutions, but are partly subsidised by the department. These *Sanskar Kendras* conduct recreation activities for weaning the people from the drink habit.

THE BACKWARD CLASS DEPARTMENT

THE BACKWARD
CLASS
History

THE BACKWARD CLASS DEPARTMENT WAS CREATED IN 1931 as a result of the recommendations made in 1930 by the Depressed Classes and Aboriginal Tribes Committee. The classification recommended by the Committee and adopted by Government includes within backward classes persons of three different categories, viz., (1) untouchables classed as 'scheduled classes'; (2) aboriginal and hill tribes; and (3) such other classes of persons as Government may class as

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"other backward classes" As soon as any caste or section of the population ceases to require protection or aid it may be removed from the list of backward classes and it will then cease to have any special connection with the Backward Class Department

The communities under Scheduled Castes and Scheduled Tribes are approved by the President's order under the Constitution of India. The Constitution of India has also provided for special protection and encouragement to be given to the Scheduled Castes and Scheduled Tribes in view of their extremely backward condition. The population of backward classes in Kolhapur district as per 1951 Census was as follows —

Scheduled Castes	1,39,075
Scheduled Tribes	214
Other Backward Classes	22,147
Total	<u>1,61,436</u>

It is the policy of Government to push on vigorously with the work of amelioration of backward classes so that the communities at present classified as backward may be assimilated into society on a common footing with others and they may make rapid progress in economic, social, cultural and other spheres, and conditions may be created in which they will cease to be backward.

The Central Government also gives liberal grants for this purpose under article 273 of the Constitution.

With the inauguration of the bilingual Bombay State, a new department of Labour and Social Welfare has been created which looks after the amelioration of backward classes. In addition to a separate Secretary, a post of Deputy Secretary has also been created in this department. The head of the department called as the Director of Backward Class Welfare, has his headquarters at Poona. He is assisted at headquarters by one Personal Assistant of the rank of Assistant Director of Backward Class Welfare. In addition, there are three Assistant Directors, all at the headquarters, one in charge of Education, another in charge of Lands and the third in charge of Economic matters. The posts are filled by transfer of suitable Class I or Class II officers of the Departments of Education, Co-operation and Revenue. There are also twenty-three Backward Class Welfare Officers in the old Bombay State area each in charge of a single district. These officers are of the status of the Second Grade Mamlatdars. There are also two regional Nomadic Tribes Welfare Officers, one for Maharashtra and the other for Gujarat, appointed specially for the welfare of nomadic tribes. They are of the status of Backward Class Welfare Officers. The department is not

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ordinarily entrusted with executive work, as its main function is co-ordination of the work of other departments concerned with backward class welfare work. The execution of a programme in any particular field is the responsibility of the department concerned with that field and its officers. The Director of Backward Class Welfare seeks to co-ordinate the work of the various departments concerned in accordance with the directives of Government and the relevant provisions of the Constitution and collects such information and statistics from the departments as are required by Government.

The uplift of backward classes is sought to be achieved in many ways. First of all, special facilities are given to them for receiving education. For example, they get free studentships in Government as well as non-Government schools, and scholarships in arts and professional colleges and technical institutions. In addition, the Backward Class Department gives monetary help to poor and deserving students from the backward classes studying in secondary, collegiate, and technical institutions, by way of lump sum grants for the purchase of slates, books, tools, etc., and for payment of examination fees. A percentage is prescribed by Government for the admission to training institutions of men teachers from backward classes. In the case of women teachers, no percentage has been separately fixed, but if suitable women belonging to these classes are available for training, preference is given to them in the matter of admission to training colleges.

Voluntary agencies are encouraged by means of grant-in-aid to open special hostels for Backward Classes. There are eleven such hostels in the Kolhapur district run by the following voluntary agencies —

Name of the Voluntary Agency	Hostel conducted
(1) Shri Devi Indumatī Boarding House Committee, Kolhapur	Shri Devi Indumatī Boarding House, Kolhapur
(2) Miss Clarke Hostel Committee, Kolhapur.	Miss Clarke Hostel, Kolhapur
(3) Aiyā Samaj, Kolhapur	Arya Samaj Gurukul and Col Woodhouse Anathalay, Kolhapur
(4) Hind Kanya Chhatralaya Committee, Kolhapur	Hind Kanya Vastigriha, Kolhapur
(5) Rayat Shikshan Sanstha, Satara.	Mahatma Gandhi Vastigriha, Rukadi
(6) Deccan Backward Class Education Committee, Jaisingpur	Mahatma Gandhi Vastigriha, Jaisingpur
(7) Mahatma Gandhi Vastigriha Committee, Dhamod	Mahatma Gandhi Vastigriha, Dhamod

Name of the Voluntary Agency	Hostel conducted
(8) Shri Mauni Vidyapeeth, Gargoti	Backward Class Hostel, Gargoti
(9) Shri Swami Vivekanand Shikshan Sanstha, Kolhapur	Chhatrapati Vastigriha, Kolhapur
(10) Deccan Backward Class Education Society, Jaisingpur	Bharat Kanya Seva Sadan, Ichalkaranji
(11) Shikshan Prasarak Mandal, Kolhapur	Mahatma Gurukul, Murgud

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The voluntary agencies are also encouraged to open and run *balwadis* for backward class children of tender age to teach them habits of cleanliness and ultimately to achieve their assimilation with other higher caste Hindu children. To solve effectively the problem of education of the backward classes, voluntary agencies are encouraged to open *sanskar kendras* for Scheduled castes, *ashram* schools for Scheduled Tribes and *ashram* schools-cum-*sanskar kendras* for ex-criminal tribes.

There are in all thirty-three *sanskar kendras* in Bombay State and grants are paid to the voluntary agencies conducting them. There is only one *sanskar kendra* in the Kolhapur district, viz., the *sanskar kendra* at Kolhapur conducted by Rayat Shikshan Sanstha, Satara.

There are, in all, twenty-two schools in the Bombay State as on 31st March 1957. No *ashram* school is, however, located in the Kolhapur district, as the population of Scheduled Tribes in the district is very small. The total number of *ashram* schools-cum-*sanskar kendras* in the Bombay State as on 31st March 1957, is five. No *ashram* school-cum-*sanskar kendra* is located in the Kolhapur district. Though one such *ashram* school was sanctioned in 1954-55, no voluntary agency came forward to run such an institution.

Secondly, reservation of posts is made for members of the backward classes in the public services. The following percentages of vacancies are reserved for members of the Scheduled Castes, Scheduled Tribes and other Backward Classes, in Class III and Class IV services and posts —

Service or post	Percentage of vacancies reserved.		
	Scheduled Castes	Scheduled Tribes	Other Backward Classes
Class III	6	7	9
Class IV	7	9	11

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There is a collective reservation of vacancies in respect of the State (Gazetted) Services, viz., 12½ per cent in respect of the backward classes as a whole. The above percentages represent the minimum number of vacancies to be filled in by the appointment of members of backward classes, but it is open to the appointing authorities to recruit members of backward classes in excess of these percentages, if they are otherwise considered suitable for such appointments *vis-a-vis* other candidates. Similar percentages are prescribed for recruitment of backward classes in the services of local bodies and institutions receiving Government grants-in-aid. Different percentages varying from 15 to 45 have been prescribed for appointment of members of backward classes as primary school teachers in the various districts in the State.

The maximum age-limits prescribed for appointment to Class III and IV services and posts under the relevant recruitment rules have been relaxed by five years, instead of three years as before, in favour of candidates belonging to backward classes.

Thirdly, special attention is devoted to provision of housing accommodation for backward classes. The Backward Class Department helps in providing housing sites for members of the scheduled classes by acquiring lands and disposing of the plots to individual members at a nominal occupancy price fixed in consultation with the Collector of the district.

The Post War Reconstruction Scheme No. 219 sanctioned by Government during 1948-49, has been sanctioned as one of the schemes under the Second Five-Year Plan. The scheme envisages grant of financial assistance to backward class families in the State to build their own houses through co-operative housing societies, etc. Under the scheme loans are granted to housing societies of backward class persons upto an amount not exceeding 75 per cent of the estimated cost of houses, which is taken to be anywhere between Rs 3,000 and Rs 4,000 in industrial areas like Bombay, Ahmedabad, Poona and Sholapur; Rs. 2,000 in places having district or borough municipalities and in other areas, the estimated cost is fixed at Rs 800, Rs 1,000 and Rs 1,500 as the case may be. The loan is free of interest and is made repayable in twenty-five annual instalments. If a member of such a society is engaged in agricultural pursuits, an additional loan not exceeding 60 per cent of the cost of a shed and barn estimated at not more than Rs 100 is also made available to such a member for construction of a shed and barn. Subsidies are also granted to such societies to meet their cost of management, etc., at the rate of Rs 10 per tenement for the first two years and, later on, at the rate of Rs 5 per tenement till the entire Government loan is repaid. These societies are also granted loan free of cost for housing sites or for Government lands or, where

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Government lands are not available Government subsidy equal to the cost of acquisition of private lands is made available to them In industrial areas of Bombay, Ahmedabad, Poona and Sholapur 2½ gunthas of land are made available to a non-agricultural member, while in other areas only 1½ gunthas are given Agricultural numbers get 3 gunthas each, in all the areas A limit to the value of land is fixed at Rs 5 per square yard in the four industrial cities In other areas, the land should be of the value current in lower middle class localities and the excess costs, if any, should be borne by the societies

This scheme has undergone a certain revision, as the concessions given under this scheme are now restricted to societies of scheduled castes, scheduled tribes and ex-criminal tribes registered after the 14th August 1953 Housing societies of other backward classes registered after 14th August 1953, are eligible for concessions under the scheme only in genuine cases of hardships and with the special approval of Government Such societies are, however, eligible for Government lands where available, in all cases

Fourthly, the economic regeneration of the backward classes is promoted by various steps With a view to improving the technique of the hereditary occupations of these classes, Government have sanctioned a number of peripatetic parties in the State on 31st March 1957, for imparting training to artisans and their children in various industrial subjects Stipends are granted to students admitted to the schools Backward class students are also awarded scholarships for taking industrial training at the various technical and industrial institutions

There are various other measures adopted by Government for the economic uplift of backward classes The chief among them are—

- (a) Grant of cultivable waste lands to backward classes
- (b) Grant of forest lands to backward classes on agri-silvi system
- (c) Grant of tagar loans
- (d) Provision of special concessions to backward classes in respect of removal of timber, minor forest produce, cutting of fuel, etc
- (e) Grant of financial assistance for the formation of backward class co-operative farming societies
- (f) Grant of forest coupes to backward class forest labourers co-operative societies at an upset price

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Special attention has also been devoted by the Government to the welfare of nomadic tribes and semi-nomadic tribes. Among backward classes, the nomadic and semi-nomadic communities are perhaps the most backward who could not take benefits of several schemes. As these communities have no settled way of life, and they go from place to place in search of living and are steeped in illiteracy and poverty, they have not been able to take much advantage of the various schemes implemented by Government for the welfare of the backward classes. Government have included special schemes in the Second Five-Year Plan for the uplift of nomadic tribes and semi-nomadic tribes. Special schemes such as "Granting of loans" to the members of nomadic tribes for hawking business and amelioration of women of nomadic tribes by imparting training in crafts have been included in the above head, besides the usual schemes, viz, the opening of *ashram* schools, *balwadis* and *sanskar kendras*, free supply of books and slates, provision of hostel facilities, starting of industrial training centres; grant of financial assistance to labour contract societies and co-operative housing societies, appointment of propaganda workers and digging of wells, etc.; and grant of loans and subsidies to hereditary and trained artisans.

Fifthly, measures had been taken to ensure the social uplift of backward classes, especially of Harijans. The Bombay Harijan (Removal of Social Disabilities) Act (X of 1947), and the Bombay Harijan Temple Entry Act (XXXV of 1947), had been enacted with a view to bringing about complete removal of untouchability as far as public and civic rights were concerned. However, with the enactment of an All-India Act, known as 'The Untouchability (Offences) Act, 1955', the Bombay Harijan Acts referred to above were repealed in the Bombay State with effect from 8th May 1955. The Bombay Devadasis Protection Act (X of 1934), has declared unlawful the performance of any ceremony having the effect of dedicating girls as *devadasis*. These unfortunate girls were usually members of the backward classes.

In addition Government have enforced laws, such as the Bombay Tenancy and Agricultural Lands Act, 1948, and the Bombay Agricultural Debtors' Relief Act, 1948. These Acts are of general application and are intended to safeguard the rights of agricultural tenants, to grant them privileges, and to provide relief to agricultural debtors. The backward class agriculturists a large number of whom are tenants and agricultural debtors, can receive the benefits of these laws in the same manner as other tenants and agricultural debtors. In addition, officers of the Backward Class Department, in the normal course of their duties, help the backward class agriculturists to secure the relief available to them under these Acts.

The Backward Class Department has to see that the policy of Government is fully implemented in day to day administration.

For advising the Backward Class Department in regard to its activities in the district, there is a special Backward Class Sub Committee of the District Development Board for the district

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It is constituted of the Vice-Chairman of the District Development Board a non-official nominated by Government, is to act as the Chairman of the Sub committee of the Board. The Backward Class Welfare Officer of the district is the secretary of the sub-committee relating to the work of amelioration of backward classes. The functions of the Sub-committee are —

(a) To provide information regarding the grievances and needs of Backward Classes

(b) To form a channel of communication between the Director of Backward Class Welfare and backward classes

(c) To give their opinions on questions referred to them by the Backward Class Board or the Director of Backward Class Welfare

(d) To help backward classes by bringing their needs and grievances to the notice of the local officers concerned

(e) To take suitable measures for the removal of untouchability and other disabilities and removal of harmful social customs among the various backward classes

(f) To carry on propaganda work as far as possible among backward classes

In addition to the work of ameliorating the condition of Backward Classes through the Government channel, voluntary agencies engaged in the task of amelioration of backward classes are given every possible encouragement. Several voluntary agencies, which are pioneers in this field, are recognised and given suitable grants-in-aid in the light of their activities. The main activity of these voluntary agencies is propaganda with a view to appraise backward classes of the civic rights and privileges provided by Government for them and also of the directives issued by Government for the amelioration of their condition. This propaganda is carried out by workers appointed by the voluntary agencies. Maintenance of hostels, establishment of *ashram* schools, *balwadis*, *sanskar kendras* are the other important activities sponsored by Government undertaken by voluntary agencies with Government aid. There are in the Bombay State, in all, sixteen voluntary agencies working for the amelioration of backward classes and recognised by the Backward Class Department. There are, also 111 propaganda workers in the State. Out of these, 3 propaganda workers are working in Kolhapur district, specially for Scheduled Castes

CHAPTER 17.

THE CHARITY COMMISSIONER

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THE CHARITY
COMMISSIONER

PRIOR TO 1950, THE RELIGIOUS AND CHARITABLE TRUSTS IN THE STATE were governed by various enactments, Central as well as Provincial, based on religion. In 1950, a composite legislation called the Bombay Public Trusts Act (XXIX of 1950), was passed, applicable to all public trusts irrespective of their religion. This Act defines "public trust" as "an express or constructive trust for either a public, religious or charitable purpose or both, and includes a temple, a *math*, a *wakf*, a *dharmada* or any religious or charitable endowment and a society formed either for a religious or charitable purpose or for both and registered under the Societies Registration Act (XXI of 1860)".

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The State Government is empowered to apply this Act to any public trust or class of public trusts and on such application the provisions of previous Acts cease to apply to such trust or class of trusts. The Act has been made applicable to the following classes of public trusts with effect from 21st January 1952 —

(1) temples ,

(2) *maths* ,

(3) *wakfs* ;

(4) public trusts other than, (1), (2) and (3) above, created or existing solely for the benefit of any community or communities or any section or sections thereof ,

(5) societies formed either for religious or charitable purposes or for both and registered under the Societies Registration Act, 1860 ,

(6) *dharmadas*, i.e., any amounts which according to the custom or usage of any business or trade or agreement between the parties relating to any transaction, are charged to any party to the transaction or collected under whatever name as being intended to be used for a charitable or religious purpose ,

(7) all other trusts, express or constructive, for either a public, religious or charitable purpose or for both

The Act has not been made applicable to the charitable endowments vested in the Treasurer of Charitable Endowments under the provisions of the Charitable Endowments Act (VI of 1890)

The Charity Commissioner, with headquarters at Bombay, has been appointed to administer the Act. The first Charity Commissioner was appointed on 14th August 1950. An Assistant Charity Commissioner has been appointed for the Kolhapur

region with headquarters at Kolhapur to administer the provisions of the Act. The Kolhapur region comprises the territories included in the districts of Kolhapur (including Chandgad taluka), North Satara, South Satara and Ratnagiri. The Assistant Charity Commissioner is directly responsible to the Charity Commissioner.

The Act imposes a duty on the trustees of a public trust to which the Act has been applied to make an application for the registration of the trust within three months of the application of the Act or its creation, giving particulars specified in the Act, which include, (a) the approximate value of moveable and immoveable property owned by the trust, (b) the gross average annual income of the trust property, and (c) the amount of the average annual expenditure of the trust. No registration is, however, necessary in the case of *dharmadas* which are governed by special provisions of the Act in certain respects. Trusts registered under any of the previous Acts are deemed to be registered under this Act. The total number of public trusts registered in the Kolhapur district for the period upto 31st March 1957 was 1,681 having assets amounting to Rs 2,04,08,543. The annual income and expenditure of these trusts were Rs 29,57,353 and Rs 26,23,149 respectively.

A registration fee ranging from Rs 3 to Rs 25 is levied depending on the value of the property of the public trust. An annual contribution at the rate of two per cent of the Public annual income is also recovered which is credited to the Public Trust Administration Fund created under the Act. The contribution does not form part of the general revenue of the State. Public Trusts exclusively for the purpose of advancement and propagation of secular education or medical relief and public trusts having a gross annual income of Rs 300 or less are exempted from the payment of contribution. Deduction from the gross annual income for computing contribution are allowed in respect of amounts spent on the advancement and propagation of secular education, medical relief, donations, grants received from Government or local authorities, interest or depreciation or sinking fund, taxes to be paid to Government or local authority, etc. The contribution is levied on the net annual profits in the case of public trusts conducting a business or trade.

Every trustee has to keep regular accounts of the trust which have to be audited annually by Chartered Accountants or persons authorised under the Act. A Chartered Accountant can audit accounts of any public trust but the persons authorised under the Act are permitted to audit accounts only of public trusts having a gross annual income of Rs 1,000 or less. The auditor has to submit a report to the Deputy or Assistant Charity Commissioner of his region on a number of points, such as whether accounts are maintained regularly and according to law and regularity, whether an inventory has been maintained of the moveables of the public trust, whether any property or funds

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of the trust have been applied for an object or for purpose not authorised by the trust. whether the funds of the trust have been invested or immoveable property alienated contrary to the provisions of the Act. etc.

In order to afford relief to public trusts having small income. a Travelling Auditor has been appointed who is required to move from district to district and conduct an on-the-spot audit of the accounts of the public trusts having an annual income of Rs. 10 000 or less

If on a consideration of the report of the auditor, the accounts and explanation, if any, furnished by the trust or any other person concerned the Deputy or Assistant Charity Commissioner is satisfied that the trustee or any other person has been guilty of gross negligence, breach of trust or misapplication or misconduct resulting in a loss to the trust, he has to report to the Charity Commissioner who after due inquiry determines the loss, if any, caused to the trust and surcharges the amount on the person found responsible for it. No sale, mortgage, exchange or gift of any immoveable property and no lease for a period exceeding ten years in the case of agricultural land and three years in the case of non-agricultural land or building belonging to a public trust is valid without the previous sanction of the Charity Commissioner. The Trustee of a public trust is bound to invest the surplus funds of the trust in public securities or first mortgage of immoveable property on certain conditions. For making an investment in any other form, the permission of the Charity Commissioner must be obtained.

If the original object of a public trust fails wholly or partially, if there is surplus income or balance not likely to be utilised, if in the case of a public trust other than a trust for a religious purpose, it is not in the public interest expedient, practicable, desirable, necessary or proper to carry out wholly or partially, the original intention of the author of the public trust or the object for which the public trust was created, an application can be made to the District Court or City Civil Court, Bombay, as the case may be, for application cy pres of the property or income of the public trust or any of its portion.

If there is a breach of trust or a declaration is necessary that a particular property is the property of a public trust, or a direction is required to recover the possession of such property, or a direction is required for the administration of any public trust, two or more persons having an interest in the trust or the Charity Commissioner can file a suit in the District Court or City Civil Court, Bombay, as the case may be, to obtain reliefs mentioned in the Act. If the Charity Commissioner refuses consent, an appeal lies to the Bombay Revenue Tribunal constituted under the Bombay Revenue Tribunal Act (XII of 1939). The Charity Commissioner can also file such a suit on his own motion.

The Charity Commissioner may, with his consent, be appointed a trustee of a public trust, except of a public trust created for a religious purpose, by a Court or by the author of a trust, provided his appointment is made as a sole trustee. In regard to the public trusts created for religious purposes, while the Courts are not competent to appoint the Charity Commissioner to be a trustee of such a trust, if the author of a public trust for a religious purpose expresses his intention, or the person or the authority in whom the property of such public trust vests deems it expedient in public interest, the Court may appoint the Charity Commissioner with his consent to be the sole trustee of such public trust. The Charity Commissioner is, however, precluded from accepting the trusteeship of a public trust for religious purposes which involves the exercise by him as trustee of any religious observance or ceremony or the decision of any questions as to the religious merit or character of any individual or institution.

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THE CHARITY
COMMISSIONER.
Duties of
Trustees

Inquiries regarding the registration of a public trust or regarding the loss caused to a public trust or public trusts registered under the previous Acts, in consequence of the act or conduct of a trustee or any other person, have to be conducted with the aid of assessors not less than three and not more than five in number. The assessors have to be selected, as far as possible, from the religious denomination of the public trust to which the inquiry relates. The presence of assessors, can however, be dispensed with in inquiries where there is no contest. A list of assessors has to be prepared and published in the *Official Gazette* every three years. District-wise lists of assessors have already been prepared and published in the *Bombay Government Gazette*.

Registration

The Charity Commissioner is deemed to be and to have always been the Treasurer of Charitable Endowments for the State of Bombay, appointed under the provisions of the Charitable Endowments Act, 1890.

Contraventions of the Act amount to offences and are punishable with maximum fines ranging from Rs 500 to Rs 1,000 depending on the contravention. The Charity Commissioner is the sole authority for launching prosecutions in the case of such contraventions.

COMMUNITY DEVELOPMENT PROJECT

IN KOLHAPUR DISTRICT, A COMMUNITY DEVELOPMENT PROJECT was started on 2nd October, 1952. It covered the whole of Karvir taluka, and Panhala mahal, 11 villages of Hatkanangale taluka, 13 of Kagal taluka, ten of Radhanagari taluka and nine of Bavada mahal, making a total of 251 villages. These villages had an area of 580.63 sq miles and a population of 3,04,364. In the beginning an officer of Deputy Collector's grade was appointed as

COMMUNITY
DEVELOPMENT
PROJECT

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DEVELOPMENT
PROJECT

Project Officer and he was assisted by two Assistant Project Officers. After a year and a half, one of the Assistant Project Officers who before his appointment was a social worker, was promoted as Project Officer: and he was assisted by two Assistant Project Officers of Mamlatdar's grade, drawn from the Revenue Department. The scheme was a great success. The villagers, though their economic condition was poor, contributed liberally both in cash and voluntary labour towards making the scheme a success. The project was closed on the 30th September, 1956 and converted into two National Extension Service Blocks, Karvir and Panhala. The Karvir Block consists of all the villages (106) of Karvir taluka (excluding Kolhapur city) and ten villages from Radhanagari taluka and 13 from Kagal taluka with an aggregate area of 299.43 sq. miles. The total population of the Karvir Block is 1,74,127. The Karvir Block has been allotted financial allocations of 2½ blocks on the basis of this population. The Panhala Block consists of 122 villages (102 of Panhala mahal, nine of Bavada mahal and 11 of Hatkanangale taluka), with an aggregate area of 221.29 sq. miles inhabited by 1,30,237 souls. It has been allotted financial allocations of two blocks on the basis of its population. The Mamlatdar of Karvir and the Mahalkari of Panhala are the respective ex-officio, Block Development Officers of the Karvir and Panhala Blocks. National Extension Service schemes have also been introduced in Bhudargad taluka from 1st April, 1957, and in Shirol taluka from 1st May, 1956. The area of Bhudargad taluka is 253.1 sq. miles and its population 65,929. It has been allotted financial allocation of one block on the basis of its population. Shirol has an area of 223.2 sq. miles and its population is 1,21,192. It is treated as 1½ blocks for the purpose of financial allocation. The Mamlatdars of Bhudargad and Shirol are the ex-officio Block Development Officers for their respective talukas. The Prant Officer, Northern Division, is the Prant-cum-Project Officer for the blocks in Karvir, Panhala and Shirol, and the Prant Officer, Southern Division, is the Prant-cum-Project Officer for the blocks in Bhudargad. The Prant-cum-Project Officer has overall charge of directing and supervising development activities included in the programme. The Collector of the district is expected to take personal interest in the implementation of the schemes and is ultimately responsible for their success.

CHAPTER 18—MISCELLANEOUS DEPARTMENTS.

CHAPTER 18.

TOWN PLANNING AND VALUATION DEPARTMENT

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TOWN PLANNING
AND VALUATION.

THE MAHARASHTRA STATE HAS AN INDEPENDENT "TOWN PLANNING AND VALUATION DEPARTMENT" which deals principally with the subjects of "Town Planning" and "Valuation of Real Properties" It also advises Government on matters relating to slum clearance, housing, etc including legislation

The department was established in 1914 with the Consulting Surveyor to Government as its head The Bombay Town Planning Act (I of 1915) was passed in the next year providing for the preparation of statutory town planning schemes in respect of areas in course of development within the jurisdiction of local authorities Under this Act the Local Authorities are both initiating and executing authorities and the functions of the department are of an advisory nature Very few local authorities have, however, the trained staff required for the preparation of statutory town planning schemes and therefore, usually an assistant from the department is deputed to prepare scheme for them

Organisation.

About 125 statutory town planning schemes have so far been undertaken by the local authorities at various places in the State of which 46 have been finally sanctioned and come into force

The provisions of the Bombay Town Planning Act enable the planner to ignore to a great extent existing plot boundaries In designing his layouts, existing holdings can be reconstituted and made subservient to the plan, and building plots of good shape and frontage can be allotted to owners of land ill-shaped for building purposes and without access The cost of the scheme can be recovered from the owners benefitted to the extent of 50 per cent of the increase in the value of the land estimated to accrue by the carrying out of the works contemplated in the scheme When a draft scheme prepared by a local authority in consultation with the owners is sanctioned by Government, an Arbitrator is appointed His duties are to hear each owner individually, consider his objections or proposals and make suitable adjustments or

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amendments in the draft scheme proposals if found necessary. The department also provides the necessary Arbitrator. The department issues certificates of tenure and title in respect of the plots after a scheme is finally sanctioned. Preparation and scrutiny of layout of co-operative housing societies, when they apply for loans from Government, are the other duties of the department. The Consulting Surveyor is often called upon to give advice on or to prepare layouts of Government, municipal or private lands for purposes of town extension.

In addition to the statutory town planning schemes the department prepared master plans for 27 towns under the First Five-Year Plan Programme. These master plans were prepared only under departmental orders and had no statutory backing. It was experienced that without legal sanction it was difficult to implement them. The law relating to town planning was, therefore, consolidated and amended by the Town Planning Act (XVII of 1954), which has come into force from 1st April 1957. The new Act makes it obligatory upon every local authority (except village panchayat) to prepare a "Development Plan*" for the entire area within its jurisdiction. The local authorities who have been given powers to implement the proposals in these plans, may, for the purpose make one or more town planning schemes for the whole area within its jurisdiction or any part thereof.

In land acquisition cases the Consulting Surveyor to Government has to render expert advice to Government in matters of valuation and in cases where the claimants go in for court references on the awards of the Land Acquisition Officers. He gives expert evidence in the court in such references and is also called upon to fix the rateable values of Government properties within the limits of borough municipalities for determination of municipal assessment. His department is entrusted with the fixation and revision of standard rates of non-agricultural assessment, and when Government has to sell, lease or purchase land, the department is consulted as regards the price and rent.

* Section 7 of the A.A. lays down :—

"A Development plan shall generally indicate the manner in which the development and improvement of the entire area within the jurisdiction of the local authority are to be carried out and regulated. In particular it shall contain the following proposals, namely :—

(a) proposals for designating the use of the land for the purposes such as (1) residential, (2) industrial, (3) commercial, and (4) agricultural.

(b) proposals for designation of land for public purposes such as parks, playgrounds, recreation grounds, open spaces, schools, markets or medical, public health or physical culture institutions;

(c) proposals for roads and highways;

(d) proposals for the reservation of land for the purposes of the Union, any State, any local authority or any other authority established by law in India; and

(e) such other proposals for public or other purposes as may from time to time be approved by a local authority or directed by the State Government in this behalf."

The revenue officers of Government are sent to this department for training in the broad principles of village planning, valuation, fixation of non-agricultural assessment, rural development etc. Lectures on town planning are given by the officers of the department at centres of the Local Self-Government Institute at Poona

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Recoveries are made from local authorities and private persons who avail themselves of the services of the Consulting Surveyor or of his officers in the preparation of town planning schemes, layouts, etc. and also for the performance of the duties as an Arbitrator in town planning schemes

From a small beginning in 1914 when the activities of the department were mainly restricted to the suburbs of Bombay and other big towns such as Poona, Ahmedabad, Sholapur, etc. the department has developed considerably. In addition to the Head Office at Poona there were five branch offices at Bombay, Ahmedabad, Kalyan, Kolhapur and Baroda in the area of the erstwhile Bombay State and three more at Amravati, Aurangabad and Nagpur were added after the coming into being of the bilingual Bombay State in November 1956

In view of the fact that the regular depleted staff of the department was quite unable to cope with the extra work created as a result of the merger of the Deccan State including the major State of Kolhapur, Government created a branch office of this department at Kolhapur on 1st December 1949, in-charge of the Deputy Assistant Consulting Surveyor to Government with necessary staff. The activities of this branch office are, however, not restricted to the district of Kolhapur but are extended to other adjoining districts as well. There are two draft town planning schemes at Kolhapur already sanctioned by Government, arbitration proceedings in respect of which are in progress (August 1957). Government accorded sanction to the making of town planning schemes, Kolhapur No III, on 30th November, 1956 and the draft scheme is being prepared by the local authority through the agency of this department. Similarly, the work of preparation of a draft town planning scheme at Ichalkaranji is also being carried out through this department.

The work of preparing layouts under the Community Development Project for 45 villages in the Kolhapur district has been entrusted to the Deputy Assistant Consulting Surveyor to Government, Kolhapur, with the assistance of necessary additional staff. Requisite layouts for 20 villages were prepared and supplied to the Collector of Kolhapur (1957). In addition to the above work in the Community Development Project Area of Kolhapur district, a few cases outside the Community Development Project Area have also been dealt with in this district.

Community Deve-
lopment Project

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AND VALUATION
Development of
Panhala Hill
Station

Government desired to develop the plateau of Panhala as a hill station and, for this purpose, this department has been asked to prepare a Development Plan for Panhala. Government also sanctioned special staff for this purpose under the Deputy Assistant Consulting Surveyor to Government, Kolhapur. A tentative development plan has been prepared which when finalised would be submitted to Government along with the detailed report explaining the proposals thereof.

Planning of New
Village Sites.

The unprecedented disastrous river floods during the monsoon of 1953, washed away a number of villages in the district of Kolhapur causing very heavy damage. In respect of Paragaon village, it was decided to abandon the old gaathan and to resettle the villagers in new sites at a safe level above the high flood level.

The work of planning of new village sites was entrusted to the Kolhapur branch office. The principal idea underlying the plans for these new villages is to create a self-sufficient village community provided with its own school, bazar, dispensary, chavadi, gymnasium, play-ground, etc. The plans were prepared after careful survey and enquiry of the needs in consultation with the villagers and received their whole-hearted approval. This has set a new trend in rural planning and its popularity is reflected in the increasing demand for planning and improvement from a number of villages in this region.

Master Plan of
Kolhapur.

The most outstanding work done in this district is the preparation of a master plan of Kolhapur town. Under the provisions of the Bombay Town Planning Act, 1954, a concession has been granted to those local authorities for whose areas master plans have already been prepared to submit such plans to Government as Development Plans for sanction, provided they do so within a period of six months from the coming into force of the Act. The work of finalisation of the master plan so as to conform to the provisions of the new Act is in progress (1957) and the local authority would submit the same to Government for sanction before the prescribed period.

THE DIRECTORATE OF PUBLICITY.

DIRECTORATE OF
PUBLICITY.
District Publicity
Officer

THE DIRECTORATE HAS A PUBLICITY OFFICE IN THE DISTRICT, situated at Kolhapur. The District Publicity Officer-in-charge of this office has been provided with a mobile publicity van fitted with 16 mm cinema projection equipment. He moves round the villages of the district and provides free film programmes for the benefit of the villagers. The films exhibited are mostly documentaries imparting instruction in subjects related to rural life such as agriculture, health, citizenship, village industries, etc. The films have also entertainment value. He also delivers lectures to the audience explaining

Government's policies and programmes. He also keeps in close personal contact with the people of the district and arranges the dissemination to the people of news and information sent to him. The office of the District Publicity Officer, Kolhapur, is under the supervision of the Regional Publicity Officer, Poona.

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DIRECTORATE OF
PUBLICITY
District Publicity
Officer

Rural
Broadcasting

There are about 13 radio sets installed in the Kolhapur district so far (July 1957), under the Rural Broadcasting Scheme. These radio sets are being maintained from the Rural Broadcasting Headquarters at Sangli. Recently Rural Broadcasting Headquarter have been opened at Kolhapur with a view to looking after the installation and maintenance of sets in the Kolhapur district. The All-India Radio has set-up for the benefit of the villagers, Farm Forums at four rural receiving centres maintained by the Rural Broadcasting Section of the Directorate of Publicity in Kolhapur district.

ADMINISTRATION OF MANAGED ESTATES

ON MANY OCCASIONS THE GOVERNMENT TAKES OVER MANAGEMENT of the estates of minors, lunatics and persons who are incapable of managing their own property in order to secure proper care and management of the estates concerned. There are two pieces of legislation which govern such administration. One is the Bombay Court of Wards Act (I of 1905) and the other a Union Act, the Guardians and Wards Act (VII of 1890). The idea in Government administering the estates of minors and lunatics is to secure proper care and management of the estates concerned. In the case of persons incapable of managing their own property, assumption of superintendence of the estate is undertaken only when the estate is encumbered with debt or mismanaged or has no one capable of taking proper care of it, and Government is of opinion that it is expedient in the public interest to preserve the property of the person for the benefit of his family and the property is of such value that economical management by the Government agency is practicable.

MANAGED
ESTATES

Under the Bombay Court of Wards Act, the Collector of Kolhapur is the Court of Wards for the limits of his district. The State Government has, however, powers to appoint, in lieu of the Collector, either a special officer or a board consisting of two or more officers to be the Court of Wards. Delegation of powers of the Court of Wards to the Collector, Assistant or Deputy Collector is provided for. The Court of Wards is empowered to assume the superintendence of the property of the landholder or of any pension holder who is "disqualified to manage his own property". Those who are deemed to be disqualified are (a) minors (b) females declared by the District Court as unfit to manage their own property, (c) persons declared by the District Court to be incapable of managing or unfit to manage their own property, and

Court of Wards
Act.

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ESTATES
Court of Wards
Act

(d) persons adjudged by a competent civil court to be of unsound mind and incapable of managing their affairs. The Court of Wards, however, cannot assume superintendence of the property of any minor for the management of whose property a guardian has been appointed by will or other instrument or under section 7(1) of the Guardians and Wards Act

In 1957 there were only five estates under the superintendence of the Collector as Court of Wards, Kolhapur, and the net income and the total recurring expenditure on account of these estates were Rs 12,496 and Rs 11,900 respectively

Guardians and
Wards Act.

There were no estates under the management of the Collector of Kolhapur under the Guardians and Wards Act prior to 1st April 1954. In 1953, Government under Government Resolution, Revenue Department, No 2521/49, dated 4th September 1953 decided to entrust the work of management of Minor's Estates to the Collector of the district on the separation of the judiciary from the executive. Accordingly, 27 estates were transferred by the District Judge, Kolhapur, on 1st April 1954 by appointing the Collector as guardian of the property of the said estates in place of the Deputy Nazir, who was managing these estates as guardian of the property. In 1957 there were 22 estates under management and their total income was Rs 9,030. The State Government has appointed the Personal Assistant to the Collector of Kolhapur as a Collector for the purpose of the said Act in Kolhapur district, under sub-clause (6) of Section 4 of the said Act. A staff consisting of one Aval Karkun and one clerk has been sanctioned by Government for the work of these estates

CHAPTER 19—VOLUNTARY SOCIAL SERVICE ORGANISATIONS.

CHAPTER 19.

Voluntary Social Service Organisations ORIGIN, GROWTH AND DIRECTION

IT IS TRUE THAT THE RESPONSIBILITY for introducing measures to bring about the moral and material progress of a society lies mainly and primarily on the shoulders of its government. The ever expanding directions of that progress, however, make it almost inevitable that the activities of the government should be supplemented by the efforts of public-spirited individuals and institutions. The urge for public service is ingrained in many persons. And that call from within gets exalted into the call of national duty when a country consciously starts on the journey towards self-development.

In the course of several decades after the seventies of the last century, there came to be established in Kolhapur district, as in other districts of the State, different kinds of institutions intended to serve the various needs of the community. A large part of the present district, with its capital city, then formed the Indian State of Kolhapur. Its rulers inspired the organisation of several public bodies and patronized them. Many enthusiastic and selfless workers devoted themselves to the building up of such bodies which had as their objectives the spread of education, uplift of backward classes, encouragement to physical training, giving an impetus to cultural activities like music and drama etc.

After the merger of Kolhapur State in the State of Bombay, the old royal patronage was withdrawn. But the momentum gained by the institutions in the course of their active life for a number of years did not slow down. Most of them are still thriving on public support and playing their part in enriching the social and cultural life of the district. It is the purpose of this chapter to record briefly the contribution made by the more conspicuous of these bodies to the progress of the district.

Spread of literacy and education is the motive behind a majority of the organisations, the important ones of which are described below —

EDUCATION

The Vidyapeeth Society, Kolhapur, was founded in 1953 for (i) imparting education by modern methods of teaching, (ii) conducting the Vidyapeeth at Kolhapur, and (iii) starting

Vidyapeeth Society

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Service
Organisations
EDUCATION
Vidyapeeth
Society

associate institutes of the Vidyapeeth in different places. The society consists of the president, one or more vice-presidents and members who together form the governing council which controls the affairs of the society. The society has at present (1958) 44 members. The activities of the society extend over Kolhapur city, Khadaklat and Gaganbavda. It runs five primary schools (including one for girls) and one *balmandir*. It also runs an *ashram* called Tapowan where agriculture is carried on on about 18 acres of land. The value of the society's immovable property as on 31st March 1956 was Rs 2,16,879. The total income of the society in 1955-56 was Rs 1,40,046 and expenditure Rs 1,39,693.

New Education
Society

The New Education Society was established at Kolhapur in 1921. The object of the Society is to bring within easy reach of the masses education cultural and technical, in all its aspects by starting primary and secondary schools and colleges in different centres. The management of the society's affairs is vested in the governing council composed of 17 members elected by the society's donors from amongst themselves and the society's life members.

The society runs four high schools including one for girls, one middle school, three primary schools, one pre-primary school and the C P Ed Institute (an Institute of Physical Education). Of these, two high schools, two primary schools, one pre-primary school and the C P. Ed Institute are at Kolhapur; one high school and one primary school are at Islampur in South Satara district, and one high school is at Jaisingpur in Kolhapur district. There is a middle school at Nandni in Shirol taluka.

The income and expenditure of the society during 1955-56 was Rs. 2,71,287 and Rs. 2,70,224 respectively. The value of its immovable property was Rs 3,06,000.

Shri Shahu
Shikshan Prasarak
Mandal.

This organisation was started in 1942 with the object of spreading education amongst the masses and inculcating a taste for literature by starting libraries and by arranging lectures. The society runs one high school and two primary schools, including one for girls. All the three institutions are situated in Kolhapur city. The society does not have school buildings of its own.

The Azad Shikshan
Mandal

This organisation was started in 1946 with the object of conducting primary schools. It has a working committee consisting of a president, a vice-president, a secretary and manager and five members. The Mandal runs one primary school and one Montessori school at Kolhapur. The income of the Mandal was Rs 14,983 in 1956-57. The Mandal does not own any school building.

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EDUCATION
Shri Mouni
Vidyapeeth

Shri Mouni Vidyapeeth, Gargoti, was established in 1952. The main object before it is rural reconstruction and rural education. Its activities are mainly concentrated in Bhudargad taluka. It is held that the tasks of rural reconstruction and rural education are inseparable and, therefore, the Vidyapeeth has before it the motto "education through reconstruction and reconstruction through education." Since reconstruction of life of a region is the responsibility of the people living in that region, the Vidyapeeth has restricted its role to creating a social will in the minds of the rural people to think in terms of community needs and welfare, discovering local talent, training local social workers and organising local leadership.

The members of the Vidyapeeth are of three kinds viz, (i) institutions, (ii) individuals and (iii) honorary members. The institution members are again of two types, permanent and others. Individual members are of three kinds fellows, friends and patrons.

The affairs of the Vidyapeeth are managed by three committees viz, the governing council, the executive committee and the advisory board of experts. The governing council consists of the president, two representatives of each of the three permanent institution members, such number of representatives of non-permanent but affiliated institution admitted to membership as may be decided by the executive committee, all individual members, all honorary members and the Director of the Vidyapeeth who is the secretary of the governing council. The president is to convene meetings of the governing council as and when necessary. Within three months of the close of every financial year, an annual general meeting of the governing council has to be convened to consider the annual report and audited statement of accounts for the preceding year, to elect members of the executive committee for the ensuing year, to appoint auditors and to consider the budget and programme for the ensuing year.

The executive committee consists of the President of the Vidyapeeth, the *kulapati* of the Vidyapeeth, two representatives each of the three permanent member institutions, one representative elected by the institutions admitted to membership, one fellow, one friend and one patron elected respectively by all fellows, by all friends and honorary members, and by all patrons respectively and the Director of the Vidyapeeth (who is also the secretary of the executive committee). The executive committee is responsible for the administration of the Vidyapeeth in accordance with the rules and regulations and the directions issued by the governing council.

The advisory board of experts is appointed for a period of three years at a time by the executive committee to advise it on all matters connected with the Vidyapeeth. The chairman of the board is designated as the *kulapati* of the Vidyapeeth.

The Council looks after all matters connected with the day-to-day work. It is elected by the General Body at the end of every three years and consists of elected representatives of patrons (one), founder members (two), headmasters of the secondary schools of the Mandal (one), teachers in secondary schools of the Mandal (one), life members (one) and fellows (one). The Council elects its chairman who can hold that office for three years.

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EDUCATION
Shikshan
Prasarak
Mandal.

The Shikshan Prasarak Mandal conducts the Gopal Krishna Gokhale College in Kolhapur city. It was originally started in 1950 at Kagal, the birth place of Gokhale after whom it is named. It was subsequently shifted to Kolhapur. It is affiliated to the University of Poona and imparts instruction for B.A. (Special) in Economics, Marathi and English, and B.A. (General) in English, Economics, Political Science, History, Marathi, Philosophy, Sanskrit and Ardhamagadhi. In 1958, there were 700 students and 23 members on the teaching staff. The assets of the College consist of buildings, equipment, play ground and library. Its income and expenditure in 1957-58 was Rs 1,87,596 and Rs 1,83,939 respectively.

The Prince Shivaji Education Society, Kolhapur, was established in 1943 with a view to training up good citizens, giving impetus to education of women and to start institutions under its control for that purpose. The sphere of activity of the Society is restricted to Maharashtra. It was registered under the Society's Act in 1943 and again under Public Trusts Act in 1952.

The Prince
Shivaji Educa-
tion Society

The membership of the Society is open to all above eighteen years of age. The ordinary members have to pay Rs 12 annually. Degree holders, and in special cases others, are admitted as life members provided that they agree to work in its educational institutions on its terms and conditions at least for fifteen years. There are seven categories of benefactors the donation payable by whom ranges from Re 1 to Rs 25,000. President, Vice-President, Secretary and Manager are the officers of the society. Its affairs are managed by the Governing Council which is appointed by the President every year and consists of the President, not more than five Vice-Presidents, two Secretaries, one manager, seven members from amongst ordinary members and one member from among life members. With a view to maintain stability in its working it has been laid down in the constitution that the Founder-President will continue to be its President for 20 years from the adoption of the constitution. He is empowered to appoint, dismiss or promote employees of the society, etc., though he is responsible to the governing council for such actions.

The general body consists of ordinary members and life members. It approves the actions of the Governing Council, appoints auditors and legal advisors. There were 25 members on the general body in 1958.

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Service
Organisations.
EDUCATION
The Prince
Shivaji Educa-
tion Society

In the beginning, the Society conducted two high schools and three primary schools in the city of Kolhapur. In 1945 it started the Mouni Vidya Mandir at Gargoti in Bhudargad taluka. This institution rose to prominence and was later on transformed into an independent institution "The Shri Mouni Vidyapeeth" a (rural university) by name. An account of this institution appears elsewhere in this section. Another land mark in the achievements of the Society is the establishment of Tara Rani Vidyapeeth, Kolhapur, which is well-known for its specialisation in imparting education to women. This institution has also emerged of late as a separate entity and its detailed account is given separately.

At present the Society runs two primary schools in Kolhapur city namely Nagojirao Patankar Vidyalaya and Padmaraje (Mofat) Vidyalaya. The assets of the society (buildings, furniture, laboratory, library, motor, etc) were worth Rs 4,45,152 on 31st March 1957. Its annual income was Rs 26,950 as against an annual expenditure of Rs 33,820.

Tara Rani
Vidyapeeth.

Tara Rani Vidyapeeth, Kolhapur, came into existence on the Republic Day of 1953. The founders of this organization had before them the ideal of establishing an institution for the education of girls, particularly those belonging to the non-advanced classes. The Vidyapeeth is named after Chatrapati Maharani Tara Bai, the great woman who founded the State of Kolhapur. Though the Vidyapeeth itself was inaugurated in 1953, its beginnings were made much earlier, namely in 1945, when a free middle school for girls, Tara Rani Vidya Mandir, was started in Kolhapur. In the first year of its existence it taught standards I to III and had on its register 39 girls only. It is out of this humble beginning that the Tara Rani Vidyapeeth of today has emerged.

The Vidyapeeth today has five institutions working under its aegis, viz, (1) Usha Raje (Multi-purpose) High School, (2) Primary Teachers Training College for Women, (3) a Primary school, (4) a pre-primary school (*bal bhavan*), (5) a women's welfare centre. It also conducts Tara Rani Mahila Vasatigriha (Hostel).

In order to provide up-to-date facilities for women's education the independent organization of the Tara Rani Vidyapeeth Trust was established. It is entrusted with executive work and consisted of 12 members in 1958. The general body gives general directions regarding running of the Vidyapeeth. There were 37 members on the general body. Among the assets of the Vidyapeeth were buildings, furniture, laboratory, library etc which were valued at Rs 4,54,817. During 1956-57 the trust received Rs 1,31,932 and spent Rs 82,398.

The Karvir Nagar Vachan Mandir was founded in 1850 with the object of collecting and purchasing mainly Marathi, Sanskrit, Hindi and English books and periodicals and supplying them to the public for reading purposes. It was originally called the Native General library

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Service
Organisations.
LIBRARIES
Karvir Nagar
Vachan Mandir.

The membership of the library consists of patrons, life-members and ordinary members. There are, besides, three other special categories viz (i) honorary members, persons who render great help to the library, (ii) student members, and (iii) child members. Patrons have to donate Rs 1,001 at a time. Life-members have to donate material worth Rs 101 or more. Ordinary membership is of three kinds viz, those paying Rs 2, Re 1 and As 8 per month. There were 893 members (in 1957), of whom three were patrons, nine life-members and one honorary member.

The managing committee is responsible for the management of the library. A peculiar feature of the constitution is that the managing committee and the president, vice-president and the auditor are not elected in a general body meeting. All elections are held by secret ballot. In addition to the annual meeting, a general meeting is required to be called in July and November every year.

The managing committee consists of nine elected members, one Government nominee and one nominee of each of the institutions giving a grant to the library of Rs 1,001 or more. The Kolhapur Municipality can nominate two members. The managing committee elects its own chairman, secretary and treasurer. It can appoint special sub-committees for special purposes.

The library has a building of its own with a large lecture hall. There are more than 26,000 books in its possession, some of which are valuable ones. It has also a very good reference section. The library arranges every year a series of lectures by eminent persons. The Vachan Mandir now functions as the District Library of Kolhapur district. The annual income of the library in 1956-57 was Rs 12,682 and its expenditure was Rs 12,094, its assets were valued at Rs 2,44,625. The number of members was 893, of whom three were patrons, nine life-members, one honorary member and the rest were ordinary members.

This hostel was established in 1908 by the then Maharaja of Kolhapur, who held that the social status of the untouchables would not improve unless education was spread among them. It is named after the daughter of the then Governor of Bombay who gave a handsome donation towards the building fund. The institution is run with the sole object of spreading education among untouchables and help them raise their social status and to establish hostels for them.

HOSTELS
Miss Clarke
Hostel.

CHAPTER 19.

Voluntary Social
Service
Organisations.
HOSTELS
Miss Clarke
Hostel

The membership of the institution is classified as follows:—
(i) patrons paying Rs 1,000 and above; (ii) life-members paying Rs 51 and more, (iii) ordinary members of four classes viz, persons paying Rs 12, 6, 3 or 1 annually

These members form the general body. The general body elects every year (i) the president, (ii) the secretary, (iii) the chairman of the executive committee and (iv) the executive committee consisting of 15 persons of which not less than five are from rural areas. In 1957 there were 200 members of the institution.

The hostel has at present a 12 room building in addition to a kitchen and dinning dooms. Every year about 60 students take advantage of the hostel. Government grant is received for the messing charges of the students. During 1955-56 the income and expenditure of the institution was Rs. 8,936 and Rs 10,564 respectively.

Prince Shivaji
Maratha Board-
ing House.

The Prince Shivaji Maratha Boarding House was founded in 1920 to provide, as far as possible, free boarding lodging education and other incidental facilities to poor, intelligent and deserving students from *Bahujan Samaj* studying in secondary schools and colleges, to inculcate in them patriotism and interest in social service, spirit of self-reliance and self-respect, and to grant loans to students to pursue education outside, if sufficient facilities are not available locally.

The day to day affairs of the institution are looked after by an executive committee elected by the general body of members (260) in 1957. The membership of the institution consists of following classes: (i) patron, (only the chatrapati can be the patron); (ii) vice-patrons, persons paying Rs 1,000 or more. (iii) supporters, persons paying Rs 500 or more; (iv) honorary life-members, persons paying Rs. 200 or more; (v) life-members who are of three kinds viz, persons paying Rs 100, Rs 75 or Rs. 50, (vi) ordinary members are of five kinds viz, persons paying Rs 5, Rs 2, Re 1, As 8 and As 4 per month.

The executive committee consists of 12 persons of whom nine are elected by the general body and three are elected by the Past Students' Association. The committee chooses its chairman and appoints a treasurer.

The general body passes the annual report and statement of accounts. It also elects the president and vice-presidents.

The institution was established under the patronage of the then Maharaja of Kolhapur with 10 students. By 1956, 150 students were provided accommodation. Since 1956, lodging and boarding facilities are being provided to about 200 to 225 students including 40 free students. By 1957 more than 2,200 students had completed their education and left the hostel.

In Kolhapur City, the institution runs two branches which have extensive buildings. The institution has also been given lands and open sites in the city from which it gets some income. The value of the landed property and buildings, as on 31st March 1957, was Rs 1,21,900 and Rs 1,91,500 respectively. During 1956-57 the institution received Rs 20,115 and spent Rs 21,478.

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Voluntary Social
Service
Organisations.
HOSTELS
Prince Shivaji
Maratha Board-
ing House

Anath Mahilashram, Kolhapur, was established in 1937, to give shelter, and protection to women and children in distress. In the beginning admission to the organisation was restricted only to Hindu women and children, but since independence it has opened its doors to all women and children, without consideration of religion, caste and creed.

REHABILITATION
AND
REFORMATION
Anath Mahil-
ashram

The constitution of this institution has been modelled on the lines of that of the Shraddhanand Rescue Home of Bombay. The membership of the institution is open to all who have completed eighteen years of age. There are five classes of membership, viz, (i) patrons—persons donating Rs 1,000 or more, (ii) helpers—persons donating Rs 500 or more, (iii) well-wishers—persons donating Rs 300 or more, (iv) life members—persons donating Rs 100 or more, (v) ordinary members—persons making a minimum contribution of Rs 3 per year. All these members constitute the general body which elects its president, honorary secretary, joint honorary secretary and other members of the managing committee. There were 100 members in 1957-58. There are twelve to fifteen members in the managing committee, including the president, honorary secretary and honorary joint secretary. The managing committee lays down the general policy for running the Ashram. Day to day administration of the Ashram is entrusted to the honorary secretary.

By 1957-58 more than 1,200 women and children had been admitted in the Ashram who took advantage of the facilities available, a large number of them coming from Ratnagiri, Belgaum, Sangli, Satara and Kolhapur. Women and children take refuge in the Ashram for several reasons such as poverty, orphanhood, etc. The mode of rehabilitation consists of giving them education and securing suitable employment for them, arranging marriages, restoring children to their guardians after due enquiries, etc. Children below eight years of age can be admitted in the Ashram. Children are admitted under the Bombay Children Act, 1948, and give general education and/or vocational training. Children sent by the Juvenile Court get such training for specified periods. The annual income of the institution is about Rs 12,000. Almost the same amount is spent on food charges, clothing, education, medical relief, etc.

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Service
Organisations.
REHABILITATION
AND
REFORMATION.
The District
Probation and
After-Care
Association.

The Kolhapur District Probation and After-Care Association was established in 1949. Its objects cover the entire field of treatment and rehabilitation of offenders especially young offenders. Conducting remand homes supervision after release, finding employment, and educating public opinion on social responsibility in respect of juvenile crimes are its principal practical tasks. In fact in Kolhapur, the Association has been virtually put in charge of the working of the Bombay Children Act, 1948. It has also to organize work under the Bombay Probation of Offenders Act, 1938. It makes preliminary enquiries regarding the cases of alleged offenders referred to them and carries on supervision in selected areas of offenders released on probation. Since its establishment the Association has given shelter, protection, etc., to more than 1,200 destitute and neglected delinquent children under sixteen years of age.

There were 100 members of the Association in 1957-58. They were principal district officers leading citizens, lawyers, educationists, social workers, etc. The value of its assets stood at Rs. 61,945 (including its own building worth Rs. 43,000). Its annual income amounts to Rs. 27,000, almost the whole of which is expended on establishment charges, food, clothing, education, medical relief, training in crafts like tailoring, spinning, weaving, etc.

MISCELLANEOUS.
Gayan Samaj
and Deval Club.

The Karwar Gayan Samaj was founded in 1883 with the object of arranging musical performances of well-known musicians. The Deval Club was founded in 1893 and registered in 1912 by persons interested in Indian music. Subsequently, as the funds of the Gayan Samaj were found insufficient for performing its functions, joint programmes by the Samaj and the Club came to be organised and ultimately, in 1946, the two institutions were amalgamated. The Gayan Samaj and Deval Club have been instrumental in creating and fostering taste for Indian music among the people of Kolhapur.

According to the constitution of the Gayan Samaj and Deval Club, membership consists of five classes, i.e., honorary patrons, patrons, benefactors, life-members and ordinary members. In 1957, the institution had about 150 members of whom four were patrons and nine life-members. All these members constitute the general body which every year elects a president, two vice-presidents, an auditor and the executive committee.

The executive committee which looks after the day to day affairs of the club consists of not less than seven and not more than eleven members of whom at least one is from among patrons and life-members. The executive committee elects its own chairman and two secretaries. The chairman also works as treasurer.

The society was established in 1916 with a donation received from Shri Govindrao Korgaonkar. The donation consisted of a 1911/17 one and a half building worth Rs 34,000 and a sum of Rs 29,000. The aims and objects of the society are as follows:—(1) to reduce poverty and suffering, (2) to spread knowledge of science, literature, arts, politics and to run and help institutions for the purpose and also to help public welfare, (3) to seek the social, economic, moral and intellectual uplift of the masses, particularly of the rural and backward population, and to establish and help institutions for this purpose, (4) to establish and help libraries, (5) to publish and help publication of literature helpful to the objects of the society, (6) to attempt to reconstruct rural life and to establish and help institutions for the purpose, (7) to run and help dispensaries, hospitals, maternity homes, ashrams, and children's homes, (8) to help poor widows and helpless persons, (9) to grant scholarships to poor and deserving students, (10) to encourage research in all branches and particularly in rural reconstruction, (11) to work for social welfare, to help and run institutions for the purpose, to publish literature on the subject and to help persons engaged in social work.

Shri Govindrao
Korgaonkar
Dharmodaya
Sanstha

There is a board of trustees consisting of seven to nine persons of whom three are to be the direct descendants of the donor. Vacancies are filled by election or nomination. There is to be a general annual meeting of the board within six months of the close of the financial year. At this meeting a president is elected for a term of three years and an executive committee consisting of the president and at least two and not more than four members. The board of trustees also elects a treasurer and a secretary. The board can appoint a managing trustee who will have the powers of treasurer and secretary.

According to the original gift deed, the objects of the society were to be pursued out of the return on the amount and property donated. It was also provided that 75 per cent of the expenditure of the society should be within the Kolhapur State.

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Voluntary Social
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Organisations
MISCELLANEOUS
Shri Govindrao
Korgaonkar
Dharmadaya
Sanstha

Apart from the monetary help that it gives to various institutions, the Sanstha directly runs the following institutions —

(1) *Sevak Sangh*—The idea behind the establishment of this organisation was to bring together social workers spread all over Maharashtra. Each member of the Sangh gets some honorarium from the Korgaonkar Dharmadaya Sanstha. It is limited to a maximum of Rs 200 per month. The Sanstha also pays for the two annual gatherings of the Sangh and bears the expenditure of the office of the Sangh. The Sangh had 25 members in 1954. The Sanstha does not in any way put restrictions on the Sangh members, nor are they allowed to expect anything more from the Sanstha than their honorarium.

(2) *Gramsevashram*.—The Gramsevashram was founded in 1946. The object was to train youths from rural areas to do social work while pursuing their own work; to train constructive workers; to conduct a hostel and to provide a rest-house for social workers. The Sanstha mainly bears the expenditure of the Gramsevashram. The Ashram has not made much progress so far.

(3) *Hind Kanya Chatralaya*—This is a hostel for Harijan girls run by the Sanstha. It was originally started in 1946 by the Kolhapur Harijan Sevak Sangh aided by the Korgaonkar Dharmadaya Sanstha. But when the Harijan Sevak Sangh stopped functioning, the Chatralaya was taken over by the Sanstha. It provides hostel accommodation for more than 50 girls. Recently it has built its own building with Government help. In 1954-55, the expenditure of the Chatralaya was Rs 10,757.

During 1954-55, income of the Korgaonkar Sanstha was Rs 31,760 and expenditure Rs 44,718.

Panjarpol
Sanstha

The Panjarpol Sanstha, Shahupuri, Kolhapur, was established in 1906 (i) to take care of weak and infirm cattle (especially cows), (ii) to prevent, by persuasion, sale of cows, (iii) to work for the development of dairy industry and agriculture, and (iv) to run a veterinary dispensary and work against the spread of disease among the cattle.

All persons and traders paying contribution regularly are members of the Sanstha. They form the general body which elects a chairman, secretary, treasurer and a managing committee consisting of seven members, including the three office-bearers.

The main source of income of the Sanstha is the contribution from traders in the Shahupuri Agricultural Produce Market. The contribution is charged to every buyer and the money is

sent to the Sanstha. In addition the Sanstha gets some income by sale of milk, manure, etc., and by way of rent from its buildings. The Sanstha has three stables and one veterinary dispensary. The dispensary is open to the public. The income of the Sanstha during 1955-56 was Rs 80,531 and expenditure Rs 57,663. The main items of income were, an amount of Rs 56,513 received as contribution from traders, Rs 11,903 received by sale of milk, manure, etc., and Rs 5,920 as rent.

CHAPTER 19.
Voluntary Social
Service
Organisations.
MISCELLANEOUS
Panjarpole
Sanstha

Bharat Scouts and Guides movement was started in the former Kolhapur State in 1920 and received considerable encouragement from its rulers. The movement was affiliated to the Central Scouts and Guides movement, New Delhi. After the merger of the State with Bombay State, however, the Kolhapur District Branch naturally was affiliated to the Bombay State Organisation. The objects of the scout organisation are well-known. It is an open-air brotherhood of the young, and aims, besides promoting a healthy way of life, at inculcating in its members high individual character and an intense sense of civic duty. The daily round of organized exercise and games and the moral emphasis on doing a daily good turn to some one are designed to realise these objects.

Bharat Scouts
and Guides

In 1957 there were 9,084 Scouts and 2,111 Guides. Their activities consisted of, besides the usual routine ones, undertaking honorary social work such as collection of funds and clothes for flood victims, attending fairs and gatherings, rendering first aid to the needy, etc. In 1940 the Scouts and Guides, with the help and co-operation of local bodies successfully tackled the gigantic problem of cleaning some 400 villages. The annual income of this district branch is Rs 2,000 and expenditure is also almost of the same order.

PART VI

CHAPTER 20—PLACES OF INTEREST.

Ajra (16° 05' N, 74° 10' E, p 5,353), the chief town of the Ājrā Mahāl, lies 40 miles west of Ghataprabhā railway station on the Miraj-Londhā line of the Southern Railway, and twenty-four miles west of Sankēśvar. The town is prettily placed a little to the north-west of the meeting of the Citrī and Hiranyakēśī on a spur of the Sahvādīs, about twenty miles east of the main crest. It is surrounded by jack and mango groves and the deep ravines of the Citrī and Hiranyakēśī flanked by high woody hills. The town stretches lengthwise south and north and covers an area of about two and half square miles. It has two parts, Ājrā proper, the old town fenced by an earthwork with an outer ditch, and Nabābpūr of later growth to the north of the earthwork. Besides the river water, the town has an abundant supply from wells. The climate is cool and pleasant during the hot season. Besides footpaths to the villages around, Ājrā is joined with Vengurlē by the Amboli Pass road and by a cart track which runs past Gaddhinglaj with Nīpanī and Sankēśvar on the Pune-Bēlgānv road. The chief export is rice, which was sent to Punē for the Pēśavā's household and is still well known all over the Deccan. Besides rice, *hirdā*, *Terminalia chobula* is exported. A weekly market is held every Friday and is largely attended by people from the neighbouring villages.

Ājrā once belonged to the chief of Kōvaśī through whom the Icalkaranjī chiefs take their name of Ghorapadē. During the disorders of the latter part of the eighteenth century Ājrā was a centre of border warfare. In 1746, through the influence of the third Pēśavā Bālājī Bājirāo (1740-1761), Chatrapati Śahū of Sātārā gave the town and sub-division of Ājrā to Anubāī Sāhēb the daughter-in-law of Nāro Mahādēv the founder of the Icalkaranjī family. In 1792 the town and sub-division of Ājrā were farmed to one of the ancestors of the Phadnis or Phadnavis family of Ājrā. Under the Phadnis Ājrā was constantly at war with its neighbours Nēsri, Bhudargad, and the Kolhāpūr State, and was guarded by a garrison 1000 strong kept at a yearly cost of about Rs 32,000. In 1800 one Cinto Rāmcandra Phadnis led the small garrison of Ājrā against Harpāvadā and Bēllēvādī and stormed Ibrāhimpūr. In 1801 Jivājī, Cinto Rāmcandra's brother, lost his life in a fight at Bhudargad. The family however, managed to retain Ājrā in their hands.

CHAPTER 20.

Places

AJRA

History

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Places.
AJEA

As the headquarters of mahāl, Ājrā has the usual revenue police, and post offices. The town has a high school, a primary school, a dispensary, a veterinary dispensary, a reading room, Hindu temples, a Roman Catholic church and two mosques. The chief objects of interest are the temples of Ravalnāth and Rāmling and the ruins of a hill fort. The temple of Ravalnāth has a rest-house attached and enjoys a yearly grant of Rs 225-2-9 as cash allowance. In a deep ravine on the Hiranyakēśī, with a fine pool and waterfall, about a mile and a half north of the town, is the small stone temple of Rāmling, with a life-size image of Nandi or Śiva's bull. Every year on Mahāśivrātrī day in *Māgh* or January-February a fair is held attended by about 5,000 people. A small hill at the north end of Nabābpūr is crowned by the ruins of an old fort. According to tradition the older town spread over the top and slopes of the hill, but as in Muhammadan times it was constantly attacked by robbers, the people removed to Ājrā which they strengthened with an earthwork and ditch. The town had formerly only two gates. To give more air, several fresh breaches were made in the wall, and bamboo thickets which covered the ditch were cleared.

ALTE

Alte Kasaba (Hatkanangale T 17° 10' N ; 74° 30' E p 5,214), from *alta*, a red colour formerly made in the town, was the former headquarters of the Altē sub-division. It lies in the Varnā valley, about twelve miles north-east of Kolhāpūr and six miles south of the Varnā. It is two miles from Hatkanangale railway station on the Kolhāpūr-Miraj-Sānglī metre gauge railway. The town is surrounded on three sides by woody heights and has a good supply of well water. The people live in brick and tile-built houses. Altē is said to be more than 800 years old. Weekly markets are held every Tuesday and Wednesday. During the disorders at the close of the eighteenth century, Altē was twice burnt to the ground. The objects of interest are a Musalman prayer-place called Ramzān Dargā, and about a mile to the west of the town the temples of Śidobā, a Lingāyat saint, of Dhulobā, probably another name for Khandobā of Ālam Prabhu, a Lingāyat shrine, and of Rāmling or Śiva. The Ramzān Dargā is a square building, including the plinth, forty-four feet long by forty feet broad and including the dome thirty-three feet high. The prayer place is visited by many Musalmans and by a few Hindus. Every year on the 15th of *Saval* a fair or *urus* is held attended by about 2,000 people. The Dargā enjoys free land valued at a yearly assessment of Rs 613. Of Hindu temples the temple of Śidobā is a small tile-roofed stone and mortar building five feet long and five feet broad. It is visited chiefly by Kunbis. The temple of Dhulobā which is built in Indo-Saracenic style, is twenty-five feet square and has a small central dome. It is said to have been built by a weaver of Kāgal. Every year in *Caitra* or March-April a fair is held attended by about 5,000 people chiefly Marāthās. The temple of Ālam Prabhu which

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ALTĒ.

is also built in Indo-saracenic style, is twenty-seven feet long, seventeen feet broad and ten feet high. It is chiefly visited by Lingāyats and Jains. According to a local legend Prabhu was a Lingāyat saint who came to Altē. He was followed by his disciple Ādiling as far as Altē. As he could find no further trace of his Guru he thought that Prabhu had buried himself alive at Altē. To show respect for his teacher, Ādiling built the shrine and set up a lamp which is still kept burning and worshipped. There is a local story that the temple was visited by the Emperor Ālamgir or Aurangzēb (1658-1707) and was presented by him with a *mācā* or footstool. The original footstool has disappeared and a new one has been installed in front of the lamp. Some small domes in front of the temple are said to have been raised in honour of devotees of Śiva who performed the live-burial or *jīvant-samādhi*. The last live-burial is said to have taken place about 150 years ago. The cave temple of Rāmling is on the side of a rocky hill. The chief cave was originally nearly twelve feet square, but three quarters of it have been turned into a cistern five feet deep. At the inner end of the temple are a rock-carved ling and a Ganapati from which water always trickles. Before they can reach the ling, worshippers have generally to pass through three or four feet of water. Outside the cave-mouth a massive Hemādpanṭi structure thirteen feet square rests on stone pillars. By the side of the main cave is a row of seven small cells dedicated to the seven Purānic sages or *Sapta ṛṣis*. Near the temple are several unfailing springs, of which the Nilagangā 'or Blue Ganges and the Pāpanāsi (sin-destroyer) are *tīrths* or sacred pools. The position of the ling and the Ganapati seems to show that the caves are Buddhist or Jain and have been adopted for Brahmanic worship.

Balinge (Karvī, T 16° 40' N, 74° 10' E, p 638), a village, lies five miles south of Kolhāpūr. Its chief interest is the temple of Kātyāyanī, prettily placed on a hill to the south of the village. The temple is an old stone building 40' × 20' × 12' high. The goddess Kātyāyanī is held in great honour by the Hindus and is mentioned in the Karavīr or Kolhāpūr Purān as the great helper of Ambābāi. The Kātyāyanī stream which rises in this hill is the main feeder of the Kolhāpūr water works. The importance of the shrine and the beauty of the temple site make Bālingē a favourite picnic place for the people of Kolhāpūr.

BALINGE

Beed-Kasaba (Karvīr T 16° 35' N, 74° 05' E, p 3,121), an old village in the Karvīr taluka, lies on the Pancgangā about nine miles south-west of Kolhāpūr. Bīd has a temple of Bīdeśvar, 51' × 25' × 45' high, and a Friday market, where small quantities of grain, coarse cloth, and vegetables are brought for sale. Though now a small village, Bīd is said to have once been the capital of an old chiefship which included

BEED-KASABA

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Places.
BEED-NASABA.

Kolhāpūr and Panhālā. Round the village are many ruins, among them an old stone temple with an image under which is a broken stone with the fragment of an inscription. The walls and columns, with numerous mouldings and much scroll work are in the style of about the thirteenth century. Small ancient gold coins are sometimes found near the old mud fort.

BHADOLI

Bhadoli (Hatkanangalē T; p 3,810) a village in the Hatkanangalē taluka, lies twelve miles north of Kolhāpūr (16° 40' N, 70° 10' E). The village takes its name from the temple of Bhadrēśvar which is built of brick and mortar, is 122 feet square, and including the spire is twenty-three feet high. Besides the temple, the village has a domed Musalman tomb built of stone and mortar about 500 feet square and thirty-two feet high

BHIMSAGIRI.

Bhimsagiri (Gadhinglaj T), a group of two or three temples lies about a thousand yards west of Sāmangad. The chief is Bhim's temple which has a stone-built *gābhāra* or the inner hall shrine with a quadrangular vestibule or *mandap*. It has a room for about 300 people and is 100' × 84' × 14' high. In the shrine is a stone image of Māruti. Close to the temple is an old underground excavation 75' × 40' × 15' deep, and about 200 yards east of the temple is a grove of mango and other trees. At this temple, from the dark 13th of *Magh* or January-February to the bright 5th of *Phalgun* or February-March a yearly fair is held attended by about 10,000 people. The fair is said to have been started by Bāburāv Gadnis a former commandant of the Sāmangad fort. Near Bhim's temple stands the temple of Chalobā where in *Magh* or January-February a yearly fair is held attended by about 3,000 people who generally offer the deity 400 to 500 sheep

BHUDARGAD

Bhudargad (Bhudargad T), one of the Kolhāpūr forts which, in 1844, were dismantled under the advice of the Bombay Government, stands on a bluff rock thirty-six miles south of Kolhāpūr. It is 2,600 feet from north to south and 2,100 feet from east to west, and is enclosed by a broken stone and mortar wall with two gateways. It has a small habitation. At the foot of the hill are two hamlets in one of which every Monday a small market is held

History

Before the repairing of the fort (1667), the hill of Bhudargad had shrines sacred to Kedārling, Bhairav, and Jākhribāi, with a hamlet at the foot of the hill inhabited by the priests who performed the service of the deities and managed their festivals. In 1667 the fort was repaired and put in excellent order by Śivājī. Shortly after, it was captured by the Moghals. About five years later the fort was retaken and the standard colours of the Moghal general who was killed in the conflict were presented to the temple of Bhairav where they are still kept. About the close of the eighteenth century Parśurām

Bhāu Patvardhan took the fort by bribing the garrison and held it for about ten years when it was retaken by the Kolhāpūr State. Subsequently, Parasurām Bhāu and Gopāl Pant Apte the chief of Icalkaranjī forces made several vain attempts to win it back. During this war, of the five hamlets which formerly clustered round the fort three were destroyed. In 1814 the garrisons of Bhudargad and Sāmāngad revolted and closed their gates. On the 13th of October, 1844, Bhudargad was taken by British forces and dismantled.

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Places
BHUDARGAD

The chief object of interest is the temple of Bhairav which is about 3,000 feet square and consists of a stone and cement shrine, a hall, and a northern verandah. In front of the hall stands a stone and mortar lamp-pillar. The temple has about twenty ministrants supported by a yearly cash allowance of about Rs. 560 and land valued at a yearly assessment of about Rs. 130. Every year from the dark first to the dark tenth of Māgh or January-February a fair is held attended by about 4,000 people and with a sale of goods worth about Rs. 2,000.

Chandgad (15° 55' N, 74° 10' E, p. 2,782) is the headquarters of Cāndgad tālukā. It lies 26 miles west of Belgaum. In the temple of Ravālnāth is a Persian inscription. The temple, which was on the point of complete ruin was repaired with the help of a grant from the Pesavā in the 18th century. The present two storey structure is a late addition to the original building of the temple. Cāndgad has a ruined mud fortlet or *gadhi*. In 1827 the *gadhi* was described as a place of no strength, useful only to protect the persons and property of the inhabitants during incursions of predatory horse. There were forty irregulars and one small gun in the fort. In 1724 Nāg Sāvant, a son of the great Phond Sāvant of Sāvantvādī, overran and reduced the Cāndgad petty division and established a post or *thana* at Cāndgad. In 1750 Cāndgad fort with Pārgad and Kālanandigad and land valued at Rs. 5,000 a year were granted by the Kolhāpūr chief to Sadāśivrāv Bhāu the Pesavā's cousin, who dissatisfied with his treatment at Poona, had made overtures to Kolhāpūr and got himself appointed Pesavā of Kolhāpūr. In 1844 Cāndgad and Pārgad were threatened by insurgents¹ but timely reinforcement of irregulars saved the forts from attack. At present the fort is completely in ruins and is beyond recognition. Its mud walls have collapsed, and, except for the central part of the fort, which is on a higher level than the plain, the whole site is in the process of getting into level with the surrounding plains.

CHANDGAD

Gadhinglaj (16° 10' N, 74° 20' E, p. 8,546) lies on the left bank of the Hiranyakēśī closed to the Sankēsvār Ambolī Pass road forty-five miles south-east of Kolhāpūr. It is 26 miles from Ghataprabhā railway station on the Bangalore-Poona meteh gauge railway. It is the head-quarters of the taluka of the same name. The river Hiranyakēśī flows from west to east on

GADHINGLAJ

¹ See Kolhapur History

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Placts.

GADHINOLAJ

Area and
Population

the outskirts of the town. The town is a centre of trade for the agricultural produce of the surrounding villages. A weekly bazar is held every Sunday.

Of the total population of 8,546 according to the census figures of 1951, the agricultural classes number 4,291 and the non-agricultural classes 4,255. Of the latter 1,019 persons derive their principal means of livelihood from production other than cultivation, 1,207 persons from commerce, 110 persons from transport, and 1,919 persons from other services and miscellaneous sources.

Municipality.

The civic affairs of the town are managed by a municipality established in 1887 and now functioning under the Bombay District Municipal Act (III) of 1901. The municipal area covers nearly 3 square miles. The municipal council is composed of 16 members, all elected. One seat is reserved for the scheduled castes in ward No 1 and two seats for women, to rotate alternately in wards I-II and wards III-IV. There are two municipal committees, namely the managing committee and the octroi committee. In 1954-55, the total income of the municipality, excluding extraordinary and debt heads, was Rs. 59,556. House tax was Rs 18,221, special sanitary cess, Rs 1,736, general sanitary cess, Rs 3,297, grants Rs 5,817; licence fees, Rs 2,797 revenue derived from municipal property, Rs 9,163, octroi, Rs 14,970 (from 26th January to 31st March 1955); miscellaneous, Rs 3,555. The total expenditure in the same year amounted to Rs 39,898 of which Rs 6,569 was incurred under general administration, Rs 5,712 under public safety, Rs. 21,950 under public health and convenience, Rs. 100 under public instruction; contributions Rs 2,000 and miscellaneous Rs 3,567.

Municipal
Services.

There is a Government dispensary in the town, to which the municipality contributes Rs 1,000 every year. There is also a Government veterinary dispensary, which is now located in the *dharmaśālā*. As the town is situated on a hillock the sullage water is easily drained away. There is no special drainage work for the town (February 1956). There are some stone-lined gutters and other *kutchā* drains by the side of roads, which are meant only for draining away the rain water. The town gets all its water supply from a few wells in the town and from the Hiranyakēśī river outside the town. Very few of the wells contain drinkable water. There is a scarcity of drinking water in the town, and the question of building a water-works for the town is now (February, 1956) engaging the attention of the municipality. There is compulsory primary education functioning in the town. The District School Board manages it, the municipality making its statutory contribution to the School Board. The Government runs a high school called Mahārānī Rādhābāī High School. There is also a boarding house called Chatrapati Śivājī Boarding, run by a private institution to which the municipality makes a grant of Rs 100.

a year. There is no fire service maintained by the municipality. The total length of roads within the municipal limits is 9 miles, all of which is unmetalled. There are no municipal burial places. There are two burial places, one maintained by the Muslim community and the other by the Lingāyat community. The municipality has decided to provide a public park for children and approached Government for the grant of suitable land for the purpose.

The fort of Sāmangad is situated nearly six miles away to the south-east of the town. A big fair is held there in the month of March attended by about 12,000 people.

Sāmangad Fort

Like other Kolhāpur towns Gadhinglaj suffered greatly during the long wars at the close of the eighteenth century (1773-1810), especially at the hands of the Paṭwardhan Konherao and the Desāis of Nipānī. The fort which was built in about 1,700 by an ancestor of the Kāpasī family is now in ruins.

The chief temple in honour of Kālēśvar in the centre of the town is built of rubble and mortar 30' × 20' × 30' high. About three miles north of Gadhinglaj is a temple of Bahirī, where every March a fair is held attended by about 8,000 people.

Temples

Gagan-Bavada (Bāvadā Peta, p. 1,338), one of the fifteen forts built by Bhoja Rājā of Panhālā (1178-1209), lies thirty-six miles south-west of Kolhāpur on a peak of the Sahyādris more than 2,500 feet above the sea. The fort rises sharply from the Konkan and is very difficult to approach. The hill and the country around were formerly thick with forest, which has now largely disappeared.

GAGAN-BAYADA.

About a mile to the east of the fort lies the villages of Bāvadā. An excessive rainfall averaging 249 inches during the thirty-seven years ending 1957 makes the climate unhealthy during the rainy season (June to September). The water is abundant and excellent. Every Thursday a market is held at which the chief article sold is grain. Every year in Caitā or March-April a fair is held in honour of Śrī Rāma. The fair is said to have been established on the advice of the saint Rāmadās by Rāmcandīa Nilkanth Amātya, the founder of the Bāvadā Jahāgīr family. Besides the above fair, a fair or *urus*, is held in honour of Gaibī Sāhēb, twice a year, one at the beginning of the rains and the other in *Kārtik* or October-November.

Gandharvgad Fort (Chāndgad Taluka), about 400 feet above the plain, lies in a spur of the Sahyādris about twenty-one miles west of Belgāñv. The hill on which the fort is built has bare sides with an easy ascent on one side and a difficult ascent on the other side. Of the fortifications which occupied a space about 1,000 feet square the greater part are gone and only the walls to the west and north appear lining the ravines. Gandharvgad was built about 1724 by Nāg Sāvant the second son of the great Phond Sāvant of Sāvantvādī. In 1778 the

GANDHARVGAD
FORT

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Places
GANDHARVAGAD
FORT

Kolhāpūr chief captured Gandharvagad, but in 1793 it was restored to Sāvāntvādī through Scindia's influence. About 1787 the chief of Nesārgi rose against his master the chief of Kolhāpūr and took Gandharvagad among other forts, but soon after, the chief and his confederates were put down, their army was dispersed, and the forts retaken. There were temples of Bhālobā Śiva, Gajānana and Māruti inside the fort. All of them are now in ruins. The fort has a population of about 100 at present (1956).

HATKANANGALE

Hatkanangale ($16^{\circ} 45' N$, $74^{\circ} 15' E$, p 3,914), the headquarters of the Hatkanangalē taluka, is a railway station on the Kolhāpūr-Miraj line, 13 miles north-east of Kolhāpūr.

According to a local legend Hatkanangale is named from a stone hand or *hat* which was set up in memory of a man who passed an ordeal by dipping his hands in boiling oil. The chief object of interest is a well-preserved domed tomb or *dargā* dedicated to Gorisāhēb Pīr. It is said to have been built about 500 years ago and is $33' \times 26' \times 33'$ high including the dome. The circumference of the dome is 68 feet. Inside the dome is a Parsian inscription written on a copper plate. The tomb enjoys rent-free land valued at a yearly assessment of Rs 275-8-0. Of Hindu temples, the temple of Narharī is $16' \times 16' \times 30'$ high and enjoys rent-free land valued at a yearly assessment of Rs 35, the temple of Vithobā has a good rest-house. A market is held every Wednesday at which the articles sold are *gul* and turmeric.

HERLE

Herle (Hatkanangalē T $16^{\circ} 40' N$, $74^{\circ} 15' E$, p 4,562), is on the Kolhāpūr-Miraj road eight miles north-east of Kolhāpūr and three miles from the Rukadī railway station. On every Saturday a market is held at which the chief article sold is grain. Formerly, Hērlē was a military station with a detachment of horse called the *dwan pagas* or minister's troops. It has two old temples, one dedicated to Māruti and the other to Mahādēo. The temple of Māruti which is thirty feet long and twenty broad, is stone built and is about 200 years old. The temple of Mahādēo seems older than the temple of Māruti and has a portico resting on stone pillars. It is thirty-four feet long and twenty-one broad.

HUPARI

Hupari (Hatkanangalē T $16^{\circ} 35' N$, $74^{\circ} 20' E$, p 7,039), nine miles south from Hatkanangalē railway station; lies ten miles south-east of Kolhāpūr. It has two old temples. One is of Ambābāī ($17' \times 15' \times 27'$ high) and the other of Mahādēo ($15' \times 13' \times 18'$ high) both built of stone and mortar. Every April at Ambābāī's temple a fair is held attended by about 1,000 people.

ICHALKERANJI

Ichalkeranji (Hatkanangalē T $16^{\circ} 40' N$, $74^{\circ} 25' E$; p 27,423, a 27 square miles) lies in the Pancagangā valley about eighteen miles east of Kolhāpūr and half a mile north of the river. It is six miles south-east of Hatkanangale railway station. The town is said to be formed of seven hamlets. The climate is

There is a Government dispensary and maternity home in the town. The municipality has recently resolved to take over this dispensary under its control, and Government orders are awaited (February 1956). Government also maintains a veterinary dispensary in the town, for which the municipality does not give any contribution. There are no special drainage works for the town. There are two open and roadside gutters. The total length of drains is 1,20,000 feet, out of these, about 30,000 feet are half-round and pucca built, the rest are stone-lined and *Kachhū* drains. Water is supplied to the town from pipes connected to a reservoir to which water is raised from the *Pancagangā* by means of mechanical pumps. There is a new scheme of water supply, estimated to cost ten lakhs of rupees, which the municipality has submitted to Government for

* There is something wrong with the figures given in the Kolhapur Census Hand Book. The total for both the agricultural and non agricultural classes amounts to 27, 182 whereas the total population is given as 27, 423.

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Places
ICHALKARANJĪ

administrative approval. The municipality has already earmarked two lakhs of rupees for the scheme. An underground drainage scheme is also under consideration to be put into operation when the new water supply scheme is completed. Compulsory primary education in the town is managed by the Kolhāpūr District School Board, the municipality paying its statutory contribution. The municipality maintains a fire-fighter and a fighter-tractor, but there is no qualified staff to operate them. The total length of roads maintained by the municipality is $14\frac{3}{4}$ miles, 2 miles of which are asphalted and $4\frac{1}{2}$ miles metalled, and $8\frac{1}{4}$ miles unmetalled. A municipal market estimated to cost Rs 52,000 is under construction (February 1956). A library named Apte Vācan Mandīr receives annual grants from the municipality.

Burial Places

The burial places in the town are all under the management of private institutions. There are three for Muslims, one for Mahars, one for Lingāyats and one cremation ground for Hindus. The municipality maintains a public park named Sundar Bāg.

The palace of the Jahāgīrdār of Ichalkaranjī is an object of interest in the town.

Jaisingpur

Jaisingpur (Shirola T, $16^{\circ} 45' N$, $74^{\circ} 30' E$, p 8,048) is a small town situated on the Miraj-Kolhāpūr line of the Southern Railway, with a railway station bearing its name. Of the total population of 8,048 according to the Census figures of 1951, the agricultural classes number 1,572 and the non-agricultural classes 6,476. Of the latter, 1,207 persons derive their principal means of livelihood from production other than cultivation, 2,397 persons from commerce, 282 persons from transport, and 2,590 persons from other services and miscellaneous sources.

Municipality

The civic affairs of the town are managed by a municipality established in 1942 and now functioning under the Bombay District Municipal Act (III) of 1901. The municipal area covers 2 square mile. The municipal council is composed of 14 members. One seat is reserved for women, and the election is by rotation in each of the four wards of the town. The work of the municipality is distributed among four committees viz, (1) Managing Committee, (2) Octroi Committee, (3) Sanitary Committee, and (4) Water Works Committee.

Income and Expenditure

In the year ending 30th November 1956, the total income of the municipality excluding extraordinary and debt heads was Rs 59,934; composed of octroi, Rs 32,857, house-tax, Rs 4,845, wheel tax, Rs 369, special water rate, Rs 7,569, conservancy, Rs 2,973, theatre tax, Rs 402, and market fees, Rs 1,919. The total expenditure during the same year amounted to Rs. 25,215, composed of conservancy, Rs 2,565; lighting, Rs 4,703, water supply, Rs 10,011, drainage, Rs 749; hospitals and dispensaries, Rs 2,146; contributions, Rs 5,000; and latrines and urinals, Rs 37.

The municipality does not run any dispensary, but pays an annual remuneration to a private doctor, who gives free medical aid to the poor. There is one Government veterinary dispensary. There is also a T.B. sanatorium about half a mile east from the town run by a private board of trustees.

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Places
JAISINGPUR
Medical
Institutions

Water is supplied to the town from a well near the railway station. The present water supply being inadequate, the municipality has submitted for Government's approval a water supply scheme estimated to cost about Rs. 6,35,000. The municipality has constructed *kutchā* and *puccā* gutters in some parts of the town to drain sullage water. Compulsory primary education in the town is managed by the District School Board, Kolhāpūr, the municipality paying its statutory contribution. The municipality has started a Montessori School from 26th January, 1956, and has appointed a lady teacher and a *dāī*. There are 29 children in the school. There is one high school run by a private institution. There is one fire fighter, with a driver and a cleaner to look after it. The fire-fighter is also used to water the roads. The approximate length of roads within the municipal area is eight miles and $3\frac{1}{4}$ furlongs, only three miles of which are metalled.

Other
Municipal Services

There are municipal cremation and burial grounds with separate arrangements for Hindus and Muslims. There is also a public garden maintained by the municipality.

Jotiba's Hill (Panhālā T) also called Wādī-Ratnāgiri lies about nine miles north-west of Kolhāpūr. The hill rises about 1,000 feet from the plain in a truncated cone, and, though disconnected, forms part of the Panhālā spur which stretches from the Sahyādri crest to the Kṛṣṇa. On the woody hill-top is a small village peopled mostly by *guravs* or priests of Jotibā. From very old times this hill has been considered specially sacred. In the middle of the village is a group of temples, the best three of which are dedicated to Jotibā under the names of Kedārling, Kedārēśvar, and Rāmling. The temple of Kedārling stands between the other two. According to a local legend Ambābāī of Kolhāpūr being disturbed by demons went to Kedārēśvar in the Himālaya hills, practised severe penance, and prayed him to destroy the demons. In answer to her prayers Kedārēśvar came to Jotibā's hills, bringing with him and setting up the present Kedārling. The original temple is said to have been built by one Navjī Saya. In its place about 225 years ago (1730) Rānojirāo Śindē built the present temple. It is a plain building $57' \times 37' \times 77'$ high including the spire. The second temple of *Kedārēśvar* which is $49' \times 22' \times 89'$ high was built by Daulatrāo Śindē in the year 1808. The third temple of Rāmling, $13' \times 13' \times 40'$ high including the dome, was

JOTIBA'S HILL

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Places.
JAISINGRUE

built in about 1780 A D by one Mālji Nilam Panhālkar. In a small domed shrine in front of the temple of Kedārēshvar are two sacred bulls of black stone. Close to these temples is a shrine sacred to Chopdāi which was built by Pritirāv Himmat Bahādur in about 1750 A D. It is 32' × 46' × 20' high including the dome. A few yards outside the village stands a temple of Yamāi built by Rānojirāo Shinde. It is 47' × 27' × 49' high including the dome. In front of Yamāi are two sacred cisterns, one of which (164' × 143' × 12' deep) is said to have been built by Jijābāi Sāheb about 1743, the other called *Jamadāgnya tirth* and built by Rānojirāo Shinde is 54' × 52' × 13' deep. Besides these two *tirths* (sacred pools), and five ponds and wells, two sacred streams flow down sides of the hill. One stream rising from the Kuśāvarta pools is called the Godā, the other which rises to the north of the hill and is known as Haimavati falls into the Vainā. Most of the temples on Jotibā's hill are made of a fine blue basalt which is found on the hills. In many parts the style of architecture, which is strictly Hindu, is highly ornamented, several of the sculptured figures being covered with brass and silver plates. The chief object of worship is Jotibā who, though called the son of the sage Pāngand, is believed to have been Pāngand himself, who became man to help the rulers of the Deccan in their fights with demons. According to tradition Jotibā's destruction of one of the demons named Ratnāsura gave the place the name of Ratnāgurī. In addition to these of Kedārling, Kedārñāth, and Nāth. In honour of the victory over the demon, on the full-moon of *Chaitra* or March-April, a yearly fair is held attended by about a lakh of people, some of whom come from a distance of 700 miles. The sale of grain, cloth, copper and brass vessels and sweetmeats is estimated to be worth Rs 2,00,000. Besides this great fair, small fairs are held every Sunday and full-moon day and on the bright sixth of *Śrāvana* or August. On these days, the image is carried round the temple in a litter with great pomp. The image in which Jotibā dwells is of a soft black stone, and the stone in which his wife Yamāi lives is a rough unshaped block smeared with oil and redlead. On the great fair day in *Chaitra* or March-April, a brass image of Jotibā amid the shouts of about a lakh of people, is carried to Yamāi for the yearly marriage. Part of the ceremony is to lay between Jotibā and Yamāi a seal or *Shika* and a dagger or *Katar*. To support the staff of ministrants the temples have a yearly revenue of more than Rs 12,000, a part of which is contributed by the Scindias. Ten Brahmins are busy in ceaseless prayer and forty-one servants and two horses, one elephant and one camel are kept to attend the grand festival. Since 1873 a poll-tax of half to two annas has been levied on the pilgrims visiting the place on the chief fair days. The yearly collection amounts to about Rs 16,000 part of which is spent in mending the roads and keeping the place clean. There is a good rest-house and the water-supply has been lately improved. A cart road joins Jotibā's hill with the Kolhāpūr-Ambā Pass road.

Kāgal (16° 30' N, 74° 15' E, p 9,821), the head-quarters of the Kāgal taluka, is 12 miles south-east of Kolhāpur on the Pune Belgāñv road. It lies in the valley of the Dudhagangā about a mile south of the river and is surrounded by rich garden land shaded by fine old mango trees.

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Places.
KAGAL

Of the total population of 9,821 according to the census figures of 1951, the agricultural classes number 4,687 and the non-agricultural classes 5,134. Of the latter 1,310 persons derive their principal means of livelihood from production other than cultivation, 816 persons from commerce, 111 persons from transport and 2,897 persons from other services and miscellaneous sources.

Area and
Population

The civic affairs of the town are managed by a municipality established in 1909 and now functioning under the Bombay District Municipal Act (III) of 1901. The municipal area covers 6½ square miles. The municipal council is composed of 16 members. Two of the seats are reserved for women and two for the Scheduled Castes.

Municipality

In 1955-56 the total income of the municipality, excluding extraordinary and debt heads was Rs 22,690, composed of municipal rates and taxes, Rs 11,477, revenue derived from municipal property and powers apart from taxation Rs 6,427, Government grant Rs 4,028, and miscellaneous, Rs 758. The total expenditure, in the same year amounted to Rs 18,046 of which Rs 1,630 was incurred under general administration, Rs 2,627 under water supply, Rs 1,326 under lighting, Rs 114 under current repairs Rs 8,844 under sanitation, Rs 1,839 under public works, and Rs 1,666 under miscellaneous.

Income and
Expenditure

There is a Government dispensary in the town. Government also maintains a veterinary dispensary in the town. The municipality has built some *kachhā* drains and also some stone-gutters. Water is supplied in sufficient quantities from pipes connected to the Jaising tank constructed in 1892 and situated at a distance of one mile. Compulsory primary education in the town is managed by the Kolhapur District School Board, the municipality contributing its statutory share. There is a private high school, named Śāhū High School. There is a public library named Mahātmā Gāndhī Vācanālaya, Kāgal, to which the municipality gives an annual grant of Rs 50. There is no fire service maintained by the municipality. The total length of roads maintained by the municipality is six miles, only four miles of which are metalled. Bazar takes place twice in a week i.e., on Monday and Thursday. Various kinds of vegetables and fruits and corn are brought for sale.

Municipal
Services

There are municipal burial places in the town. There is one cremation ground reserved for Hindus and it is situated half a mile from the town. There is also one special shed erected which is being used in rainy season. There is also one burial place reserved for the Muslim community.

Burial Places

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Places
KĀGAL.
History.

Between 1775 and 1825 Kāgal was more than once sacked and burned by the Rājās of Kolhāpūr. The oldest known mention of Kāgāl is in grants or *sanads* of the sixteenth century from the Bijapur Government. No old buildings remain entire but there are ruins of mosques and temples. The old fort was destroyed by Yasavantarāo Śindē of Kolhāpūr in 1780. In its place about 1813 the late Hindurāo Ghātge built a new fort 377 feet from east to west by 366 feet from north to south. It is enclosed by a ditch and a thick stone wall now much ruined. The eastern portion of the rampart was destroyed in 1858 by order of the British Government. Besides a large mansion built within the town by Hindurāo after the model of the famous palace of Deeg, and several good houses belonging to the relations of the Ghātge family, a large mansion or *vada* stands at a small distance of the town, built by a Rājā of Kolhāpūr at a cost of about a lakh of rupees. Of the public buildings the most important are three large rest-houses, a fine school-house, three temples, one sacred to Rāma called Rāmamandīr, a second dedicated to Māitūti, a third to Rādhākṛṣṇa. The temples receive a cash allowance of Rs 656-15-0 from Government. Every year in *Kartik* or October-November a fair or *urus* is held in honour of Saibī Pīr. The fair is attended by about 2,000 people from Kolhāpūr and the neighbouring villages, and the sale of grain, cloth, fruit, and sweetmeats amounts to Rs 2,000.

KALE

Kale (Panhālā Peta, 16° 40' N, 74° 00' E, p 2,428,) is 15 miles west of Kolhāpūr railway station. The village is said to take its name from the goddess Kālī whom, according to a local legend, Dharma Rājā, the eldest of the Pāndavās, slew on the hill near the village. Marks on the hill still make the outline of Dharma Rājā with his arrow fixed in Kālī's body. Every Monday a market is held at which the chief article sold is grain. The holiest temple which is dedicated to Dharma Rājā, is twenty-five feet long and twelve feet broad.

KANERI

Kaneri (Karvīr T, 16° 35' N, 73° 25' E, p 2,395), lies nine miles south of Kolhāpūr. The village is known for its Lingāyat monastery or *math* in a hamlet on a neighbouring hill. The monastery which is called Kadapācā Maṭh, belongs to a Lingayat Swāmī or ascetic and is surrounded by a stone wall. In the middle of the monastery is a temple of Śiḍhēśvar, 20' × 20' × 30' high. Round the temple of Śiḍhēśvar are small shrines dedicated to Adkēśvar, Cakrēśvar, and Rudrapād with the sacred bull in front. The monastery has a total yearly income of Rs 1,300. The head of the monastery has great influence and has between 5,000 and 6,000 Lingāyat disciples spread over Kolhāpūr, the Konkan, Bombay, Mysore and Madras.

KAPSHI

Kapshi (Kagal T, 16° 15', 74° 15' E, p 3,362), is about twenty-four miles south of Kolhāpūr. The chief building is an old mosque 100 feet square and eight feet high, built of stone and mortar and plastered inside with stucco. Kāpāsī has a temple

dedicated to Āī-Sāheb, in memory of the pious Dvārakābāī Sāheb the wife of the well known Santājīrao Ghorpadē, the Commander-in-Chief of the Marathas

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Places.

Kasarde (Sahuwādi T , 16° 25' N , 73° 40' E , p 450), lies thirty-six miles north-west of Kolhāūr On a hill, a mile and a half from the village, stands a temple 26' × 13' × 8' high, sacred to Dhopēswai whose image is said to be *Svayambhu* or self-made According to a local legend, while a *vānī* of Kaiād named Purvā was returning from the sea coast with a pack bullock, loaded with tin and iron, the animal strayed to the place where the self-made image of Dhopēshvar was laying The Vānī followed his bullock and passed the night where the bullock had stopped On rising next morning the vānī found that the tin and iron had turned into gold In return for this gift of wealth the vānī built a temple to Dhopēshvar with part of the money, and that it might be afterwards used in completing the empire, he buried the rest in a corner to the north of the temple Dhopēshvar issued an order forbidding any one digging up the treasure and it has never since been touched The temple has an yearly income of Rs 400 derived from the whole village of Kāsardē and part of the village of Jāvalī

KASARDE

Khidrapur (Shirol T , 16° 40' N , 74° 35' E , p 1,409), lies on the Krsnā about twelve miles south-east of Shirol and eight miles to the south of Jaisingpur railway station on the Miraj-Kolhapur meter gauge line The chief interest of the village is the temple of Kopēshvar which lies in the centre of the village and is 103½' × 65' × 52' high to the top of the dome The walls are made of black stone richly carved and the dome is covered with stucco To the main building are attached two richly sculptured *mandaps* or vestibules In the vestibule are two concentric squares the outer with twenty and the inner with twelve pillars all richly carved In front of the temple is a round roofless structure called the *Svarga Mandap* (Heavenly Hall), on the plan of what would be a twenty-rayed star, only that the spaces for four of the rays are occupied by four entrances On the outside on a low screen wall stand thirty-six short pillars, while inside is a circle of twelve columns Further from the temple is a *nagārkhānā* (drum-chamber) The outer walls of the shrine are broken at oblique angles as in the Nilanga Hemādpanṭi temple By the south door of the temple is a Devgirī Yādav inscription of Sinhadev in Devnāgarī dated Śak 1135 (A D 1213) granting the village of Khandālesvar in Miraj for the worship of Kopesvar Besides this, there is a Jain temple, which is much smaller, the vestibule being twenty-one feet square inside with a small antechamber and shrine, the outer wall of the shrine being in the star-shaped Hemādpanṭi plan The building is of black stone and the pillars of the hall are richly carved Land valued at a yearly assessment of Rs 109-6-0 is granted rent-free to the priests of Kopēshvar Every year in *Māgh* (January-February) a fair is held, attended by about 3,000 people

KHIDRAPUR

CHAPTER 20

PLAC.
KHODHI
OR
KHODSI.

Khochi or Khodshi (Hatkanangalē T., 17° 15' N; 74° 10' E p. 2,337) lies on the Varnā thirteen miles north-east of Kolhāpūr and nine miles north of Hatkanangalē railway station. The village is known for the temple of Bhairav Kṣṭrapāl an incarnation of Śiva with his wife Jogēśvari by his side. The body of the building is a square of fifteen feet, built of stone, with a portico seventy-five feet long and fifteen feet broad in front. The temple is said to have been built in about 1680 A.D. by an warrior of Cātrē named Sultānrao Sānde in the Hatkanangalē taluka. At the yearly fair held in Cātra among a number of poles or *phagan kathis* which parade the fair, the place of honour is given to Sultānrao pole. The fair is attended by about 10,000 people.

KHODSI

Kadoli (Panhālā T., 16° 50' N 74° 10' E; p. 7,537) a large thriving village in the Varnā valley, lies about fourteen miles north of Kolhāpūr and a mile and a half from the river. It is well supplied with river and spring water. The chief temple, which is dedicated to Dattatṛaya, is 120 feet square. Every year on the dark 5th of *Māgh* or January-February a fair is held attended by about 1,500 people.

KOLHAPUR
CITY

Kolhapur City (16° 42' N. 74° 14' E. Ht. 1870 ft : 25.7 Sq. miles, p. 1,26,635), stands on rising ground on the south bank of the river Pancagangā bounded on the north by the Pancagangā river, on the east by the boundaries of Ucgāon village, on the south by the boundaries of Kalambē and Pācgaon villages and on the west by the boundaries of Navē pālingē, Pādali and Śingnāpūr villages and by the Pancaganga river.

Climate and
Rainfall

Except from March to May when it is hot, the climate is temperate and healthy. From March to May hot winds prevail, but the sea breeze which begins in the afternoon makes the evenings cool and pleasant. Often when the heat becomes very oppressive, there is a shower in the evening which brings down the temperature immediately.

Importance

Kolhāpūr derives its importance from its past political associations and its position as a great commercial, religious and educational centre. It was the capital of the former Kolhāpūr State, a premier state in the Deccan, and was also the seat of the Residency for Deccan States. Its importance as a commercial centre is well known. Kolhāpūr is a big market for jaggery (*Gul*) of which the district is a very large producer. This jaggery is supplied to various parts of India and is exported to different countries. As a religious centre, Kolhāpūr is known as the Dakshin Kāshi or the Kāshi of the South, the ancient temple of Mahālakṣmī being the main attraction. The city has two Arts and Science Colleges, one Law College, one B. T. College and one Commerce College. It has also 20 High Schools. There are numerous cheap hostel facilities. Kolhāpūr has

produced many well-known artists and sculptors and it has also been the birth place of Marathi film industry. It has been a sports centre and has produced many well-known wrestlers, cricketers and sportsmen who have represented India in international contests. Although mainly a residential and commercial town till lately, Kolhapur is now fast becoming an industrial town with emphasis on the engineering industry.

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Kolhāpūr, or as it seems to have been formerly called Karvīr, is probably one of the oldest religious and trade centres in western India. In Brāhmapurī Hill, near the centre of the present city, have been found Buddhist coins which are believed to belong to the first century before Christ, a small crystal casket which is believed to have enclosed Buddhist relics of about the same age and a shattered model of a brass relic-shrine or daghoba whose shape also belongs to about the first century before Christ.¹ The discovery of a Shatakarnī inscription probably of the first century after Christ at Banavasī in North Kanara and the known extent of the power of that dynasty in the North Deccan, make it probable that, as suggested by Professor Bhandarkar, Ptolemy's (A.D. 150) Hippokūkh regia Balcokuri refers to Kolhāpūr, the capital of king Vilvayakura, who from inscriptions is believed to have reigned about A.D. 150.

History.

Recent excavations at Brahmapurī have revealed that "a city of well-built brick houses stood on the banks of the *Pancaganqā* river, when the Sātvāhana (or Audhra according to the Purānas) Emperor, Gautamīputra Satkarnī ruled in the Deccan about A.D. 106-130. The beginnings of this city were probably laid in the preceeding one or two centuries."² Before the temple of Mahālaksmī was built in the 7th or 8th century there appears to have been six centres of habitation or hamlets. These were (1) Brāhmapurī where though the old city had declined, people continued to live, (2) Uttareśwar, which was a suburb of the old Brāhmapurī city, (3) Kholkhandobā which also was a suburb of the old Brāhmapurī city, (4) Rankālā which seems to have been a separate hamlet, (5) Padmālā on the banks of Padmālā lake and (6) Ravnēśvar which was a separate hamlet. These six centres continued their separate existence until the building of the Mahālaksmī temple, which became the centre of Kolhāpūr city.³ In former times this great temple was surrounded by a circle of shrines several of which lie buried many feet under ground. Every pool of standing water was sacred and in the city and country round about there are many broken images of Brahman and Jain worship which are supposed to belong to temples destroyed by the Musalmans in the thirteenth and fourteenth centuries. According to Major Graham⁴ in the eighth or ninth century an earthquake overturned many temples and buildings in Kolhāpūr. Among the traces of the

¹ Jour, B.B.R.A.S. XIV, 147-154

² H.D. Sankhā and M. G. Dixit — Excavations at Brahmapurī (Kolhapur) 1945-46,

³ Kolhapur Nagarpalika—Centenary Souvenir—pp. 174-180.

⁴ Graham's Kolhapur, 112

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earthquake are the two underground temples of Khandobā and Kārtik Swāmī, over which houses have since been built. In the old temple of Ambābāī the wall is of unequal height in different places, and the ground has passed through so many changes that the original level cannot be discovered. In digging the foundations of the high school in 1870, and in making other excavations, at a depth of over fifteen feet, stones slabs covered with strange figures, shrines and old inscriptions were found. In support of his statement that many of these changes are due to the action of an earthquake Major Graham refers¹ to several small mounds or upheavings near the city and to the discovery in 1849 of the bed of the Panchagangā seventy feet above the level of the present bed. In the Karavī or Kolhāpūr Mahātmya² or account of the greatness of Kolhāpūr, Kolhāpūr is mentioned as the Kāśī or Benares of the South. According to local tradition, when the Jains were building the temple of Ambābāī on Brahmapuri hill a fort was made by a Kshatri Rājā Jaysing who held his court at Bid about nine miles west of Kolhāpūr. In the twelfth century the Kolhāpūr fort was the scene of a battle between the Kālabhurya or Kālachurya who had conquered the Kalyani Chālukyas and become the ruler of the Deccan, and the Śīlāharas of Kolhāpūr, the feudatories of the Chālukyas. Bhoja Raja II (1178-1209) of the Kolhāpūr Śīlāharas made Kolhāpūr his capital but the headquarters of the State were soon after moved to Panhālā about twelve miles to the North-west, and remained there till the country passed to the Bahamani Kings. The Bahamani Sultān Allaudīn Hasan Bahmon Shah (1347-1359) towards the end of his reign made a conquest of Goa and Dābhol and while returning from this campaign passed through Karād and Kolhāpūr where he established the rule of the muslims. Kolhāpūr is next mentioned as the place where Mahmudd Gawān (1469) encamped during rainy season in his expedition against Viśālgad³. Under the Bijāpūr Kings, from 1489 till it came under Śīvājī about 1659, owing to its nearness to the strong fort of Panhālā, a Bijāpūr Officer was stationed at Kolhāpūr. Under the Marathas, especially after 1730, when it became independent of Sātārā, Kolhāpūr rose in importance. In 1782 the seat of Government was moved from Panhālā to Kolhāpūr. Up to this time Kolhāpūr's only protection against robbers and enemies was a mud wall. During the feuds between the Patvardhans and the Kolhāpūr State (1773-1810) which filled the latter years of the eighteenth century, a stone wall thirty feet high and ten to twenty-six feet thick, was built more than 1½ miles in circumference. At equal distances the wall had forty-five bastions with battlements and loopholes and outside a deep and wide ditch with a rough glacis. In the wall were six gateways, three of them with stout wooden gates, bristling with long iron spikes to keep off elephants. After the river reservoirs

¹ Graham's Kolhapur 317

² Though it probably embodies old legends and traditions the Karavī Mahātmya or the Greatness of Kolhapur was written as late as 1730.

³ Briggs Fortishta, II, 482-485.

and the wards to which they led, the gates were named the Gangā, Rankālā, Vārunitīrth, Āditvāi, Mangalvāi and Śanivāi. The entrance to each gate was across a drawbridge. The gates used to be shut at eleven in the evening and opened by four in the morning¹. When the town was growing in the eighteenth century the people built houses without any order wherever sites could be had, and the streets were narrow, often not broad enough for two carts to pass. As the city increased in size weekly markets came to be held outside the walls. Beyond the walls ten suburbs or *peths* were founded. After the names of the founders or of the presiding god of the place, or of the days on which weekly markets were held, the new suburbs were called Ravivār, Somvār, Mangalvāi, Budhvār, Śukravāi and Sanivāi and Utrāsvar, Candīśvar, Kēsāpūr and Logmāpuri. In these suburbs the lanes were wide and were planted here and there with trees. In the eighties of the nineteenth century to improve the air and health of the city the walls were pulled down and the ditch filled.

The modern development of Kolhāpūr can be said to have started when the British obtained political suzerainty in 1844 and built the Residency during 1845-48. The New Palace was built near the Residency in 1877. The chiefs and *jāgirdārs* also began building their mansions in this area. Then came the railway in 1891-92. The site for the station was selected beyond the Jayantīnālā, about 2 miles from the city. The station exerted a considerable pull on the city and development of the city towards the station started. The Sāhupuri colony was started near the station in 1895 and was completed in 1920. Then came the Laxmipuri colony in 1926-27 between Śhāhupuri and the city. In 1929, the Rajārāmpuri Colony was started. In 1933, the area between the railway line and Rājārāmpuri was developed and was called the Sykes Extension. In the city, fields and vacant sites came to be developed as population increased. From 1884, efforts were made to fill up the numerous lakes and tanks in the city. The Kapiltīrth was first filled up and a vegetable market was established on the site. Indrakund was also filled up. The Mahāi *talāo* Kumbhār *talāo*, Umak, Petala, Maskuti, and Ravnēśvar, were gradually filled up. Khāsbāg, Sākoli, Varunitīrth, Ravnēśvar, Belbāg, Udyamnagar and Maskuti *talāo* areas came to be developed into residential areas all of which except Khāsbāg and Sākoli are very recent development, i.e., of 1944-45 onwards.

¹ With four of the six gates some great event is connected. By the Ganga gate, which opened on the Panchaganga river, no corpse except one of a member of the royal family was allowed to be carried. By the Aditvar gate, in 1857 the second band of rebels led by Firangu Shinda entered the town, broke into the jail, and set the prisoners free. By the Mangalvar gate, in 1857 the rebels of the 27th Kolhapur Native Infantry tried in vain to enter the city. At the Shanvar gate, which is said to have been built by Alī Adil Shah I of Bijapur (1557-1579), a hard battle was fought in 1800 between the Raja of Kolhapur and the Patwardhans under Ramohandra, son of the well known Parshurambhau. In this gate, after a siege of two months a breach was made scaling ladders were applied, and the city was on the point of being taken when an intrigue at the Poona Court suddenly obliged the assailants to leave the city. In 1858 by breaking open the Shanvar gate, Sir LeGrand Jacob entered the city and arrested the rebels under Firangu Shinda, who was shot by the treasury guard of the Kolhapur infantry.

CHAPTER 20. Kolhāpūr City is divided into five wards The area comprised in each ward is as follows —

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Wards

Ward	Localities included
A	Rankālā lake, Padmārājē Garden areas, Cattle market, Sākoli area, Kapiltīrth area, Bābujamāl Dargā area, Gavātāci Mandai, Varuntīrth area, Ubhā Māruti area, Phirangāi area
B	Mahālxmī Temple. Khāsbāg Palace Theatre, Sāthamāri, Old Palace, Rājārām, College area, Gujarī, Subhāsa Cauk. Old Race Course, Subhāsa Nagar Jawāhar Nagar Sambhājī Nagar, Kalamba Jail
C	Municipal Office, Shivājī Market, Bindu Cauk, Town Hall, Laxmipuri Gujarī, Akbar Mohallā, Sandhyā Talkies area Thorlā Mahārvād
D	Gangāves, Sāhu Udhyān area, Padmārājē Vidyālaya area, Brahmapuri area Uttarēśvar. Śhukravār Peth
E	Sāhupuri. Rājārāmpuri, Sykes Extension, Tārābāi Park area, Temblaivādī, Jādhavvādī Bhosalēvādī, Kasbā Bāvadā, Kadamvādī

The number of properties and their annual letting value is as follows —

Ward	No. of properties	Annual letting value
A	3,690	8,76,450
B	3,274	7,97,601
C	3,226	16,00,114
D	2,909	6,97,837
E	4,521	21,52,653
Total	17,620	61,24,655

Area and
Population.

In 1957, the total limits of the Kolhāpūr Municipal Borough covered 25.7 square miles. The total population according to the 1951 census was 1,36,835 of which 71,360 were males and 65,475 females. According to their livelihood the population was distributed as follows —

Agricultural classes—

	Males	Females
(i) Cultivators, cultivating labourers and their dependents	5,681	4,881
(ii) Non-cultivating owners of land, rent receivers and their dependents	3,138	3,285

Non-agricultural classes—

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who derive their principal
means of livelihood from—

	Males	Females
(i) Production other than cultivation	15,945	14,056
(ii) Commerce	12,404	11,705
(iii) Transport	3,285	2,760
(iv) Other services and miscellaneous sources	30,967	28,788
	<hr/> 62,601 <hr/>	<hr/> 57,309 <hr/>

The distribution of the population according to the languages spoken^{*} was as follows —

Marāṭhī—1,16,702, Kannāda—3 687, Urdū—11,773, Gūjarātī—1,890, Telūgū—1,011, Sindhī—150, Hindī—494, Rājasthānī—491, Konkani—103, Tāmīl—301, Hindustānī—3, Kacchī—70, Portuguese—7, Tūlū—24, Malayālam—39, Punjābī—13, English—35, Naipalī—13, Bengali—16, Pashto—5, Chinese—6, Persian—1, Oriya—1

The population of the Kolhāpūr Municipal area is distributed as follows according to the religious they profess, Hindus—1,18,223, Muslims—12,232, Jains—4,809, Christians—1,538, Zoroastrians—15, Buddhists—14, Sikhs—4

The civic affairs of Kolhāpūr City are managed by the Kolhāpūr Municipal Borough. The beginnings of municipal administration can be traced back to 1830 when the Chatrapati ordered the setting up of an organisation to sweep the roads and to recover the cost by the levy of a tax on houses. In 1850, the Government of India decided to establish municipalities in various towns, and the Resident of Kolhāpūr formed in 1854 a Municipal Committee for Kolhāpūr consisting of six members—two officials and four non-officials. A grant of Rs 3,000 was made for its expenditure. In 1869, instead of the Government grant, certain items of income viz, octroi, *pankhoti*, tobacco tax, fish *maktā*, snuff *maktā*, bhāng and opium *maktā*, lease of space in the moat were handed over to the municipality with a view to increasing its income. In 1871, the number of members of the committee was increased to 30. A house-tax was levied in 1873. The Assistant Political Agent was made the President of the municipality and its General Body met every quarter. The actual work was supposed to be done by the Managing

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* Mother tongue

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Committee but as it was found that the committee was not working satisfactorily, all powers were vested in the President in 1875. From 1881, however the General Body was being called and quarterly accounts were presented to it. In 1884 there was a move in Bombay Province to have Local Self-Government. This had repercussions in Kolhāpūr also and in 1886 a committee was appointed to reconstitute the Municipality.

In 1889, the Kolhāpūr Municipal Rules were framed. According to these Rules the municipality was to consist of ex-officio members and members appointed by Government, the number of appointed members being at least double that of ex-officio members. From 1904 to 1920 the municipality was suspended due to unsatisfactory working and all powers were vested in the Administrator. In 1920, the municipality was reconstituted with 47 constituencies and caste-caste electorates and it came into office in 1921. Matters, however, did not improve and in 1924 it was again dissolved. In 1925, the Kolhāpūr State Municipal Act 1925 modelled on the lines of the Bombay District Municipal Act 1901 was enacted. The municipality was to have 40 members of whom 20 were appointed by Government and 20 were elected. The first body under this Act was formed in 1925. In 1944, the Kolhāpūr Municipal Boroughs Act 1944, was prepared on the lines of the Bombay Municipal Boroughs Act, 1925, and it was applied to the Kolhāpūr municipality in the same year. The municipality continued under this Act until the merger of the Kolhāpūr State with Bombay in 1949.

Growth of
Municipal Area

The area of the municipality has increased considerably since its formation. In 1844 it is said to have exceeded four and half square miles and in 1874 it is mentioned as 1132 acres 29 gunthas. Additions were made to the area from time to time and in 1957 it measured 25.7 square miles.

Constitution

The Kolhāpūr municipality has been constituted under the Bombay Municipal Boroughs Act 1925 as amended from time to time. All the councillors are elected on adult franchise and the total number of seats is 44, of which 37 are general, three are reserved for Scheduled Castes and four for women. The city is divided into 12 constituencies. The distribution of seats according to wards is as follows :—

No. of Ward.	Name of Ward.	Total No. of Seats.	Seats reserved for Scheduled Castes.	Seats reserved for Women.
1	2	3	4	5
I	A Ward	4	...	....
II	A Ward	4	1	To rotate in Wards I and II beginning with Ward II.

No of Ward	Name of Ward	Total No of seats	Seats reserved for Scheduled castes	Seats reserved for Women
1	2	3	4	5
III	B Ward	4		
IV	B Ward	4	1	To rotate in Wards IV and III beginning with Ward IV
V	C Ward	4		
VI	C and a small portion of D	4	.	1
VII	D Ward	4		
VIII	D and a small portion of A	4	1	To rotate in Wards VIII and VII beginning with Ward No VIII
IX	E Ward	3	.	1
X	E Ward	3		
XI	E Ward	3	1	To rotate in Wards XI and X beginning with Ward No XI.
XII	E Ward	3		1
		44	4	3

The term of office of the councillors is four years, which may, however, be extended by the State Government for a term not exceeding in the aggregate five years. The President and the Vice-President are elected for such period as may be determined by the General Body. The main function of the President is to convene meetings of the General Body and to preside over them. He has also to watch the financial and executive administration of the municipality and to exercise supervision and control over the municipal staff. The Vice-President is to discharge the functions of the President in his absence.

The municipal authorities charged with the carrying out of the provisions of the Municipal Boroughs Act are —

(1) General Body, (2) Chief Officer, (3) Standing Committee

The Chief Officer is the head of the executive administration and exercises all executive powers under the Act subject in certain cases to the approval or sanction of the Standing Committee or the General Body. In addition to the Chief Officer, the municipality can appoint an Engineer and a Health Officer. None of these three officers can be removed from office, reduced or suspended except by the assent of at least two-thirds of the whole number of councillors and none of these officers is punishable with fine.

The following are the principal departments of the Kolhāpur municipality with the designations of their heads —

Accounts Office	Accountant
Audit Department	Auditor

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Chief Officer's office	Chief Officer.
Engineering Department	Engineer.
Health Department	Medical Officer of Health
Lands and Estates	Manager of Municipal properties.
Octroi Department	Superintendent of Octroi
Tax Department	Superintendent of Taxes

The Standing Committee is to consist of not more than 12 councillors and not less than six. The committee is elected every year by the General Body.

*Powers and
functions of the
Municipality.*

Under the Bombay Municipal Boroughs Act the Kolhāpūr municipality has the power to levy taxes with the sanction of Government. It has also the power to recover these taxes by coercive measures if necessary. It has power to raise loans with the sanction of Government. It can create posts when the additional burden on the municipal funds does not exceed Rs. 100 per mensem. For posts where the burden exceeds this amount the sanction of the Divisional Officer is necessary. The functions of the municipality are divided into two categories.—Obligatory and Discretionary. Obligatory functions include maintenance of streets gutters provision of street lights arrangements for sweeping and cleaning provision of fire-fighting disposal of dead bodies provision of medical relief public vaccination and so on. Discretionary functions include providing public parks and gardens running transport provision of electricity provision of dwelling houses for the staff and for poor people and so on. Some municipalities are authorized under the Primary Education Act to run primary schools. The Kolhāpūr Municipal Borough is so authorised and it has a Municipal School Board which runs primary schools in the city.

*Receipts and
Expenditure.*

The following schedule shows the income of the Kolhāpūr Municipal Borough during the year 1956-57 :—

	Rs
(1) Octroi	17,60,650
(2) Toll tax	31,725
(3) Transit tax	3,842
(4) Tax on houses	4,51,952
(5) General Sanitary Cess	23,762
(6) Special Sanitary Cess	60,763
(7) Education Cess	1,64,572
(8) Tax on vehicles	22,940
(9) Miscellaneous	21,386
Total	25,41,743

Taxes	Rs
Realization under Special Acts	4,134
Revenue derived from municipal property and power	3,21,661
Grants and contributions	3,02,525
Interest on deposits	21,651
Miscellaneous	1,29,494
	<hr/>
	33,21,213
	<hr/>

The following schedule shows the expenditure of the Kolhāpūr municipality during 1956-57 —

	Rs
(1) General Administration	1,13,768
(2) Octroi Department	1,64,046
(3) Collection of taxes	79,531
(4) Octroi refund	85,686
(5) Other refund	10,830
(6) Pension gratuity	41,668
(7) Public safety	2,08,554
(8) General and special conservancy	6,35,747
(9) Hospitals and dispensaries	1,05,951
(10) Public Health	50,450
(11) Prevention of epidemics and disinfection	30,571
(12) Water supply (public stand posts)	56,816
(13) Drainage	1,02,398
(14) Public works	7,27,143
(15) Markets	56,305
(16) Public gardens	26,120
(17) Public instruction	3,52,654
(18) Miscellaneous (public health and public conveniences)	14,047
(19) Miscellaneous	60,5737
	<hr/>
	29,29,161
	<hr/>

The incidence of taxation amounted to Rs 18 57 per head per year and the incidence of total income of the municipality per head per year was Rs 24 27 during 1956-57

The following were the rates for the House tax, Education Cess and General and Special Sanitary Cess —

House tax—8 per cent of the net annual rental value of the property

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Education cess—3 per cent of the gross annual rental value of the property

General Sanitary cess—This cess is levied on houses where there is no space for building a latrine. The rates are based on house-tax as follows—

House Tax	Rate of General Sanitary Cess		
	Rs	a	p
1 Below Rs. 3	0	8	0
2 Rs 3 to 4	1	0	0
3 Rs 4 to 6	2	0	0
4 Rs 6 to 8	3	0	0
5 Rs 8 and above	4	0	0

Special Sanitary Cess—Rs 15 per seat per year

Roads

Roads emanate from Kolhāpūr to Ratnāgiri, Phondā, Gagan Bāvdā and Gārgotī. The Poona-Bangalore National Highway (NH 4) passes through the eastern tip of the municipal area and Kolhāpūr is an important halt thereon. The total length of roads including lanes, in the present Kolhāpūr municipal limits is 102 miles. Of this 37.3 miles were asphalted by the end of 1956-57. Most of the streets are lighted by electric lights and important squares are lighted with mercury vapour lamps.

The road system of Kolhāpūr is such that the main roads do not converge at a central point. There is a network of roads joining different localities. There are four roads leading into the city proper from the Poona-Bangalore National Highway. One road (the Śāhu Road or Station Road) starts from Kavlenākā leading straight into the city from Poona. This road passes along the railway station and Venus corner and goes straight to the statue of Śāhu Mahārāj and further on crosses Bhāusingjī Road near the Power House and then goes on to Śivājī bridge on Pañcagangā River. The Śivājī Road branches off from the Śāhu Road at Venus corner and goes along Wilson Bridge to the Statue of Āisāhēb Mahārāj, then turns to the left and goes to Bindū Cauk, again turns right and goes to Śivājī Cauk then, goes straight to Pāpācī Tikṭī, passes through Gangāves goes to Rankālaves where it turns right and then proceeds to Rankālā Tower and then goes on to Phulevādī. From Phulevādī it leaves the municipal limits to proceed towards Gagan Bāvdā. This is the most important road in the city as it goes right through the city. It is lined with shops up to Rankālaves.

The second main road starts from the Poona-Bangalore National Highway near the level-crossing and goes along the Northern boundary of Rājārāmpurī, passes through Bāgal Cauk, crosses Subhāsa Road near Sandhyā Talkies, goes through Bindū Cauk and joins Bhāusingjī Road, near old Palace. This

road is named Rājārām Road. The third road in the city starts from the Poona-Bangalore National Highway near the southern end of the city, passes along the southern boundary of Rājārāmpurī and joins the Subhāsa road near Sāthmārī. A portion of this road is known as the Old Kagal Road and a portion as Sāthmārī road. This road is not in general use. The fourth road into the city from the Poona-Bangalore National Highway is the Bhāskarrao Jādhav road starting from Kāvlē nākā and passing through Jamkhīndikar Tiktī (square) to join the Bāvdā road near the New Palace.

Inside the city there are important roads going from north to south. The Subhāsa road starts from the Śāhū road a little below the statue of Śāhū Mahārāj and passes through Lavmīpurī, Sandhya Talkies square and goes up to the Yellāmā dip. Up to Sandhyā Talkies this road is lined with shops, many of which deal in automobile spare parts. The Karmavir Bhāurao Pātīl road is almost parallel to Subhāsa Road. It starts from a little beyond the statue of Śāhū Mahārāj and goes along the square of the statue of Śāhū Mahārāj where it joins the Śivājī road which comes from the station and proceeds to Bindu cauk. The square of the statue of Āīsāheb Mahārājā is an important shopping centre and has five cinema theatres located within a short distance of one another. Another important north-south road is the Bhāusingjī road. It starts from the old Palace and passes through Śivājī Cauk and goes to the civil hospital and the Power House and from there goes on to Bāvdā and the sugar mills. From the Power House onwards it is also known as the Bāvdā Road. It is an important shopping centre up to the District Local Board Office and many chemists's shops are situated on it. Another important road running parallel to the Bhāusingjī road is the Mahādwār road. It starts from Pāpācī Tiktī (Pāpā's square) and goes along the main gate Mahādwār of the Mahālakṣmī temple, passes the Binkhāmbī temple of Ganapatī and goes towards Panyācā Khajīnā (water reservoir). The portion beyond the Ganapatī temple is also known as New Mahādwār road. The Mahādwār road is an important shopping centre and shops of all kinds line this road.

The other important roads are as follows —one starts from Pāpācī Tiktī, goes along the southern wing of the municipal office, crosses Bāusingjī road and goes on to join the Śivājī Road. Betel leaf shops tobacco and snuff shops and the general mutton market are on this road. The road is called Dāsraṁ road.

Another important road is the Tārābāī road starting from Mahādwār (main gate of Mahālakṣmī temple) and going towards Rājghāt on the Rankālā tank. Śrīpatrao Śinde road starts from the Binkhāmbī Ganapatī temple (Jośhirao's Ganapatī) and goes to Ubhā Mārutī through Varuntīrtha and further goes on to Sandhyamath in Rankālā tank. The Rankālā road starts

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Kolhapur Roads

from Rājghāt and goes along the Rankālā tank to Wāsinākā and thence towards Rādhānagarī. Many people go along this road for an evening walk. The Pahlwān Hujarē road starts from Wāsinākā and goes to Pānyāchā Khajinā (old water reservoir) there joining the road going out to Gārgotī. The Dēval road starts from Bindū Cauk and goes to Khāshbāg via statue of Allādiyā Khān. The Natasamrat Keshavao Bhonsale road starts from the statue of Allādiyā Khān and goes to the temple of Ganapati (Joshi's Ganapatī) passing through Subhās Cauk (Mujkar Tikti). The Vastād Bajaparao Mānē road starts near Subhās Cauk and goes to Pānyāchā Khajinā (old water reservoir) and thence becomes Kalambā road to go towards Gārgotī. Daulū Master road starts from Subhās Cauk and goes to the statue of Mahātma Gāndhī in Varunatirth. In Laxmipuri there is one road running parallel to Subhās road. This road called the Rasāhīb Mālī road starts opposite Malabar bakery on the Sivaji road and goes to Ravivār Gate. Three roads running east-west cut this road and join Subhās road. Master Viraak road starts from Sāhū Talkies, the Comrade Dānge road starts from Padmā Talkies and the Karmayit Vitthal Rāmji Sinde road starts from the Satyānārāyan Tālim road. All these join the Subhās road. There is a wholesale grain market on the Comrade Dānge road and these three roads and the Rasāhīb Mālī road are the venue for the weekly bazar. The Gujar road starts from Bhāūsngī road and goes on to join the Mahādwar road. This road is lined with Jewellers shops. The Mahātma Phule road starts from Gāngāwes and goes to Sivaji Pool.

In Sāhūpuri there are seven main roads running parallel to the Sāhū road and starting from the Sivaji road. The 'Gur' market is situated in Sāhūpuri and first main road is known as Vyāpāra Peth and the other main roads are numbered one to six.

In Rājāīāmpuri there are four main roads running north-south and thirteen cross lanes running east-west.

In Tārābāi Park there is a road leading from the Mandai corner on Sāhū road to Jamkhindikar Tikti via Kiran Bungalow. This road is named Major General Thorat road. Another road goes from Jamkhindikar Tikti to the Collector's office and then goes on to join the Bāvadā road. To the North this road goes to Linc Bazar.

Bridges.

There are two bridges across the Pancagangā river and five bridges across the Jayantī Nālā. There are also two causeways across the Jayantī Nālā. There is one bridge across Gomati Nālā. The two bridges across Pancagangā river are the Sivaji Pool which takes one to the Kolhāpūr-Ratnāgiri Road, and the Pancagangā bridge which takes to the Poona-Bangalore National Highway across the river. Sivaji Pool is a stone

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masonry structure with five arches. It is 411 feet long, and its height is 69 feet above the bed of the river. It was built between 1874 and 1878. The Pancagangā bridge is a steel structure of the girder deck type with seven pillars. It is 5-10 feet long, its height above the bed of the river is 40 feet.

Of the five bridges across the Jayanti nālā, one takes the Bāvadā road (Bhāūsingjī) across the nālā, another known as Juna Pool or old bridge, takes the Śāhū road across the nālā, the Wilson bridge takes the Śivājī road across the nālā, the Ravivār Pool takes Rājārām road across the nālā and the new bridge near the proposed Hutātmā Park takes the Sāthamārī road across the nālā.

The first bridge is a stone masonry structure with three arches. It is 91 feet long and 31 feet high. It has slightly ornamental parapets. It was built in 1876. The Junā Pool or Śāhū bridge is an arched bridge with cantiliver girders for footpaths. It is 127 feet in length and its height is 21 feet from the bed of the nālā. It was built in 1875. The Wilson bridge is a stone masonry structure with three arches. It is 87 feet in length and its height is 21 feet from the bed of the nālā. It was built in 1927 at a cost of Rs 70,000. The Ravivār Pool is also a stone masonry structure with three arches. It is 103 feet long and its height above the bed of the nālā is 24 feet. It was built in 1879. The bridge near the proposed Hutātmā Park is a R C C deck type bridge with three arches. It is 76 feet long and its height from the bed of the nālā is 15.5 feet. It was built in 1953. The bridge across the Gomati Nālā is near this bridge on the same road. It is also a R C C deck type bridge with two arches built in 1953. Its length is 44 feet and height 13.5 feet.

Kolhāpūr city gets its water from two sources—Kalambā tank and the Bhogāvtī river. The Kalambā tank is about three miles from the city. It is formed by building a bund between two ridges and impounding the water of the Kātyāyanī valley. The bund was built between 1881-83 and its height was increased in 1894.

Water supply

The water was taken through an aqueduct to a reservoir just outside Mangalwar Peth and from there distributed to the city. The water was not filtered or treated till 1946, when a filter house was built on rising ground beyond the old race course of Padmālā. The use of Kātyāyanī water in the city dates back to 1792 when a rich resident of Poona named Baburao Keśav Thākur or Khatrī was persuaded to bring water from Kātyāyanī to supply Māhālaxmī's temple, and in time the water began to be used by all in the city. The water of the Kalambā tank is pure and wholesome and is filtered and chlorinated.

Kalambā water is available only to a portion of the city. To meet the growing needs of the city it was necessary to find other sources of water supply. The Pañcagangā river was the

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In the newly included hamlets of Kadamwādī, Bhosalēwādī and Temblāwādī there is still no piped water supply. Well water is used in these places. There is also a small lake at Kadamwādī. In Bāvdā there is piped water supply. In addition there is one lake the water of which is used for washing and bathing.

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Drainage

There is no underground drainage in the city and drainage is mainly by surface drains. The drains are let into the Jayanti nālā and the Pañcagangā river. Drainage of A and D wards is mainly let into Pañcagangā river. At some places, it is also used by agriculturists for manuring their fields. Drainage of Śāhūpurī, Rājārāmpurī, Lamīpurī, Khāsbāg, C Ward and B Ward is mainly let into Jayanti nālā.

There is a proposal to have underground drainage for the city and plans and estimates for the same are being prepared (1956).

Gardens

There are two gardens maintained by Government and five maintained by the municipality. The two Government gardens are the Town Hall garden and the garden behind the Jain hostel. The Town Hall garden was constructed in 1870 and has to-day many old trees and some special varieties of plants. There is a glass house and a band stand. In the garden is situated the attractive Town Hall building which now houses a Museum. There is a beautiful fountain and a marble bust of Śivājī. There is a small barrack like structure which houses the office of the Garden Superintendent. There is a temple of Māhādeva at the southern end. The civil courts are also situated within this area but are near the road and do not obstruct the beauty of the garden. The garden is a real beauty spot and is perhaps the coolest spot in Kolhapur on account of the shade of many old trees.

The other Government garden is on the same road about two furlongs to the north. It has a beautiful equestrian statue of Prince Śivājī. There are many flower-trees and seasonal flower-plants.

Of the five municipal gardens, the Padmārāje park is near the Rānkālā tank. It has well-trimmed hedges and flower-beds. There is a section for children where swings, sea-saws, and other equipment are provided. There is a band-stand at one end. A radio is also installed in the garden. In the centre of the garden there is a bronze bust of Rehmān, a well-known painter of Kolhapur. This garden is a favourite place for evening strolls.

The Śāhū Udyān is near the Gangāwēs. This garden also has good hedges and flower-beds and a children's section. In the centre of this garden, there is a bust of Śāhū Chatrapati.

The Rājārām hall garden is in Rājārāmpurī. It has good rose beds and lawns. It is a favourite place for evening strolls.

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A radio is also installed and music is given in the evening. There is a bronze bust of Govindrao Tembe, a noted musician of Kolhāpūr.

The Tarabai Garden is situated in the Tarabai Park area. It has good flower bed and a separate section for children.

The fifth garden is in the Lane Bazar near the Maruti temple.

Markets.

There are four vegetable and fruit markets in the city and one main mutton and fish market. In addition, there are 16 small mutton stalls distributed in different parts of the city. There is one main milk-stand where buffaloes are brought and milked in the presence of the customer. In addition there are three or four smaller milk-stands in other parts of the city. There is also one grain market. The annual income of the markets is about Rs. 1,30,000. The main vegetable and fruit markets is the Śivaji Market (Old Ferries Market) near Śivājī Cauk. There are many fruit stalls and wholesale business is also transacted here. There are some vegetable stalls and a few stalls for sale of colli pieces (*collihar*). During mango season the market is full of mangoes coming in cases and baskets from Ratnagiri district. The market has 163 built stalls and there is a separate shed for wholesale business. This market was opened in 1906.

The second important market is the Kapiltirth market. It is mainly a vegetable market, both wholesale and retail. Butter, ghee and curds are sold here in a special shed. Grains are also sold here. The whole market is an open paved area except for the shed where butter, ghee and curds are sold. About 600 vendors come here daily. There is a well in this area and its water is used for cleaning the market. The other two vegetable and fruit markets are near Śuktavār Peth *dharmaśālā* and in Rājāraṃpūrī. The latter named Bādal Market is not very popular and there are hardly any vendors in it. There is a market called Gandhi Market in the Municipal office building itself. These shops are mainly grain and grocery shops. A number of vegetable vendors also sit in *cauk* behind the building, and on the Bazargate Road for want of accommodation in the Śivājī market.

The main or general mutton and fish market is situated about a furlong from the municipal office on the Dāsīām Road. It contains a slaughter house for sheep and 35 stalls for selling mutton. On the other side, there are 13 stalls for dried fish and also for fresh fish. Some fish vendors sit on the open paved space outside the stalls. Sea fish comes daily in the evening from Deogad and Mālvan. Local river fish is also available in plenty. In addition to this market, there is a slaughter house and stalls for sale of beef in the Sadai Bazār.

The milk-stand or *Kaṭṭā* is at *Ganqāres*. It is a practice in Kolhāpūr to buy milk by getting the buffalo milked in one's

presence About 300 buffaloes are brought every morning and evening to the Gangāves milk-stand The stand area is paved and provided with rings for tethering the buffaloes

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The grain market is situated in Laxmipuri Wholesale and retail business is carried on here It consists of a number of tin sheds, belonging to the municipality In addition, there are shops in private buildings along this road All these together constitute the grain market The municipality proposes to pull down the tin sheds and construct an enclosed grain market

There is a separate grass market and a separate market for bamboos The former is situated near Uttareśvar while the latter is situated beyond the Pānyacā Khajinā (old water reservoir) near the aqueduct The bamboo market is held on Sundays while the grass market is held daily Near the bamboo market is a cattle market where cattle are bought and sold in large numbers every Sunday The cattle market is a well-planned area of about two acres with plenty of trees for shade and tin shed for buyers and sellers A water trough for cattle is also provided Every Sunday 400 to 500 cattle are brought for sale of which 200 to 250 are sold

In addition to the daily markets, a weekly bazar is held on every Sunday, where all articles of daily need are available Villagers of nearby villages come to this bazar for their weekly purchases The local people buy their requirements of onions, chillies, etc., during the season when these commodities come to the market in large quantities and prices are low The weekly bazar is held on the Raosāheb Māli Road, on Master Vināyak Road and on Comrade Dānge Road

Kolhāpur district has been producing sugarcane and jaggery *Gur Market Yard* (*gūl*) since long In 1854, Graham in his report mentions that Kolhāpur State produced annually 1,296 Khandis of 'Gur' valued at Rs 1,20,539 This *gūl* used to be sent to Rājāpur for sale as there was no market at Kolhāpur Afterwards, when a market was established at Sāngli, Kolhāpur *gūl* was sent there. In 1895, Śāhū Chatrapati ordered the establishment of a market near the station Traders were given free plots and other concessions and were persuaded to start a market in Śāhūpuri The market seems to have started in 1902 and made rapid progress thereafter During 1955-56 *gūl* worth Rs 3 60 crores was sold in it. It has also given a great fillip to the cultivation of sugarcane in the district In 1954-55, the acreage under sugarcane in the district was 44,419 acres In addition to jaggery, groundnut is also sold in the market During 1955-56 groundnut worth about Rs 44 5 lacs was sold Jaggery is sold by brokers on behalf of agriculturists and is bought by traders who export it to Bombay, Gujarat,

¹ Graham's Report P 221 Quoted in Centenary issue of Kolhapur Municipality P 200

type and not tenders as there are no hydrants. However, the work of fixing hydrants in some localities has been started. Under the Fire Brigade Superintendent, there is a total staff of six motor drivers and 19 firemen.

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There have not been many big fires in recent years in the Municipal limits. The following major fires have occurred in recent years —

Place	Year	Estimated loss Rs
(1) Jamsandekar Dongle Gul Vakhār, Śāhūpurī	1950	1,50,000
(2) Gādī Kārkhānā, flour mill and shops opposite Ubhā Maruti in Śivājī Peth	1954	75,000

The fire brigade sometimes goes out of city limits on request. The following major fires were handled by the fire brigade recently outside municipal limits —

Place	Year	Estimated loss Rs
(1) Gandhinagar Camp barracks	1952	40,000
(2) Kurundwād Harijan Vasāhat (colony).	1956	15,000

There are eight places in the city for the disposal of dead bodies. Of these two are cremation grounds for Hindus, of which one is owned and managed by the municipality. The remaining are burial grounds, one for Mohamedans, three for Christians and two for Hindus and other communities. Of these, two are private and are managed by trustees belonging to the different communities concerned.

Disposal of dead
bodies

Kolhāpūr has been a military centre since old days. The Chatrapati had his own army before the British came. The British maintained their infantry and it was quartered at Infantry Lines near Line Bazar, but when the British units withdrew and the Mahārājā was allowed to have his own army, the Rājārām Rifles were formed. They were quartered in barracks specially built on a hillock near the Temblāi Hill. This continued to be the head quarters of the Rājārām Rifles until the merger of the Kolhāpūr State when this infantry was disbanded. Now a Territorial Army Artillery unit is stationed at Kolhapur and it uses the barracks built for the Rājārām Rifles.

Kolhapur as
a military centre

Objects of Interest

Of all the objects of interest in Kolhāpūr the Ambābāi or Mahālxmi temple is the most important. It was the centre of the old town and the city derives its appellation of 'Dakṣiṇ Kāśī' mainly from this temple. The construction of the temple is said to have been started in the 9th Century A D in the Rāstrakūta Period¹. Some people believe that the oldest part of the present shrine may have been the work of the early

Ambabai Temple

¹ H D Sankalia and M G Dixit, Excavations at Brahmapuri (Kolhapur) 1945

duplicates of the so called Bharata and Śatrughna images, though in reality in spite of all their charms they are only Jain Dvārpālās (gate-keepers). This *mandap* leads on to the *Mani* (Bell) *mandap*, at the end walls of which are two very beautiful Dvārpālās (gate-keepers) called Jay and Vijaya cast in heroic mould and standing over 10 feet in height. This Bell *mandap* leads into the *Mālārthan* or the Sanctum Sanctorum wherein is the image of Mahalakṣmī or Ambābāī. Inside the big dome round the image of Ambābāī is a closed dark passage with no opening of any sort and with lights burning day and night to enable the worshipper to go round the image. There is an upper storey to the main temple and here there is a *linga* exactly above the image of Ambābāī. On the outside of the main temple are beautiful carvings. At regular intervals there are niches and in each niche there is a beautifully carved figure in polished black stone. The figures are of musicians and danseuses (dancing apparatus) known as *Yoginis*. The cost of the building must have been immense. The upper works added by *Śankarācārya* are said to have cost about Rs 1 lakh. The big hall or *Garud* (*Sabhā*) *mandap* in front was added during the administration of Dājī Panout between 1838 and 1843. The main temple is surrounded by a number of other shrines including shrines of Dattātraya, Viṭhobā, Kāsī-Viśvėśvar, Rām and Rādhā-Kṛṣṇa. The open space round the temple is paved with stone-slabs. On either side of the *Sabhā Mandap* there was a *Kund* or a small tank with a fountain, where the devotees could perform ablutions. The *Kund* on the southern side has since been filled in. The temple has four inscriptions carved in Devnāgarī characters. One on the outer wall of the temple of Harihareśvar behind Datta Mandir, dated Śaka 1140 (A D 1218) a second on a pillar on the left hand after entering the courtyard dated Śaka 1158 (A D 1236), a third on a pillar of the small temple of the *Navgrah* to the left of the main building and a fourth in the temple of Śeṣāśāyī behind the main temple on the left hand when entering from the eastern gate. The temple of Ambābāī is visited by large number of pilgrims many of whom come from long distances. Besides contributions from pilgrims which yearly amount to about Rs 5,000, the temple receives a yearly cash allowance of Rs 6,000 and has three *mām* villages in Karvīr Tālukā. It is served by twenty *pujāris* or ministrants. Every Friday night the image of Ambābāī is paraded in a litter round the temple and a salute is fired. Ambābāī has three great days in the year. On the full-moon in *Cartra* or March-April a brass image of the goddess is carried in procession through the town in a triumphal car. On the bright 5th of *Āśvin* or September-October the image is carried in a litter in procession to the small temple of Temblāi about three miles east to the city where the unmarried daughter of the headman of Bāvadā makes the deity the customary offering the *Kohālā* or pumpkin. On the full-moon-day in *Āśvin* or September-October the dome and roof are covered with lamps, and *mahāprasād* is offered to the deity. Once in *Kārtik* and once in *Māgh*, every year

to be the *vahvātdāi* of the deity. Subsequently in 1955, the management was taken over by Government and since then it is managed by the collector of the district with the help of a small committee.

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Binkhāmbi Ganapati Temple This temple is at the corner of Mahādvāi Road. The temple consists of two parts, the inner temple and the *mandap* in front. Both these have no pillars to support the ceiling and hence the temple is called Binkhāmbi (or without pillars). The *mandap* is a square room about 25' × 25'. The usual tower with *Kalas* is on the inner temple. The image of Ganapati is of stone with *Shendur* applied to it. The temple was formerly known as Josirāo's Ganapati, possibly because the Josirāo family was managing the temple.

*Binkhamb
Ganapati*

Bramheśvar temple This temple is near Varuntīrth. It is like the Ambābāi temple in construction but the spire or tower is missing. The temple is also half buried under the ground and presents a desolate appearance. It has a small original *mandap* in front and a big recent *mandap* of corrugated sheets. Inside the shrine there is a *linga* below the level of the ground and in the *mandap* there is a *Nandī*.

*Bramheshwar
Temple*

Khol Khandobā The Khol Khandobā is a temple near the Burud Galli. From the outside one sees a big dome like that of a mosque. One has to go down about 20 to 25 feet into the temple to reach the deity. The deity in the temple is the *Linga*. The temple is said to be ancient and the habitation round about is said to be even older than the habitation round the Mahālxmī temple. The temple is not, however, in its original shape. It appears to have been partially demolished by an earthquake and have been rebuilt at a later date. The structure is rough and is without any embellishments.

Khol Khandoba

Phirangāi Mandir The temple of Phirangāi or Pratyangiras, a favourite goddess of the lower classes, is near Varuntīrth. This goddess receives offerings of flour, salt, turmeric, and oil and she is supposed to have the power of curing children suffering from itch. Formerly buffaloes were offered but now goats have taken the place of buffaloes.

Phirangai Mandir

The temple is simple. It is of slightly rough stones without any carvings or decorations. It appears to be a very old temple and perhaps it existed even before the Mahālxmī temple was built because this habitation is said to have been prior to the habitation round the Mahālxmī temple. It is now falling into a state of disrepair.

Radhākṛṣṇa Mandir This is an old temple near the Padmalā or old race course. The temple is small and simple in style with a spire in the usual way. The idols are of white marble. There is an image of Kṛṣṇa playing on the flute and an image of Rādhā standing beside him. There is a small cow in between and a small figure on the left hand possibly of another cowherd.

*Radhakrishna
Mandir*

Kolhāpūr. The fair is attended by 15,000 to 20,000 people and sweetmeats and other eatables as well as toys are offered for sale. Every third year and also during bad attacks of cholera and other epidemics a buffalo is offered to the goddess. The temple has a small allowance from Government and one *pujārī* or ministrant is in attendance. In the old days every year in *Āsādh* or June-July or in *Māgh* or January-February it was customary in Kolhāpūr to offer a he-buffalo to the goddess Margāī near Temblāī. This practice was stopped a long time ago. Now only *naivedya* of mutton is offered. During the month of *Āsādh*, on every Tuesday and Friday, water from Pañcagangā river is taken ceremoniously in brass vessels and *Kāvadīs* are poured on the threshold of Temblāī temple. Offerings of eatables and mutton are also made. Some of the local *tālīm*s or gymnasiums organise some of these parties.

The temple in the old Hemādpanṭī style is without any ornate carvings. There is a *mandap* in front of the main temple.

On the same hill there are two more temples. One is the temple of Margāī and the other is a temple of Śivājī Mahārāj. The latter is a recent construction. The former is an old structure with a recent addition of a *mandap* of corrugated iron sheets.

The Tryambulī hill is a picturesque spot apart from its religious importance. It is a windswept hill with very few trees. One gets a panoramic view of the sprawling city from the top. Nearby on similar hill is the Vikramsingh reservoir where there is a garden maintained by the Water Works Department. This is a beautiful spot for an evening stroll. There is a small reservoir from where water is supplied to a part of the city. On the other side of the Tryambulī hill is the hill on which the barracks of the former Rajaram Rifles are seen. Between this hill and the Tryambulī hill passes the road to Hupari.

Vithobā Mandir. The temple of Vithobā, which was probably built about the same time as Ambābāī temple, lies south-east near the Subhās Cauk. A large space encloses five temples with a rest-house large enough for several hundred travellers. The chief temple of Vithobā to the right is built of stone and is similar in style to the great temple of Ambābāī. In front of this temple, there is a double-storeyed wooden *mandap* which is of fairly recent construction. Another old temple to the left dedicated to Viśvēśvar is similar in style to Vithobā's temple. The entrance is grand and has spacious rooms on the top. On the bright eleventh of *Āsādh* or June-July and *Kārtik* or October-November fairs are held in honour of the god Vithobā when flowers and leaves of the *bel* or Aegle marmelos and the *tulsi* or basil plant are offered. The rooms on the entrance as well as the two buildings on either side of the entrance are now used by a school. Except the temple of Vithobā the other temples appear to be slightly neglected and signs of disrepair are visible in some of them.

Vithoba Mandir.

Municipal Office Building—The Municipal Office building stands on the Bhāusingjī road near the Śivājī Chowk. It is a rectangular two-storeyed stone building with a small third storey in the middle of each side. There are shops on the ground floor on the outside. On the first floor, there is a verandah with arches on the outside and rooms opening out on the inside. There is a big quadrangle in the building which is approached from a gate on the northern side. There are arched gates on the other three sides but two of them are generally closed and the one on the eastern side is used for a fire-fighter station. On the first floor there are two big halls, the old and the new, which are meant for meetings of the General Body. The new hall constructed in 1953 has special wall panels which absorb sound and prevent reverberations. There is also a gallery and new type of fluorescent lighting.

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*Municipal Office
Building*

The building has been built in two sections. The eastern and southern wings and a portion of the northern wing were built in 1929 at a cost of Rs 1,60,000. The western wing and a portion of the northern wing were built in 1955 at a cost of Rs 2,74,000. The new hall is situated in the western wing.

New Place—The New Palace is on the Bhāusingjī Road (Bavāda road) near the Residency. It took seven years to complete, from 1877 to 1884, and cost about seven lakhs of rupees. The building faces south and has an octagonal tower in the centre, commonly known as the clock tower, about 25 ft broad (outside dimension) and 135 ft high. The end rooms of the Palace are octagonal in shape both in front and at back, and it has a grand Darbār hall and billiard room on one side and two reception rooms on the other. At the back is an open cauk (square) with a fountain at the centre and an enclosed verandah arcade and rooms on all sides of the chowk. The main building is two-storeyed with a terraced roof and numerous turrets and domes. The Palace is designed with an exquisite grace of outline which characterises the mixed Hindu style of architecture and is ornamented with a profusion of elaborate detail which presents itself to the utmost advantage. The Darbār Hall is particularly grand. It has very beautiful stained windows depicting various episodes in the life of Śivājī the Great, which is the work of an Italian artist.

New Palace

The Palace has beautiful grounds. There is also a small zoo. There is a small lake specially created for this zoo. There was also a small in-door swimming pool near the Palace. The building, however, is not in proper repair now and the pool is not in use.

Old Palace—The Old Palace stands near the Mahālxmī temple to the south-east of the temple. It was built more than 200 years ago. Some portions of this Palace were set on fire and destroyed in the insurrection of 1813 by Sadāllā Khān and they had to be rebuilt from time to time. The front portion is very recent. The Palace is a two-storeyed building.

Old Palace

pillars The pillars as well as walls are of highly polished black-stone It is called Aine Mahāl or the hall of mirrors because the surface of the walls and of the pillars is so highly polished that it reflects images The main gate of the *nagārkhānā* has big arches On either side of the gate, there is a room where elephants were formerly kept The *nagārkhānā* was built by Buvāsāhēb Mahārāj, the ruler of Kolhāpūr between 1828 and 1838 Its cost is unknown but it has been estimated at Rs 5,00,000 The gate on the eastern side has beautiful pillars

Rajārām College—The Rajārām College (Arts Section) building is near the *nagārkhānā* of the Old Palace This building is in the Rājasthān style of construction with small curved domes supported by slender pillars and galleries with curved roofs The building is a two-storeyed structure in black-stone with two beautiful polygon towers in the Indo-Saracenic style, with slender pillars supporting a dome with an inverted lotus-leaf There is a partial third storey which seems to have been built at a later period and does not completely harmonise with the main building

The building was originally built for the Rājārām High School Subsequently when the Rājārām College was started in 1880 the High School was shifted and the College was housed in this building There is a beautiful hall in the building which is used for various functions There is an open air theatre recently built behind the college building

Śālīnī Palace—The Śālīnī Palace stands on the northern bank of the Rankālā lake It is a modern construction in Indo-Saracenic style of architecture It is a rectangular double-storeyed structure with four square towers surmounted by domes at the corners On the front side above the main entrance another square tower rises above the corner towers and it is surmounted by a polygon tower with slender pillars and a dome at the top with an inverted lotus leaf The Palace faces the Rankālā tank and has beautiful grounds There is a small *ghāt* on the lake where one can sit and enjoy solitude or from where one can go boating The Palace is richly decorated inside and is lavishly furnished

This Palace was built between 1931 and 1934 at a cost of Rs 8,00,000 At present (1957) it is not in regular use

Town Hall—This beautiful building is situated near the Civil Hospital on the Bhāusingjī Road It stands in the extensive and beautiful Town Hall garden The building is in Gothic style with two spires and a steep roof It consists of a large central hall and gallery with two rooms on either side joined to the main hall by a spacious verandah in the front There is a fine porch with a terrace over it, joined to the hall and gallery The hall is spacious enough to seat 500 persons

The statue of Mahātmā Gāndhī is at Varuntīrth. It stands in the middle of what was formerly the Varuntīrth tank. The statue is an bronze and shows Mahātmā Gāndhī in the familiar pose of walking with a long stick in his hand. The statue itself is 11 ft in height and it is mounted on a stone pedestal which is 12 to 15 ft in height. The area round the statue is being developed into a garden. The statue cost Rs 1,00,000 and was unveiled on 7th June, 1954.

Besides these statues, there are the following statues or busts in the city —

- (1) The equestrian statue of Prince Śivāji near Śāhu Boarding
- (2) Bust of Mahātmā Phulē Bindu Cauk
- (3) Bust of D. B. R. Ambēdkar in Bindu Cauk
- (4) Bust of Allādiya Khān near Deval Club
- (5) Bust of Ābālāl in Padmā Rājē Garden
- (6) Bust of Śāhu Mahārāj in Śāhu Uddyān
- (7) Bust of Rājāiām Mahārāj in front of the Civil Courts
- (8) Bust of Cīmāsāhēb near Power House corner
- (9) Bust of Govindarāo Tēmbē in Rājārām Hall garden
- (10) Bust of Mahātmā Gāndhī at Pāpāchī Tikṭī
- (11) Bust of Śivāji at Varuntīrth

Pañcagangā Ghāt —To the north-west of the city, there is an extensive *ghāt* on the Pañcagangā river. There are numerous temples here including some in the river itself. On the bank is an enclosure where members of the royal family are cremated. There are many temples here dedicated to the deceased members of the royal family. Sambhājī, Śivāji III, Ābā Sāhēb and Bābāsāhēb. Of these, the biggest and best is the temple of Śivāji III. It was built in 1815 and contains some beautiful carvings. It is, however, an ill-assorted combination of large Musalman Hall and a lofty Hindu spire covered with stucco formed into mouldings and with a few ornaments¹. These tombs are *lung* shrines. In some temples *pādukās* are found.

Panchagana
Ghat

The *ghāt* consists of long stone flights of steps reaching down to the river. The *ghāt* is used for bathing and washing. One gets a very picturesque view from the *ghāt*. To the north one sees the river winding under the lofty arches of the Shivaji Bridge. Overlooking this bridge, the *ghāt* and the river is the Bramhapuri Hill, the site of the ancient city.

Kotitīrth —To the east of the city near the Śāhu Mill (Śāhu Chatrapati Spinning and Weaving Mill) there is a big tank or lake with a temple of Mahādēva. This is called the Kotitīrth. This is a picturesque spot in Kolhāpūr. On the city side there is an earthen bund. There are some bābul trees on this side. The temple of Mahādēva is slightly inside the lake with a small strip of land joining it to the bund. The temple is small and

Kotitirth

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Places

Kotitirth

simple and has no ornate carvings or decorations. The image of Ganapati is carved on the lintel of the temple. There is a small *mandap* of recent construction before the temple. Inside the temple there is a *Pindī* or *Ing* of Mahādeo. On the southern side there is a sort of mangrove and a building. This building was constructed by one Narāyandas Mahārāj, who came here in 1894 and built this rest-house like building with country tiled roof. Narāyandas Mahārāj took *samādhi*, in 1933. The *samādhi* is in a small chamber below the main room of this building. In front of this building, there is a small *ghāt* going upto the edge of the water. The *samādhi* has become a place of worship.

There are different stories about how the place came to be called Kotitirth. According to one the *daiṭyas* defeated the *devas*. The *devas* implored Mahālakṣmī to help them and she attacked the *devas*. But when she saw their plight she took pity on them and refused to kill them. But the *daiṭyas* did not like this and they told her that those who seek mercy go to hell while those who die on the battle field go to heaven and that she should kill all of them and give the place the name of Kotitirth as they were one crore in strength. According to another story Kotitirth is the *tirth* or holy tank established by Puskarēśvar at Karvīr. As king Bhānu took bath here and washed away his one crore sins the *tirth* was called Kotitirth.

The water of Kotitirth is not used for drinking. It is used for bathing and washing. A few people swim in the tank especially near the temple of Narāyandas Mahārāj.

Rankaḷa.

Rankālā. Of all the places of interest in Kolhāpūr, Rankālā is perhaps the most popular. It is a place where people throng in the evening for a stroll. It is sometimes referred to as the mackbay or Marine Drive of Kolhāpūr. Rankālā is a lake at the south western end of the city. It has a radius of $2\frac{1}{2}$ miles to 3 miles and depth of 35 ft. The road on the city side is in good condition and is the most frequented. It is really a bund which was built to increase the capacity of the lake. The water of the lake is now used mainly for irrigation and about 350 acres are irrigated. The water is let through a sluice gate in the bund. This gate is operated from a minor type of beautiful structure called the Rankālā Tower. Near the Tower is the Rājghāt, a flight of broad steps leading to the water. It is now used for bathing and washing. On the northern bank of the lake stands the beautiful Śālīni Palace lending additional charm to the lake. On the eastern side and slightly in the lake stands the Sandhyā-math. It is a structure of stone columns with a stone slab forming a big hall. It is an old structure in a crumbling stage. It is almost fully submerged in water during the monsoon and almost fully seen in the summer when the water in the lake reaches its lowest level. On the south-eastern side of the lake there is the Padmā Rāje Garden, where one can sit and relax. Formerly there were

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Places
Ranjala

a few boats for going round in the lake which were used mainly by the Mahārāja. Fishing rights were also reserved by the Mahārāja. Now there are no boats in the lake. Fishing rights are annually auctioned. Very good *Maral* is found in the lake. The lake is named after the god Rank Bhairav, who is said to have been a great favourite with Mahālaksmī and to have a gold temple now hidden under the water of the lake. The beginning of the Rankālā lake is said to have been a quarry from which, according to the Jains, including the temple of Ambābāi, stones were supplied to 360 Bastis or Jain temples built by a Jain Rājā Gandharāditya. Afterwards in the eighth or ninth century an earthquake is said to have enlarged the quarry and filled it with water. The lake now receives water from two streams in the north and has also a waste weir outlet in the north. In 1883 the Rankālā water supply was much improved. A new cut-stone dam higher and stronger than the old dam was built on the city side. This dam with its parapet wall still stands, although the height of the dam or embankment has slightly increased due to remetalling of the road on the top and the height of the parapet wall has correspondingly decreased. The lake is now owned by Government and is managed by the Public Works Department.

Bindu Cauk is a square in the heart of the town. In this square there is a semi-circular place for public meetings. This place is paved and fenced and has a specially built dais at one end. It has a picturesque background of the only remaining bastions of the old city wall and on the south is the only remaining gate viz., the Ravivār Ves. On either side of the dais, there are two busts, one of Mahātmā Phule and the other of Dr B R Ambedkar. All major public meetings are held at this place.

Bindu Chowk

Sāthmārī or the arena for elephant fights is on Subhās Road in the south-eastern part of the old city. It is a plot of about two acres with small stone castles built at different points where the persons provoking the elephants to fight could take shelter. The whole plot is fenced round with a wall on the top of which there is place for the spectators. Elephant fights were popular during the rule of Śāhū Chatrapati. Now the place is used as a playground and is only a remainder of the old sport.

Sathmari

Kolhāpūr is known for wrestling. To encourage wrestling a special wrestling arena has been built by the former Kolhāpūr State Government. The arena is between Subhāsa Cauk and Keśāvarāo Bhosale Nātyagrha (old Palace Theatre). It is a circular open place with a pavilion at one end and circular sloping ground all round. The ring is in the middle. The arena can accommodate 20,000 persons at a time. The arena is now owned by Government and has been leased out to the Kolhāpūr Sports Association which arranges wrestling bouts periodically.

Wrestling Arena

CHAPTER 20.

Places
 C. P. R. Hospital
 P. R. Hospital
 H. R. Hospital

The C. P. R. Hospital or the Civil Hospital (formerly known as Albert Edward Hospital) is situated on the Bhāusingji Road near the old Queen's or Rānī Circle. The main building of the hospital is an example of English architecture of Gothic style of the nineteenth century. It was constructed between 1881 and 1884 at a cost of Rs 3 lakhs. It is a two storeyed structure with a small portion behind the porch at the entrance going up to three or four storeys. This portion has a steep tiled roof ending up with wrought iron railing at the top.

The hospital has accommodation for 200 patients. On the ground floor are the administrative offices and a small general ward. On the first floor are two general wards, the one on the right hand side as one goes up the staircase, is a female and children's ward and the other slightly higher up on the left is the male ward. There is a well-equipped operation theatre on the first floor. Behind the main building there is a newly constructed T. B. Ward and a small ward for infectious diseases. On the southern side there are special rooms in what is called Nursing Home. In the open space in front of the main building on the southern side there is the out-patient department with X-Ray arrangement. This building is comparatively a recent construction.

There is a separate maternity home attached to the Civil Hospital. This is known as Padmā Rāje Maternity Home. It is in the same compound as the main hospital but is at the other end. It is a two-storeyed building.

Art. of Art
 V. R. M. M.

The Karur Nagar Vēcan Mandir is opposite the Rājārām College (Arts Section). It has a small but attractive building with a small dome and some carved slender pillars, forming a porch. The architecture is somewhat similar to the architecture of the Rajaram College building though not of that exquisite quality.

The library was founded in 1850 and was then known as the Kolhāpūr Native Library. It was originally housed in a building which was later on taken over by the Government. The present building was constructed between 1879 and 1881. In 1921 the reading hall on the east was built.

There is a reading hall in the original building where newspapers and magazines are available for reading. Books are issued out for reading at home. There is another reading hall in the building constructed later where reference books are generally available. There were 26,000 books in the library in 1957.

Kuni (Hatkanargolē T. 16° 10' N. 74° 15' E. p. 3192) has thirteen miles north of Kolhāpūr on the Pune-Belagān Road. It has two old temples, one of Mahādev twenty-one by fourteen feet and the other of Kṛṣṇa forty feet by twenty-five.

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Places.
KUMBHOJ.

Kumbhoj (Hātkanangalē T, p 5,968) a village in the Hātkanangalē tālukā lies on the Varnā valley, eighteen miles north-east of Kolhāpūr It is five miles to the north of Hātkanangalē railway station The village is named after Kumbhesvar, a form of Śiv, who is the guardian of the village Kumbhoj is known for its tobacco, which is largely grown in the village It has a Jain temple of Bābabullī, 40½' × 34½' × 37½' high including the spire, temple of the Goddess Bānsankarī, 200 feet square, with the spire forty-nine feet high, and a domed Musalman tomb dedicated to Hazrat Khāṭāl Pīr and built partly of stone and partly of burnt brick and mortar

Kurundavād (Śinol T, p 9,744), lies near the junction of the Kṛsnā and the Pañcagangā, about 24 miles east of Kolhāpūr It was the capital of the former Kuundavād (Senior) State It is nine miles to the south of Jaisingapūr railway station (Kolhāpūr-Miraj line)

KURUNDVAD

Of the total population of 9,744 according to the census figures of 1951, the agricultural classes number 4,846 and the non-agricultural classes 4,898 Of the latter 1,197 persons derive their principal means of livelihood from production other than cultivation, 1,341 persons from commerce, 182 persons from transport, and 2,178 persons from other services and miscellaneous sources

Area and
Population

The civic affairs of the town are managed by a municipality established in 1883 and now functioning under the Bombay District Municipal Act (III) of 1901 The municipal area covers nearly two square miles The municipal council is composed of 17 members Two of the seats are reserved for women, and one for the Scheduled Castes in ward No 3

Municipality

In 1954-55, the total income of the municipality, excluding extraordinary and debt heads was Rs 22,739, composed of octroi, Rs 2,462, house tax, Rs 2,648, wheel tax, Rs 1,128, special sanitary cess, Rs 2,428, theatre tax, Rs 1,005, tax on bidi shops, Rs 330, rents of municipal lands and houses Rs 4,621, conservancy receipts, Rs 1,105, market fees, Rs 2,171, licence fees, Rs 462 interest Rs 172, grants, Rs 1,527, other items, Rs 2,680 The total expenditure in the same year excluding extraordinary and debt heads, amounted to Rs 27,855 General administration and collection of taxes amounted to Rs 7,103, refund, Rs 65, lighting, Rs 2,032, water supply and drainage, Rs 116, conservancy (general), Rs 6,881, conservancy (special), Rs 2,221, other sanitary requirements, Rs 432, epidemics and vaccination, Rs 68; public works (roads and buildings), Rs 3,866, contributions, Rs 26, and other items, Rs 5,046 There is a government dispensary in the town

Income and
Expenditure

There is no special drainage works for the town The sullage water is taken away by means of *kutchā* and *puccā* gutters Water is supplied to the town from pipes from the

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of interest

river Kṛsnā Compulsory primary education is administered in the town by the District School Board, Kolhāpūr, the municipality making its statutory contribution There is a high school There is a library in the town run by a private institution recognised by Government, to which the municipality gives a small annual grant There is no fire service in the town There are eight miles of road in the town, three miles of which are metalled and the rest unmetalled There are no burial or cremation grounds maintained by the Municipality. There are three burial places for the Mahommedan community, two burial places for Lingāyats, and one cremation ground for Hindus all situated outside the municipal area The objects of interest in the town are the palace of the chief of the ex-Kurundavād State and a temple of Viṣṇu

Location

Malkapur (Śāhūwādī T ; 16° 55' N, 73° 55' E, p 3,299) lies twenty-eight miles north-west of Kolhāpūr on the left bank of the Śālī river and close to the Kolhāpūr-Ambā Pass road Malkāpūr was of little importance until 1844 when the Kolhāpūr Pīṭinīdhī's headquarter was moved to it from Visalgad

Area and
population

Of the total population of 3,299 according to the Census figures of 1931, the agricultural classes number 578 and the non-agricultural classes 2,721 Of the latter 571 persons derive their principal means of livelihood from production other than cultivation, 860 persons from commerce, 116 persons from transport, and 1,174 persons from other services and miscellaneous sources

Municipality

The civic affairs of the town are managed by a municipality established in 1884 and now functioning under the Bombay District Municipal Act (III) of 1901 The municipal area covers only three-fourth of a square mile The municipal board is composed of sixteen members, all elected, two seats being reserved for women in wards B and C and two for the Scheduled Castes in ward D The municipality has appointed three committees viz, the Managing Committee, the Sanitary Committee and the School Committee to carry on the administration

There are eight municipal wells in the town, which supply water to the inhabitants. In summer the roads are wetted by water brought from the river. Drainage is by means of gutters, only some of which are stone-lined, others being *kutchā*. There is compulsory primary education in the town managed by the Kolhāpūr District School Board, the municipality paying its statutory contribution. There is a high school managed by the Rayat Śikṣan Samsthā. The municipality gives an annual grant of Rs 200 to the taluka library which is housed in the municipal building. There is only a length of 1,600 ft of municipal road in the town. There is a Government dispensary in the centre of the town. There is also a veterinary dispensary maintained by Government in Ucāt which is close to the town. There are three municipal *dharmaśālās*. The municipality maintains a cremation shed and a burial place. The Mahommedan community has its own burial place.

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Malkāpūr has two chief temples built of stone and mortar. One dedicated to Viśveśvara is 58' × 27' × 23' high and the other dedicated to Bhīmāśankar is 55' × 29' × 18' high.

Temples

Murgud (Kagal T, 16° 20' N, 70° 10' E, p 5,637), is a small town in Kāgal Tālukā, 38 miles south of the Kolhāpūr railway station and on the right bank of the Vedagangā river. Of the total population of 5,637 according to the census figures of 1951, the agricultural classes number 3,549 and the non-agricultural classes 2,088. Of the latter 837 persons derive their principal means of livelihood from production other than cultivation, 496 persons from commerce, 25 persons from transport, and 730 persons from other services and miscellaneous sources.

MURGUD

The civic affairs of the town are managed by a municipality established in 1921 and now functioning under the Bombay District Municipal Act (III) of 1901. The municipal area covers 0.72 square miles. The municipal council is composed of fourteen members, all elected. One seat is reserved for the Scheduled Castes in ward No I and another for women in ward No IV. The Secretary of the municipality is the executive officer and is in charge of general administration. In 1954-55, the income of the municipality, exclusive of extraordinary and debt heads, totalled Rs 28,574, composed of octroi Rs 5,653, house tax Rs 3,229, vehicle tax Rs 6,865, water tax Rs 2,224, revenue derived from municipal property and powers apart from taxation Rs 7,083, interest Rs 105, grants Rs 625, other taxes Rs 2,725 and other sundry items Rs 165. The total expenditure in the same year, exclusive of extraordinary and debt heads, amounted to Rs 30,561, comprising general administration and collection charges Rs 5,868, public safety Rs 2,649, public health and convenience Rs 21,653, public education Rs 181, sundry expenses Rs 310.

Municipality

There is no special drainage works for the town, but there are some *kachhā* and *puccā* gutters which take away the sullage water. Water is taken to the town by pipes from Sir Pirāṇirāo

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Municipality.

Tank Compulsory primary education in the town is managed by the Kolhāpūr District School Board, the municipality paying its statutory contribution. There is no fire service maintained by the municipality. The total length of municipal roads is 5.25 miles of which only 1.7 are metalled. There is a public library in the town for which the municipality makes a small annual grant of Rs 100. There are two temples, one dedicated to Ambābāi and the other to Māruti. There are no cremation or burial grounds maintained by the municipality. The Hindu and Muslim communities have their separate private cremation or burial grounds.

PAN DAV DARAH
CAVES.

The Pandav Darah Caves (Panhālā Peta) apparently of Buddhist origin, are cut in a semi-circular scarp about twenty-five feet high overlooking about a thousand feet of thickly wooded hill-sides above the plains six miles west of Panhālā and eighteen miles north-west of Kolhāpūr. The group of caves includes a large cistern running into the hill-side, eight dwelling cells, and two large caves, a chapel and a school. In front of the caves are traces of a pillared verandah most of which has fallen into the ravine twenty feet below. Each of the two largest caves has a verandah, a hall divided into three sections or rooms with remains of pillars along the side walls, and an inner cell or shrine each with what is described as a carved elevation probably a *daghobā* or relic-shrine in the centre. The verandah of the chapel is fifteen feet long and seven feet wide. The sections of the chapel hall are said to measure 27' × 12', 28' × 10', and 29' × 3½'. The roof is flat and the height of the hall eight feet. In the back wall of the hall a door (6½' × 2½') opens into an inner room or shrine (10' × 7' × 8') with a carved central elevation apparently a relic-shrine. The school hall which has a flat roof 7½ feet high is divided into three parts the outer 32' × 6½', the central 15' × 9', and the inner 12' × 9', the cell of which the measurements are not given, has like the chapel shrine a carved central elevation apparently a relic-shrine.

PANHALA

Panhāla (Panhālā Mahāl, 16° 45' N 74° 05' E, p. 2,573), is the head-quarters of the Panhālā Mahāl and is the best health resort in the Kolhāpūr district. It has two parts, Panhālā fort or Killa Panhālā, also called Huzur Bazar (head-quarters market) on the hill-top, and the suburbs of Ravivār, Mangalvār, Guruvār and Ibrahimpūr at the foot of the hill fort. The hill-top is pleasantly broken and adorned with cliffs, pools, and shady springs. Except during the rains the climate is delightful, the days cool, and the nights fresh. The fort is famous for its freedom from cholera chiefly because of its plentiful supply of pure iron-charged water. The best spring is the Nagajhari (Cobra Spring), but it dries up in the hot weather. The chief reservoirs which hold water throughout the year are the Sadona tank with stone steps 221 feet long, 148 broad and 10 feet deep, and Somālā tank also with stone steps 220 feet long, 190 broad and seventeen deep. Of the wells, the chief is the Sringār or Andhār bāw which stands west of the fort close

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PANHĀLĀ

to the rampart " Near the old Dharmakothī building, every Sunday a market is held attended by about 2,000 people In this market rice, millet, vegetables, spices, and cloth are sold to the value of about Rs 580 In the suburbs at the foot of the hill-top another small market is held every Wednesday

The civic affairs of the town are managed by a municipality established in 1954 under the Bombay District Municipal Act, 1901 The municipal area covers one and half sq miles The municipal council is composed of 12 members, all nominated by the Government The Prant Officer, Northern Division, is the ex-officio president of the municipality and looks after the work of the administration of the Panhālā municipality The Superintendent of the hill station is directed to work as a Secretary of the municipality and looks after all the routine work of the municipality and supervises and controls the staff The municipality functions mostly under a Government grant The yearly income from municipal taxes and other sources does not exceed Rs 7 000 (1957-58)

Municipality

There is a Government dispensary in the heart of the town There is a mobile Government veterinary dispensary for Panhālā the stockman comes to Panhālā once a week (i.e., on Wednesdays) There are eight wells and four tanks which supply water to the villages The Panhālā municipality had in January 1955 constructed a pipe-line viz., Sidbor Pipe Line, by which half of the population of the village is provided with water There is no special drainage system There are stone-lined gutters and the cesspools are emptied by the municipality Compulsory primary education in the town is managed by the Kolhāpūr District School Board The annual contribution of the municipality has been fixed at Rs 3,380, but the municipality has not yet paid any contribution There is no fire service maintained by the municipality The approximate length of roads within the municipal area is 8 miles, 7 miles of which are metalled

Municipal
Services

Cremation and burial places are not managed by the municipality There is one place for burial and one for cremation granted for public use by the Government

Burial Places

The municipality maintains a garden called the Lingbāg where the municipality has undertaken to construct a children's park There is a public library, called the Moropant Granthālaya, and the municipality is constructing a building to house it at a cost of Rs 17,000 The municipality maintains a rest-house and runs a cafeteria

Gardens

* In the Kāvīr Purān some of the ponds, springs, and wells are mentioned as *tirths* or holy pools and bear old mythological names Thus the Sadoba pool is called Parashar's pool, the Somala ponds Soma pool, the Naggharī spring Nag Pool, the *ling* well Vāsantā pool, the Palang well Madan pond, the Kapur well Ashvalayan pool and the Mhar pond Stambha pool

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2000

Panhālā is being developed into a hill station by the Government. The municipality has been trying its utmost to extend all kinds of amenities to the public within its means.

20 100

Panhālā Fort crowns one of the tops of the Panhālā spur of the Sahyādris, about twelve miles to the north-west of the Kolhāpūr—Raivāgiri Road. The Panhālā uplands are 2772 feet above the sea and about 1200 feet above the Kolhāpūr plain and the hill top which the Panhālā fort crowns rises about 275 feet above the uplands. The fort is about four and half miles in circumference. For about half the distance it is protected by a scarp thirty to fifty feet high which in places is strengthened by a loopholed parapet wall. For the remaining half the fort is surrounded by a solid stone wall fifteen to thirty feet thick at the top and the wall is at convenient distances for carrying guns. The fort is entered through three magnificent double gateways which are reached from the tableland by long flights of stone steps. Of these three gateways Cār Darvājā has been destroyed and third Tīn Darvājā and Wāgh Darvājā are still entire and are finely built with much fine tracery on the door posts and are attractive. About forty or fifty yards from the third gateway a breach about forty yards long marks the spot where the British troops forced an entrance when the fort was held by insurgents in 1818. North of the fort with a gorge about ninety yards wide is a natural rock entrance is guarded by two large raised platforms. The unfailing rivers and many pure springs afford an ample water supply and a large area of rich soil and abundant brushwood secured a garrison from scarcity of grain or firewood.

History.

Panhālā is the traditional residence of the sage Parāśar. The Karavīr or Kolhāpūr Purāṇa compilation of A.D. 1730, mentions Panhālā as Pannāgalaya or the home of Serpents. In old inscriptions the name appears as Praniālā and Padmānāl. A copper plate found in Sāārā shows that in A.D. 1191-92 Panhālā was the seat of the Sahyādrī Bhoja Rājā II (1172-1203) who is first mentioned as living at Vālvad, apparently either Vālvā about fifteen miles south or Vālvadē about four and half miles north of Kolhāpūr, in 1187 as ruling at Kolhāpūr and about three years later (1191) as ruling in Panhālā fort. Bhoja Rājā is said to have built fifteen forts of which Bāvadā, Bhudargad, Panhālā, Sāārā and Viśalgad are the chief. About A.D. 1209-10 Bhoja Rājā was defeated by Singhāna (1209-1247) the most powerful of the Devagiri Yādavas. After Bhoja Rājā's defeat Panhālā seems to have fallen into the hands of petty Marāṭhā chiefs. In 1376 inscriptions record the settlement of Nābhāpūr to the south-east of the fort. On the establishment of the Adil Shāhī dynasty of Bijapur in 1489, Panhālā came under Bijapur and was fortified with great care. To the Bijāpūr government are ascribed the strong ramparts and gateways of the fort which according to tradition took a hundred years to build. Numerous inscriptions in the fort refer to the reign of Ibrahim Adil Shāh, probably Ibrāhīm I (1524-1557). In 1639, immediately after the discomfiture

of the Bijāpūr general Afzal Khān, Śivājī took Panhālā from Bijapur. In May 1660, to win back the fort from Śivājī, Alī Adil Shah II (1656-1672) of Bijapur sent Sidi Johār who laid siege to Panhālā in which Śivājī had shut himself. After four months siege Śivājī escaped to Ranganā about fifty-five miles south-west of Kolhāpūr, and shortly after Panhālā and Pavanagad were taken by Alī Adil Shah in person. In 1673, Śivājī again took Panhālā. In 1674, the Bijāpūr generals made an unsuccessful attempt on the fort, and till his death in 1680 Panhālā remained in the hands of Śivājī, who for a time kept his son Sambhājī under guard at Panhālā. After Śivājī's death Sambhājī won over to his side the commandant of Panhala and marching on Raigad in the central Konkan overthrew Rājārām's faction and established himself as head of the Marāthās. About nine years later in 1669 when Sambhājī was made prisoner by Aurangzeb's general Takribkhan at Sangamesvar in Ratnāgiri, Panhālā came under the Mughals. In 1692, Panhālā was retaken by Paraśurām Trimbak, the ancestor of the Kolhāpūr Pant Pratinidhi family of Viśalgad. In 1701, the emperor Aurangzeb laid siege to and took Panhālā in person. In this year at Panhālā, on the 28th of April, Aurangzeb received the English ambassador Sir William Norris who spent 200 gold mohars (£ 300) in fruitless negotiation with the Moghal emperor. Shortly after, in 1701, Panhālā was taken from the Mughals by Ramcandra Pant Amātya. In 1705 Tārābāi, the widow of Rājārām (1689-1700) made Panhālā her head-quarters. In Tārābāi's war with Śāhū of Sātārā in 1708, Śāhū took Panhālā and Tārābāi fled to Mālvan in Ratnāgiri. Shortly after, in 1709, Tārābāi again took Panhālā. In 1782 the seat of the Kolhāpūr government was moved from Panhālā to Kolhāpūr. In 1827 under Śahājī (1821-1837) Panhālā and Pāvanagad were for a time made over to the British Government. In 1844, during the minority of Śivājī IV (1837-1866), Panhālā and Pāvanagad were taken by rebels who seized Colonel Ovens, the Resident of Sātārā, when on tour and imprisoned him in Panhālā. A British force was sent against the rebels and on the 1st of December, 1844 breached the fort wall, took it by storm, and dismantled the fortifications. A garrison of 1845 militia and a hundred pieces of ordnance were left to guard the fort.

Of the ruins on the hill top one of the oldest is the citadel in the centre of the fort, surrounded by high ruined walls enclosing a tangled growth of jack, mango, guava, and other trees and bushes. Nothing remains of the old palace but stone foundations and plinths hid in shrubs and underwood. Of three enormous stone and cement granaries built with arched roofs and capable of holding provisions for a large army, the largest known as Gangā Koṭhī, a massive building with two entrances, is nearly choked with rubbish. On either side a staircase leads to a terrace where exist small holes through which large quantities of grain used to be passed. The building is 10,200 feet square and thirty-five feet high. Of the two other granaries, one is 152 feet long, forty feet broad, and eighteen feet high, and the other eighty-eight

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 Panhala Fort

*Present state of
the Fort*

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Places.

feet long, thirty-five broad, and thirty high. Besides these three large granaries the Dharma Kothī granary is also a stone building fifty-five feet by forty-eight and thirty-five feet high with an entrance and a staircase leading to a terrace. On the east of the fort close to the rampart stands the Kalāvanti's Sajjā or courtesans' terrace-room. It is nearly a complete wreck except that traces of fine ornament remain in the ceiling. It is sixty feet by thirty-six and fifty-eight feet high. To the north of the fort stands a palace of His Highness the Mahārājā of Kolhāpūr, a stone and mud structure two storeyed and tile-roofed with room for a hundred to two hundred men. To the east of the palace close to the rampart is a massive stone and mortar building called the Sajjekothī. It is two-storeyed, thirty-six feet by thirty-one and forty-one feet high with one entrance and a staircase leading to the upper storey. On the south of the fort close to the rampart stands a small stone building called the Tālimakhānā or wrestling house with three domed rooms. The Redemahāl to the south of the mamlatdar's office is 101' × 53' × 36' high. Close to the Mamlatdar's office stands Sambhaji Mahārāja's temple, ninety feet by forty-six and including the spire fifty-five feet high. The temple is surrounded by an arch roofed building which is used as a rest-house. Opposite Sambhaji's temple is another dedicated to Jijibai Saheb the wife of Sambhaji Mahārāja (1712-1760). Of Musalman buildings the most important is the shrine of Sadhobā a Musalman saint. It is surrounded by a stone and mud wall and is twenty-nine feet square and including the dome fifty feet high. Every year a fair or *urus* is held. This place is said to have been the seat of the sage Parāśar whose name the Karavir Mahātmya associates with several objects of interest on Panhālā hill. Among these objects to the south of the fort is a rock-cut cave of the sage Parāśar.

PARGAD FORT.

Pargad Fort (Chāndgad Taluka), on the Belagānv-Sāvantwādī frontier about thirty-five miles west of Belagānv, is built on a peaked hill in the Sahyādri about 2,000 feet above sea level. The hill sides are wooded, except in places where they have been laid bare by brushwood clearing or *Kumri*. The ascent to the fort is steep by rock-cut steps. The fort which is about forty acres in area is mostly out of repair. Part of the walls, which only line the crests of ravines and one gateway are fallen. The water-supply is from six reservoirs four of which are in repair. A temple of Bhavānī and two broken pieces of cannon are the only other remains in the fort. In 1827 a committee of inspection described Pārgad as an extensive hill fort in the Sahyādri 1,900 feet high, about thirty-one miles from Belagānv and two miles north of the Rām pass. It was formed by the basaltic band of rock which crowns so many of the Sahyādri hills. The perpendicular scrap varied from forty to hundred feet and was inaccessible in every part except at the gateway where the masonry was only fourteen feet high. The fort was overlooked and commanded on several sides, especially on the north where a hill approached as near as

1,200 feet. The water-supply was from numerous wells supplied by springs. A reservoir in the fort also held water till February. A stone-built temple, the commandant's house, an eight-pounder, and three *Jāmbunās* were the only other remains in the fort. The garrison consisted of 360 irregulars. A second committee of inspection in 1842 described the fort as about forty-five miles west of Belāgānv on a spur of the Sahyādris about 1,200 feet above the plain. The spur contained two distinct heights the most northern of which formed the fort. The hill was triangular in shape, its eastern side forming the base about 2,400 feet, its south-west front about 1,800, and north-west front about 1,650 feet, and the entire breadth of the hill from east to west was about 1,200 yards. The crest of the hill with a natural scrap all round of thirty to sixty feet formed, without any help from art, a strong and almost impregnable position, for though in many places the scarp had a slight slope it was nowhere sufficiently sloped to admit of an assault. The works crowning the crest of the scarp were strong stone wall twelve to twenty feet high, and according to the form of the hill, flanked in various places with bastions fit for ordnance. At the north angle round which the road led to the gate the rock was particularly high, bold and rugged and was crowned by a double line of works of masonry completely commanding the road to the gate which was placed in the north-west front about 600 feet from the western angle of the hill. The only entrance to the fort was up a flight of steps about fifty yards long on the top of which was a small gate facing south-west and much exposed. The passage up the steps was steep and well flanked by the works. The south-east end of the fort was the weakest point forming a sharp acute angle without any defences. The fort was inhabited, but water was scarce and had to be brought by the people from a village outside the slope of the hill to the north-west not far from the gate. The committee observed that even without defences the hill would be regarded as a very strong position, but formed into a fort, with the defences as they then (1842) existed, it should be deemed a fort of great strength. Pargad appears among the ten Belgānv forts held by Śivājī at the time of his death in 1680. In 1749 Pārgad fort was ceded to Sadāśivarāv the cousin of the third Peśavā Bālājī. In 1844 Pārgad and Cāndgad were threatened by insurgents*, but a timely reinforcement of irregulars saved them.

The caves of Pavala (Panhālā Mahāl), which are of **PAVALA CAVES** Buddhist origin, are cut in rock near Jotibā's hill six miles north-west of Kolhāpūr. As in the Pāndav Darāh group there are two main caves, one which is supposed to have been the school and the other the chapel or caitya. There is also a rock-cut water cistern. A narrow verandah formerly fronted by pillars is cut along the face of the hill. The entrance into the main

* See Kolhapur History

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PAVALA CAVFS.

chapel cave leads from a verandah ($35' \times 4' \times 9'$ high) by a door ($9' \times 5'$) with side windows each four feet by five. The larger cave is a hall nearly square ($34\frac{1}{2}' \times 32'$) and nine feet high. The flat roof rests on three side rows of fourteen pillars each. Twenty-three cells open out from the sides of the hall, each about seven feet long, five broad, and seven high. Between the three side rows of pillars and the cells runs an open passage, forty-one feet long and four feet broad. The smaller cave ($31' \times 16' \times 12\frac{1}{2}'$ high), which is supposed to have been a lecture room, is entered by a gate seven and a half feet wide and seven feet high, and has a rock-cut pulpit or raised seat for the teacher. The caves have been taken under the charge of the Archæological Department, but no major repairs have been carried out.

PAVANGAD FORT

Pavangad Fort (Panhālā Mahāl), stands on the Panhālā spur about half a mile east of the Panhālā fort from which it is separated by a ravine. The chief defence of the fort is a scarped rock fifteen to twenty-five feet high. In most places the steepness of the rock has been increased by artificial scarping and it has been strengthened by a parapet wall of black stone fourteen feet high. This parapet wall has collapsed at many places. The two main entrances were pulled down in 1844 when the fort was dismantled. The fort though deserted has a good water supply.

RUKADI

Rukadi (Hātkanangale T, $16^{\circ} 40' N$, $74^{\circ} 20' E$; p 5,375), lies on the Kolhāpūr—Mīraj road about nine miles east of Kolhāpūr and a mile from the Pañcagaṅga river. Rukadī is also a railway station on the Kolhāpūr—Mīraj—Sāngalī meter gauge line. The chief objects of interest are a tower, a temple of Mahādeo, and a dargā or Musalman tomb. The tower, which is said to have been built by Sadāśivpant, a mamlatdar of the former Kolhapur State, is thirty-eight feet high and 175 feet in circumference. It was formerly used as a lock up for prisoners and is now ruined. The temple of Mahādeva is built of stone and is $15' \times 15' \times 11'$ high. The tomb, which is $22' \times 22' \times 18'$ high, is said to have been built in honour of Avaliyā a Musalman saint. The tomb has rent-free lands most of the proceeds of which are spent in a yearly fair or *urūs*.

SĀMĀNGAD FORT

Samangad Fort (Gaḍhīnglaj T) an isolated oval-topped hill three and a half miles south of Gadhinglaj ($16^{\circ} 10' N$, $74^{\circ} 20' E$), has greatest height of 2,600 feet above the sea and greatest breadth of 260 feet. The hill top is surrounded by an eight-foot high wall. Formerly it was well supplied with water from several rock-cut cisterns. For want of repairs for many years, the cisterns are not functioning at present (1957). In 1676, Sāmāngad was thoroughly repaired by Śivājī. Though one of the smallest of Śivājī's forts, Sāmāngad was one of the strongest. In 1844, injudicious changes introduced by the minister Dājī Paṇḍīt, by bringing their lands under the mamlatdār, enraged the Sāmāngad garrison or Gadkarīs who rebelled and shut the gates of the fort. On the 13th of October,

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Places.
VADGAON.
Area and
Population

Vadgaon (Hātkanaṅgalē T., 16° 45' N; 74° 30' E, p 6.173), is ten miles north-east of Kolhāpūr.

Of the total population of 6,173 according to the census figures of 1951 the agricultural classes number 2,102 and the non-agricultural classes 4,071. Of the latter 1,811 persons derive their principal means of livelihood from production other than cultivation; 1,146 persons from commerce; 102 persons from transport; and 1,012 persons from other services and miscellaneous sources.

Municipality.

The civic affairs of the town are managed by a municipality established in 1887 and now functioning under the Bombay District Municipal Act (III) of 1901. The municipal area covers nearly $5\frac{1}{2}$ square miles. The municipal council is composed of 16 members. Two of the seats are reserved for women, one to rotate in wards A and B, and the other to rotate in wards C and D. In 1954-55, the total income of the municipality, excluding extraordinary and debt heads was Rs 33,880, composed of income from municipal rates and taxes, Rs. 16,651; revenue from municipal property and powers apart from taxation, Rs 14,615; grants and contributions Rs 2,391 and miscellaneous Rs. 223. The expenditure during the same year, excluding extraordinary and debt heads, was Rs 43,322. Of this general administration absorbed Rs 6,697, public safety; Rs 2,386; public health and convenience, Rs 29,208 and other items, Rs. 5,121. There is a Government dispensary in the town and also a maternity home. There is also a veterinary sub-dispensary run by Government. The municipality has contributed Rs. 2,500 towards the cost of a new building for this dispensary, which is now (February, 1956) under construction. There are no special drainage works for the town. In almost all parts of the town there are *pucca* gutters and waste water is drained through these. There is piped water supplied from the Laksmī tank. Although the tank is in possession of Government in view of the fact that the municipality contributed Rs 50,000 towards its construction, about sixty years ago, the water is supplied free to the municipality. The distribution of water is, however, under the control of the municipality. Compulsory primary education in the town is administered by the Kolhāpūr District School Board, the municipality contributing its statutory share of the expenditure. There is a high school managed by a private institution. There is no fire service maintained by the municipality. There are $5\frac{1}{2}$ miles of road in the town, $2\frac{1}{2}$ miles of which are metalled. There is a municipal cremation ground in the north of the town. There is a burial place for Mahommedans managed by the Mahommedan community.

History.

During the feuds between the Kolhāpūr State and the Pātwardhans at the close of the eighteenth century Vadgañv was several times burnt. About 1761-62 it was plundered by Raghunātharāy uncle of the Peśava. Formerly during the reign of Sambhājī (1712-1760) Vadgañv was a favourite residence of the Kolhāpūr family and had a strong detachment of horse. Vadgañv has a large Brāhmanic temple of Laksmī and a Jain

temple of Laksmī, which is about 4,160 feet to the south-west of the town, is in Hemādpanthī style, twenty-four feet long twenty-one broad and thirty high. The Jain temple in the centre of the town is said to have been built in 1696 on one Adapā Bhugṣet at a cost of Rs 40,000

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History

Vaḍi Narsinha (Śīrol T), commonly called Narsobā's Vādī, a vādī or suburb of Śīrol (160° 40' N, 74° 35' E), a spot richly wooded with babhul and tamarind, lies three miles south of Śīrol at the meeting of the Kṛsnā and Pañcagangā. It is named after Narsinha Sarasvatī, who for twelve years is said to have lived at the sacred meeting of the rivers. Most of the people are Brahman *pujārīs* or ministrants of the deity Narsinha Vādī Narsinha is a holy place and is visited by large numbers of pilgrims. It has two large temples, one dedicated to Dattātṛeya and the other to Nārāyaṇ Svāmī. The temple of Dattātṛeya to the south of the village on the river bank is twenty-four feet long, twelve broad and twelve high. From the temple to the river bed runs a flight of steps 137 feet long and 127 broad. West of the temple of Dattātṛeya lies the temple of Nārāyaṇ Svāmī who is said to have been taught religion direct by Dattātṛeya. It is fifty-one feet long, twenty-two broad and fourteen feet high. At the meeting of the Kṛsnā and Pañcagangā is another flight of steps of hewn stone and mortar, 143 feet long and sixty-seven feet wide. There is a high school in the town.

VADI NARSINHA.

Besides the two villages of Aurvad and Gaurvad in Belgānṇ granted rent-free to Narsinha Sarasvatī, the temple is in receipt of Rs 1,340 a year in cash. During the whole month from the dark fifth of *Magh* or February-March a fair is held attended by about 5,000 people from a distance of 200 miles. Piece-goods, copper and brass vessels and other articles in daily use are offered for sale in temporary booths. The total sales in the month amounted to about a lakh of rupees. On the dark 12th of *Aśvin* or September-October, the day on which *Dattātraya* is said to have disappeared from the world, another small fair is held attended by about 10,000 people.

Vishalgad Fort (Śāhuvādī T, 16° 50' N, 73° 45' E, p 79), crowns the Gajāpur hill about forty-five miles north-west of Kolhāpūr. It is 3,200 feet long and 1,040 feet broad. The walls, gateways and towers are almost entirely ruined. Besides the old mansion of the Kolhāpūr Pṛatinidhi the chief building is a mosque with a tomb to Hajrat Malik Rehanzīr seventeen feet long by fifteen broad and eight high. This mosque is visited both by Hindus and Musalmans. Every year on the 13th of the Musalman month *Zilhāj* a fair or *urūs* is held attended by 300 to 400 people. To meet the cost of this fair the mosque has a yearly cash allowance of Rs 90. The fort is watered by the Bhopāl and Ardhaçandra (half-moon) reservoirs, and by a cistern. The Bhopāl reservoir which is said to have been built by Bhopāl Rājā, is 6,400 feet square. The Ardhaçandra reservoir is seventeen feet long, fifteen broad and eight deep.

VISHALGAD FORT

